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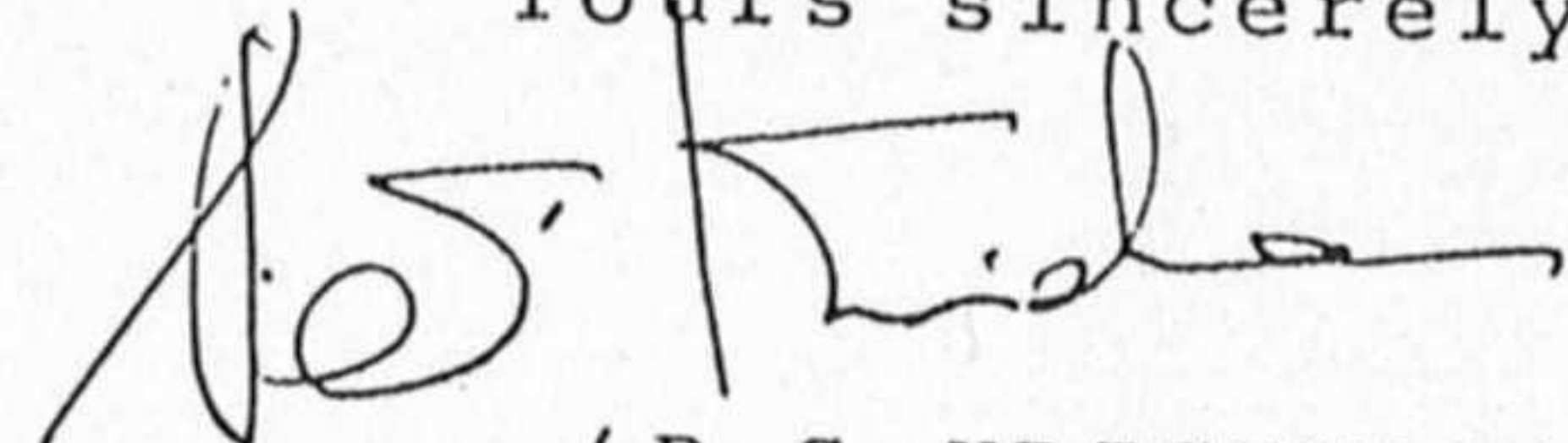
NCBC Advice No. Gujarat 19/98

23. 11. 1998

Dear Shri Manavalan,

I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act for the Rejection of the Request for Inclusion of "Nadoda Rajput" caste/community in the Central List of Backward Classes for Gujarat, duly authenticated, for necessary action by the Central Government under Section 9(2) of the Act.

Yours sincerely

  
(P.S. KRISHNAN)

Encl: As stated.

Shri D.K. Manavalan  
Secretary to Govt. of India  
Ministry of Social Justice & Empowerment  
Shastri Bhavan  
NEW DELHI

NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

Case :- Request for the inclusion of "Nadoda Rajput" caste/community in the Central list of Backward Classes for Gujarat.

Per Shri U.P. Singh

I. Request

This case arises out of the Request received in this Commission from the Secretary, Vadhiyar Kharapat Rajput Nadoda Vidhyottejak Mandal, Ahmedabad, Gujarat for inclusion of "Nadoda Rajput" caste/community in the Central List of Backward Classes for Gujarat.

II. Public Hearing

2. The 2-Member Gujarat Bench of the Commission consisting of Hon'ble Members, S/Shri U.P. Singh and Navtej Puadhi, held a Public Hearing at Ahmedabad on 6.5.1998 in respect of this Request. At the Public Hearing, the State Govt. was represented by Shri J.M. Luni, Director, Developing Castes Welfare, Shri N.L. Bhatt, Deputy Secretary and Shri A.M. Bhatt from Social Welfare Department, Govt. of Gujarat, Gandhinagar. Shri J.B. Baxi, Secretary-incharge State OBC Commission, Gandhinagar was also present during the Public Hearing. The castes/community was represented by the followings:-

1. Shri Manubhai Chavadu
2. Shri Manubhai Pavra
3. Shri Khonyarbhai Dodiya
4. Shri Bhikhubhai Chavadu
5. Shri Rumbhai Sindhuv

II. Facts

3. At the time of preparation of first phase Central List of the Backward Classes on the basis of "Principle of Commonality", the community was not included either in the Mandal List or in the State List of BCs for Gujarat and therefore it was not included in

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4. The representatives of the caste/community who appeared before the Bench stated that they migrated from Rajputana and their traditional occupation is agriculture and agricultural labour. It was further stated by them that Nadoda is a branch of Rajputs having approximate population of 72,000. 70% population of the caste have land and 30% are agricultural labourers. 0.05% population of the caste is stated to be in Govt. service. It is also said that percentage of matriculates is 0.02%. There is no MP or MLA from amongst the members of the caste. There are only 15 to 20 sarpanches from the caste.

5. The filled-in Questionnaire obtained from the Vadhiyar Kharapat Rajput Nadoda Vidyottejak Mandal, Ahmedabad mentions that Rajput is the main community and their population in the State is 73,326 as on 1.1.98 which constitutes 0.2% of the total state population, and largely concentrated only in 7 districts viz. Mehsana, Surendranagar, Ahmedabad, Rajkot, Bhavnagar, Amreli and Banaskantha. Almost all the members of the community are agriculturists/agricultural labourers. However, it has been reported that for every 20 members, there is one member, who is landholder with holdings of more than 50% of the statutory ceiling limit for agricultural lands in the state and for every 5 members, 3 are engaged in cultivation of own land.

6. A note containing historical background and social status of "Nadoda Rajput" community attached to the filled in NCBC Questionnaire as an Appendix, mentions that in the neighbouring state of Rajasthan, the Rajput was a predominant caste/community enjoying all respects, privileges and higher status in the upper strata of the society. In the 16<sup>th</sup> century, in the aftermath of the large scale Muslim invasion into the then small Princely States in Rajasthan, there was an en masse exodus of people of all section of the society including those belonging to the Rajput community to other safer places. In this background, being unable to bear the onslaught of the humiliation suffered at the hands of the muslim Rulers, a section of the Rajputs made their way to the neighbouring State of Gujarat, as refugees leaving all their belongings. Entry into Gujarat was not the end of the tunnel for these Rajput Refugees in as much as on their arrival at the northern border areas in Gujarat, the then Rulers of those areas demanded entry tax from these refugees majority of whom virtually were penniless. Only a few of them could meet the said demands and paid the entry tax. This class of the Rajputs refugees were classified as "Kar Dia" Rajputs which description with the passage of time over the centuries gave a new surname to these Rajput refugees and came to be known as "**Karadia**" Rajputs. In consideration of payment of entry tax, this section of Rajput refugees were given lands by the then Rulers on rental basis. Thus, while the ownership of these lands remained with the rulers, these Rajput refugees continued to remain tenants of these lands. In so far as the other section of the Rajput refugees who had no money to pay entry tax had to work as agricultural labourers under the other section of the Rajput refugees. However, the history has it that over the period of the time, these agricultural labourers gradually migrated to other parts of Gujarat in search of greener pastures. In this manner, the

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Rajputs who entered for the time into Gujarat as refugees constituted two groups viz. those who could get and own lands and those who could survive on the strength of their manual labour. Because of the label of "Refugees" stuck on the back of these Rajputs, even those who could own lands could not enjoy the status privileges which their counterparts in Gujarat were entitled to in those days.

Though these Rajput refugees prior to their exodus from Rajasthan were held in high esteem in terms of status, privileges and social order, yet by virtue of their entry in Gujarat as refugees their social status underwent a drastic and adverse change with the result these Rajputs were not looked upon by the upper castes of Gujarat.

Thus, in course of time over the centuries, "Nadoda Rajput" has essentially become an association of families which practised the custom of endogamy i.e. which permits marriages amongst the members belonging to such families which practised the custom of endogamy i.e. which permit marriages amongst the member belonging to such families only. The rules of this community prohibited its members from marrying outside their community. Even the choice of occupation viz. the agricultural labour was predetermined in this community and it has become an occupational group. Consequently, there was no vertical growth in the social status of this community. Because of the widespread and unexceptional practice of endogamy the label of "refugee" continued to remain. Thus, for all the time to come, these Rajputs were literally looked down as refugees. These Rajputs are even today suffering the lingering effects of the past discrimination.

When these Rajputs came on the scene as refugees, they constituted a miniscule minority in Gujarat. Even today, going by their numbers, they are hardly 0.2 of the total population of the whole state of Guajarat.

Majority of these Rajputs in Gujarat are illiterates thereby remaining educationally backward class.

Economically speaking, because of the nexus of poverty to the occupation of agricultural labour arising out of the overdependence of the vagaries of weather, these Rajputs irrespective of wether they own lands or not, are economically also backward.

Barring a few exception, amongst these Rajput refugees, only a negligible are in the service of the State and thus the community is not adequately represented in the services under the State.

7. R.E. Ethoven describes Rajputs in his book "The Tribes and Castes of Bombay" (Published by Asian Educational Service, New Delhi, 1990, Reprint, First Published, 1992, Vol. III, p. 269-297) and writes that Rajputs are found all over Gujarat and in the Presidency generally, but mostly in Kathiawar and in the North of province, where imitation of Rajput customs and a claim to Rajput descent are recognised alternative roads to social advancement for castes which in other areas would probably endeavour to

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establish their position by a close adherence to Brahmanical ceremonial. They claim to be modern representatives of the Kshatriya race. (Ibid, p. 269).....

The Karadias are not included in the class to which the ruling chiefs belonged. They alongwith the lower class Dangs and Padhrass allow widow-marrige and let their women appear in public. With these the higher class Rajputs eat, and in places, through the intermediate class of Gametia Rajputs, have marrige connections with, Karadias. Karadia girls are married by Gametias and Rajput land-holders and Talukdars marry Gametia girls. Thus Gametias serve as a connecting link between Karadias and high class Rajputs..... The Karadias are scattered in small numbers all over Gujarat and Kathiawar (Ibid, p. 270).....

Karadia is one of the one hundred and three clans of Gujarat Rajputs. ...., The chief social peculiarity of the Rajput race is its division into clans. All clans eat together and intermarry, but the clan as such is exogamous ..... (Ibid, p. 270-271).

Rajputs claim the right to wear the sacred thread with the same formalities as Brahmins, but only a few are careful to invest their boys at the usual Brahman age. If a Rajput boy is separately invested with the sacred thread the ceremony takes place when he is between ten and twelve. But in most cases the investiture is made one of the marriage ceremonies. (Ibid, p. 275).....

Rajputs are hereditary soldiers and landlords, but the demand for soldiers is limited and few Rajputs have any occupation except as land-holders. Exclusive of the large classes of Garasias and Talukdars who merely holds estates of varying sizes on favourable terms, the Rajputs of Gujrat are still a dominant race, holding sway over nearly half of the area of Gujrat and over nearly one-third of its people.(Ibid, p.270).....

As the tribe is sprung from one ancestor, any marriage in the tribe is incestuous and forbidden. Poverty does not lower a Rajput's social position. But his position is injured if he marries a women who is not a Rajput. He also lowers himself if he marries his daughters to some one who is socially his own inferor.(Ibid,p.275).....

8. Karadia Rajput of Gujarat is one of the communities identifying themselves as Ksatriya in the verna order and follow gotra-exogamy as mentioned in the book "People of India -Identity, Ecology, Social Organisation, Economy, Linkages and Development Process : A Quantitative Profile by K.S.Singh (Authropological Survey of India, Oxford University Press , Delhi, 1996, National Series Vol. viii, pp.35 & 39).

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#### IV. Findings

9. From the above evidence the Bench finds that "Nadoda Rajput" is a branch of Rajputs. According to the admission of the Request-maker that the "Nadoda Rajputs" who come to be known as "Karadia Rajputs", because they used to pay taxes to the Rulers of Gujarat belong to Rajputs. It seems that those who could not pay taxes to be called as "Nadoda Rajputs". They identify themselves as Ksatriya in the varna order and follow gotra- exogamy which contradicts the statement of the Request-maker that they follow endogamy. The traditional social position of "Nadoda Rajputs" is clearly high and they belong to upper strata of Hindu caste hierarchy. Though they are relatively low as among Rajputs of Gujarat, their status is still high by virtue of their being Rajputs. The contention of the representationist that the social position of caste has lowered on account of their migration into Gujrat from the princely states of Rajasthan is not substantiated by the ethnographic accounts of Enthoven and K.S. Singh. It shows economic backwardness but their explanation for social backwardness is not justifiable. Enthoven has specifically mentioned that poverty does not lower a Rajput's social position. If such a community is included in the list of backward classes there will be no community which can be left out of backward classes. **Therefore the Request for inclusion of "Nadoda Rajput" caste/community in the Central List of Backward Classes for Gujarat should be rejected.**

As one of the Members of the Bench, Shri Navtej Puadhi unfortunately passed away on 16.8.1998, subsequent to the public hearing, the Findings are signed only by one Member, who is also the Co-ordinating Member of the Bench, but the Findings represent the conclusion jointly arrived at by both the Members.

*Kshayan*  
18.11.98

*Navtej Puadhi*  
16.11.98  
(U.P. Singh)

*U.P. Singh*  
16.11.98

I. Advice of the Commission

10. The Commission considered and agreed in full with the above findings of the Gujarat Bench and decided to tender the following Advice to the Central Govt. under Section 9(1) of the NCBC Act, 1993 for action by the Central Government under Section 9(2) of the Act:-

The Request for inclusion of "Nadoda Rajput" caste/community in the Central List of Backward Classes for Gujarat be rejected, as it is not Socially Backward.

On account of the unfortunate demise of one of the Members, Shri Navtej Puadhi on 16.8.1998, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the vacancy caused by the demise of the aforesaid Member, is protected by Section of the NCBC Act, 1993.

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*P. S. Krishna*

20.11.98

*Navtej Puadhi*  
16.11.98

*Dr. N. G. ...*  
23.11.98

*P. S. Krishna*  
P. S. KRISHNA  
Member  
National Commission  
for Backward Classes