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भारत सरकार

त्रिकुट - १, भीकाएजी कामा प्लेस, नई दिल्ली-११००६६

Member Secretary

National Commission for Backward Classes

Government of India

Trikoot-1, Bhikaiji Cama Place, New Delhi-110066

NCBC Advice Nos. Gujarat 40, 41, 42 / 2003

29. 07. 2003

Dear Shri Baswan,

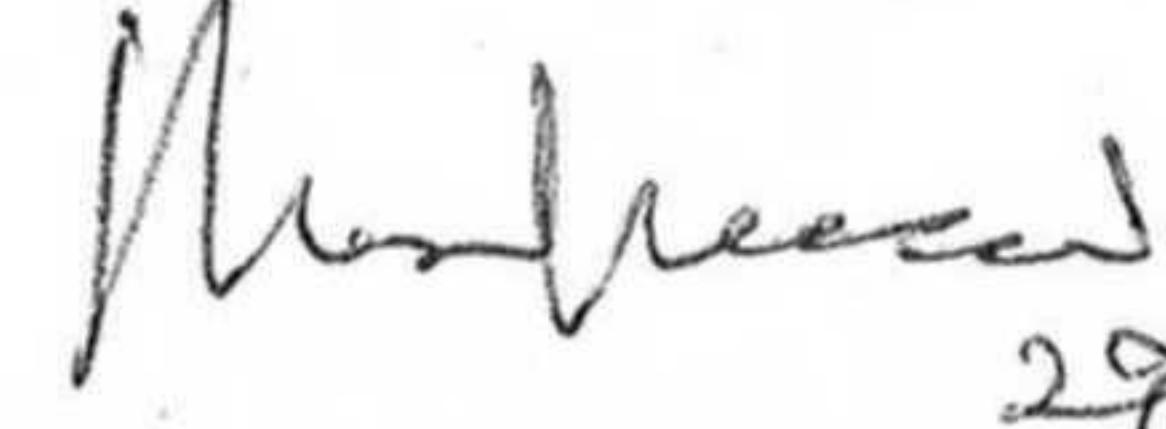
I am sending herewith the advices of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes Act (1993), for inclusion of

- (1) Jagari
- (2) Khavas, and
- (3) Sagar

castes/communities 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.

With regards,

Yours sincerely


(C. T. Benjamin) 29/7/03

Shri B. S. Baswan
Secretary to Government of India
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI

Encl: As stated.

NCBC Advice No. Gujarat - 40/2003

NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

Case : Request for inclusion of "Jagari" caste/community in the central list of backward classes for Gujarat.

I. Request

This case arises from the Request received in the Commission from Dr. P.B. Bhati, Representative, Jagari Samaj, At. & P.O. Wav, Distt. Banaskantha, Gujarat for inclusion of "Jagari" caste/community in the central list of backward classes for Gujarat.

II. Public Hearing

2. A four-Member Bench of the Commission consisting of Justice Ram Surat Singh, Hon'ble Chairperson, Smt. Neera Shastri, Dr. B.M. Das and Shri M.S. Matharoo, Hon'ble Members held a Public Hearing at Ahmedabad on 22.05.2003 to consider the above request. At the Public Hearing the State Government was represented by Shri R.C. Rathod, Deputy Secretary, Social Justice & Empowerment Deptt., Shri K.G. Vanzara, Director, Shri N.J. Gurung, Deputy Director, Shri A.K. Jaisar, Social Welfare Officer and others from the Developing Caste Welfare Deptt. The caste/community was represented by Dr. P.B. Bhati only who made the Request.

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3. A Public Hearing to consider the above Request was held on 7th November, 2001 but due to passing away of the then Chairperson final decision in the matter could not be taken. Therefore, after reconstitution of the Commission in August 2002 it was decided by the Commission to hold Public Hearing again.

III. Facts

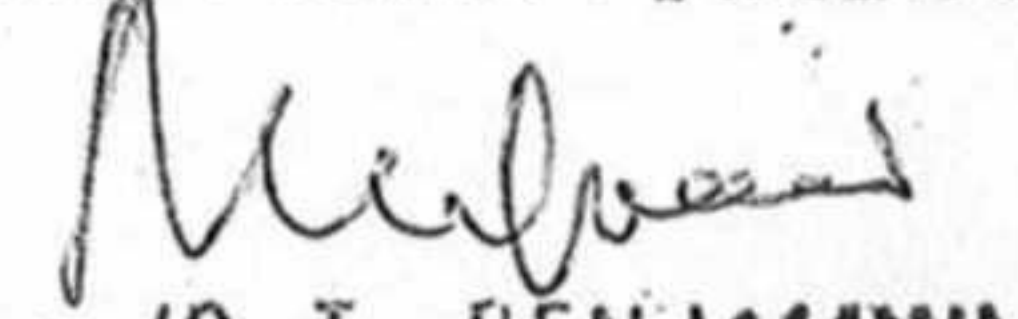
4. The caste/community was not included either in the Mandal List or the State List and therefore, it was not included in the Central List of OBCs prepared on the basis of principle of commonality i.e. castes/communities which were common to both the Mandal List as well as the State List of backward classes. However, it was subsequently included in the State List at entry No. 125 by Govt. of Gujarat, Social Welfare Deptt. vide their Res. No. SSP/1195/CM/A dated 19.12.1995.
5. Dr. P.B. Bhati, Representative of Jagari Samaj and Request-maker appeared at the Public Hearing at Ahmedabad on 22.5.2003 and submitted that his caste has already been included in the State List at entry No. 125. In fact, the entry shows "Jagri" community. In response to a query raised by the Bench with regard to spelling variation i.e. Jagri, as shown in the State List, and Jagari as mentioned in his Request, he stated that both of them are one and the same caste. The spelling variation is because of the local dialect. In response to another query whether there is any connection of Jagari with Jagaria, which is shown with Raval-Ravalia Jati in the central list of OBCs for the State, he stated that there is no connection between these castes and are distinct from each other. The Bench also raised a query quoting the ethnographic description of K.S. Singh about the caste that they are a clan of Jains which he denied and said that they have no connection with them.

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6. Dr. Bhati submitted that the occupation of the caste is agricultural labour and other manual labour. He, however, reproduced the facts which he had already submitted in the NCBC's Questionnaire. He also stated that a few of his caste people have land measuring 4-5 acres only and others are labourers. Girls are not encouraged for studies. In the order of social scale, there is no discrimination on caste basis, they have commensal relations with Suthar, Lohar, Khawas, Kumbhar, etc. Marriage relations are held within the caste only. They invite Brahmans for birth and death rituals who are treated on equal terms by other Brahmans. He also submitted that his caste members migrated to Gujarat from the village Falaudi, a desert area near Jaisalmer, Rajasthan in order to escape from starvation. In response to a query of the Bench he submitted that they have clans such as Bhati, Chauhan, Parmar, Gahlaut which are similar to the Rajput sub-castes. Shri Vanzara, Director who was present at the public hearing stated that in Gujarat many castes have clans similar to Rajputs but they do not necessarily belong to Rajputs. He also submitted that those caste members who worked under the Rajputs started adopting their surnames.

7. Shri Bhati invited the attention to the filled-in NCBC's Questionnaire wherein it has been mentioned that the 'Jagari' is the main caste and is generally regarded as socially backward. Also their population in Gujarat is 511 mainly concentrated in Banaskantha (90%) and Mehsana (10%) districts of the State. **The main occupation of the caste is agricultural as well as non-agricultural labour. The subsidiary occupations are mill workers, masons and household jobs.** They have no cultivable land. 90% of the adult members of the caste are actually engaged in the occupation of agricultural labour for wage and remaining 10% in other manual labour for wage. 91% of the families of the caste live in kachcha houses. Total number of literates from amongst the members of the caste are shown as 116 (110 from Banaskantha and 6 from Mehsana) which comes to 22.3% of their

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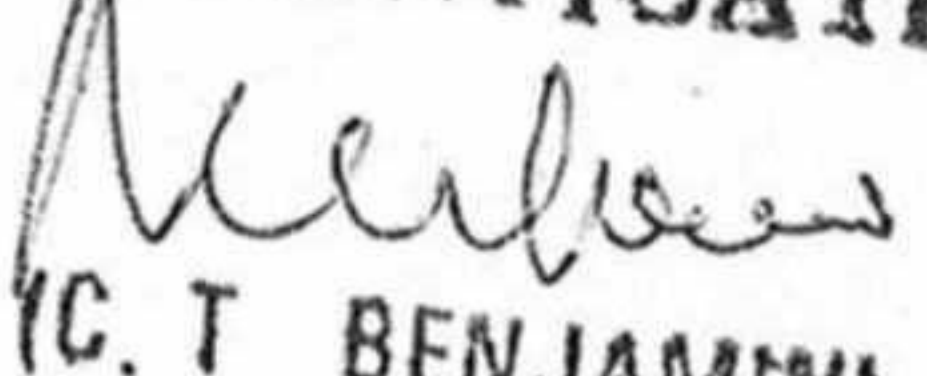
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population. Female literates are shown as nil. However, there are 15 matriculates and 4 graduates.

8. The State Commission for Other Backward Classes Commission vide letter No. OBC/NCBC/99.12000/22 dated 20.1.2000, while replying a query raised by the NCBC that whether Jagari and Jagaria are same or different castes, stated that these are not identical but different ones and the community is socially and educationally backward.

9. K.S. Singh in his book 'Communities, Segments, Synonyms, Surnames and Titles', People of India Series Vol. VIII, has shown 'Jagri' as a clan of "Godha/Godha Jain" according to Census years 1931 and their distribution in Bikaner State and Rajputana.

10. Ethnographic literature as contained in "The Castes of Marwar" by Komal Kothari, shows "Jagri-Patars" under the head Dancers and Singers. It has been mentioned therein that the Jagris are beaters of small drums at dances and festivals. They are said to be originally Gehlot Rajputs. According to the historians when Chitor was taken by the Emperor of Delhi, the Gehlot Rajputs fled away from that place and some of them sought refuge at Ludawara, the ancient capital of Jeysulmere, where having been forced to starvation they had no other alternative but to give their daughters up as public women. Thus a separate caste was formed; a male issues being called Jagris, and the female offsprings, Patars. Subsequently they migrated to Phalodi in Marwar and were maintained by a Kalla Brahman named Sindhu to whose descendants they still show some respect by never making any allusion to them in abusive songs.

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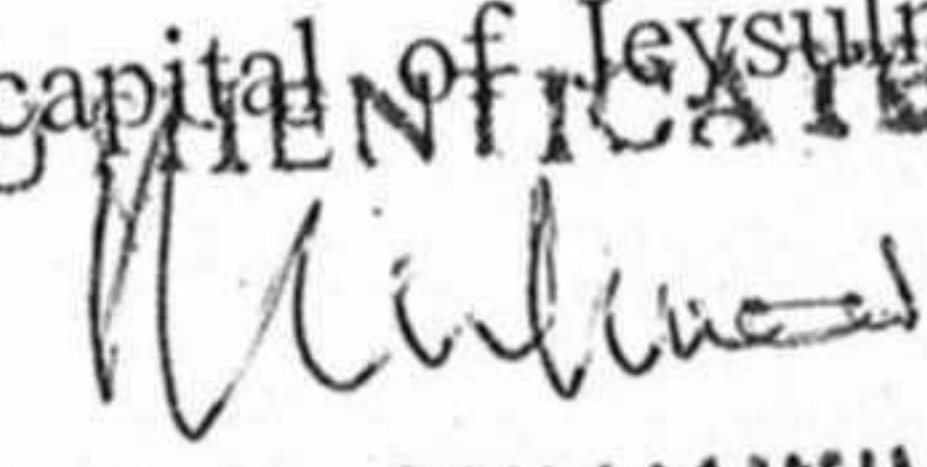
11. None of those who were present at the Public Hearing objected to the inclusion of 'Jagri' caste/community in the Central List of OBCs for Gujarat.

IV. Findings

12. From the above averments, the Bench finds that "Jagri" caste/community has already been included in the State List of BCs for Gujarat. The Request-maker has submitted during the Public Hearing that they belong to the "Jagri" caste and the spelling variation as appeared from his Request i.e. "Jagari" is because of local dialect and therefore these are one and the same caste. The Commission thus concludes that the Request is for inclusion of "Jagri" caste/community.

13. In response to a query raised by the Bench during the Public Hearing citing the ethnographic account of K.S. Singh that they are a clan of Jain Sects, the Request-maker denied it stating that they have no connection with the Jains.

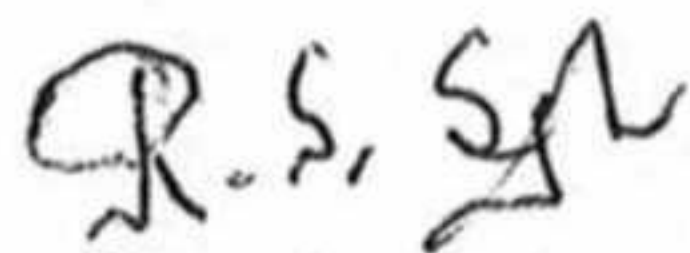
14. Though they have clans such as Bhati, Chauhan, Panwar, Gahlaut, etc. similar to Rajputs yett these are distinct castes and not related to them. The fact has also been corroborated by the Director, Developing Caste Welfare Deptt. who submitted at the Public Hearing that in Gujarat many castes have similar clans to Rajputs but they do not necessarily belong to Rajputs. The Request-maker further submitted at the Public Hearing that they migrated to Gujarat from Falaudi, a desert area of Rajasthan, in order to escape starvation. Komal Kothari in his book "The Castes of Marwar" describes the Jagris to be originally Gehlot Rajput but when Chitor was captured by Emperor of Delhi they fled away and some of them sought refuge at Ludarwa, the ancient capital of Jaisalmer, where


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having been forced to starvation they gave their daughters up as public women thereby forming a separate caste; male issues being called Jagris, and the female offsprings, Patars. He further mentions that subsequently they migrated to Phalodi in Marwar. They marry with the Golas, an out-caste tribe. Their wives do not sing or dance but the profession is exclusively followed by their daughters, who are called Patars. The submission made the Request-maker that they migrated from Phalodi area of Rajasthan is thus attested to by the ethnographic account of Komal Kothari.

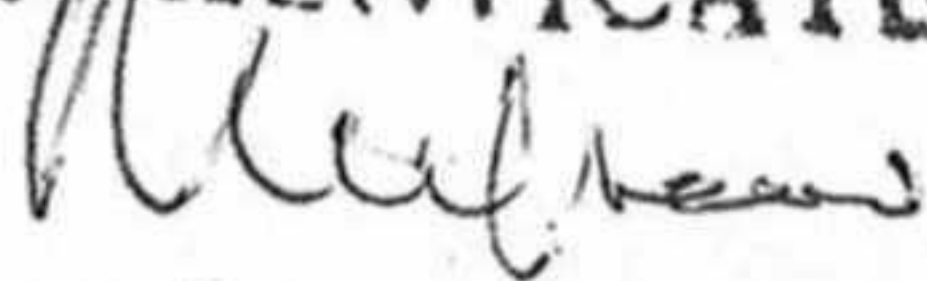
15. From the above facts, it is concluded that in view of their hereditary occupation of singing and dancing at the place of their migration, their social position in Gujarat is still low and almost all of their adult members are engaged in the occupation of agricultural and non-agricultural labour. Further, their literacy rate is stated to 22.3% which is far below the State literacy rate which is 61.29% and hence, very low. The caste was included in the State List of BCs on the recommendation of the State Commission for Backward Class who, according to Request-maker made a detailed survey, found it socially and educationally backward. Thus the caste merits inclusion in the Central List of OBCs for Gujarat. **The Bench thus finds that the "Jagri" caste/community is socially and educationally backward and should be included in the central list of backward classes for Gujarat at entry No. 98 as follows :-**

"98. Jagri"


(Justice Ram Surat Singh)


(Smt. Neera Shastri)


(Dr. B.M. Das)

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Member Secretary
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(M.S. Matharoo)

V. Advice of the Commission

16. 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 Government under Section 9(1) of the NCBC Act, for necessary action by the Central Government under Section 9(2) of the Act :-

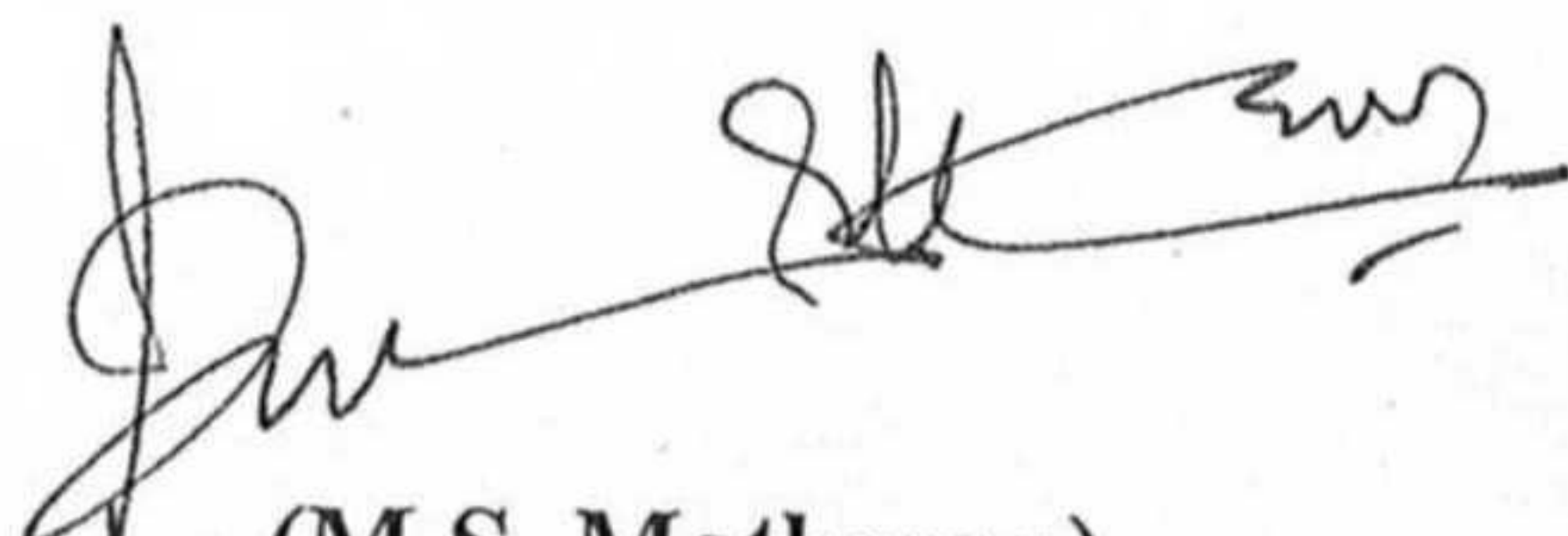
"Jagri" caste/community be included in the central list of backward classes for Gujarat at entry No. 98 as follows :-

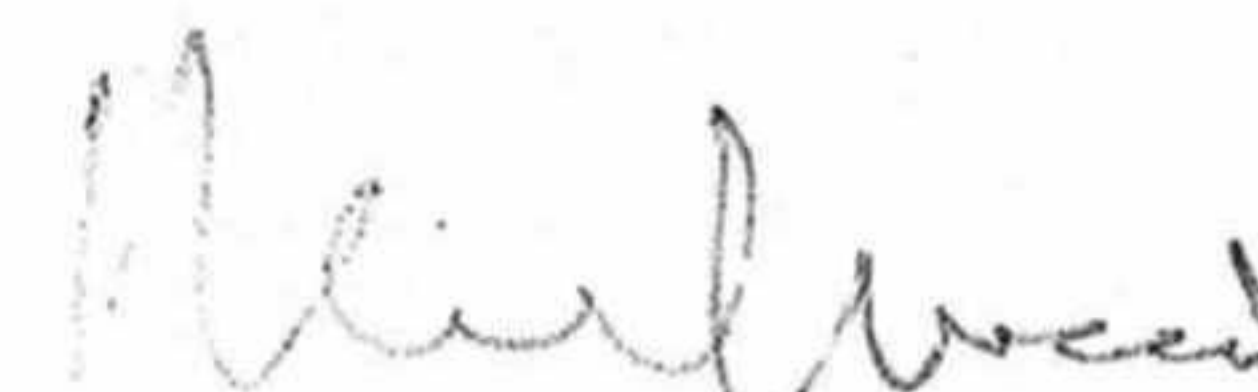
"98. Jagri"

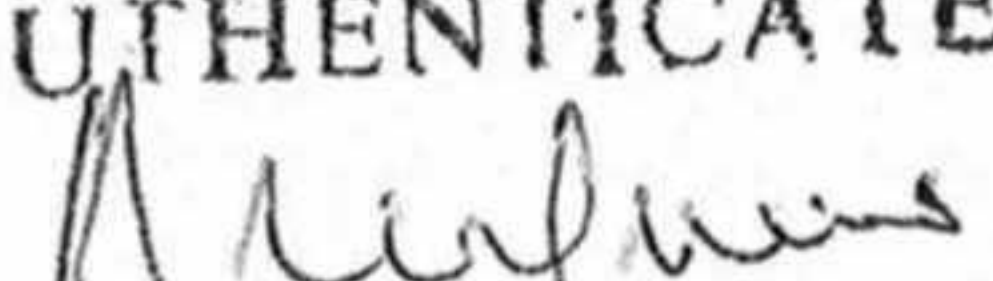

(Justice Ram Surat Singh)


(Smt. Neera Shastri)


(Dr. B.M. Das)


(M.S. Matharoo)


(C.T. Benjamin)

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