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सदस्य सचिव

राष्ट्रीय पिछड़ा वर्ग आयोग

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. *Guj-431* 2003

30.07.2003

Dear Shri Baswan,

I am sending herewith the advice of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes Act (1993), for inclusion of "Dhangar" as a synonym of Bharwad 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.

With regards,

Yours sincerely

[Signature]
(C. T. Benjamin) 3/7

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

Encl: As stated.

Issued
[Signature]
30/7/03

O/C

NCBC Advice No. Gujarat - 43/2003

NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

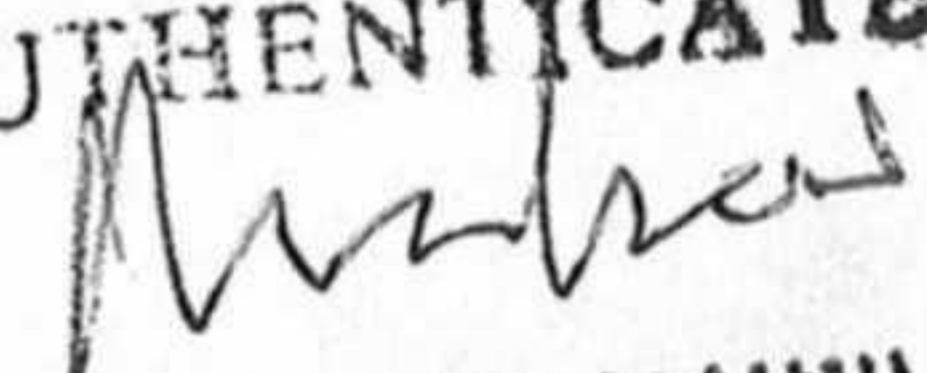
Case : Request for inclusion of "Dhangar" caste/community in the central list of backward classes for Gujarat.

I. Request

This case arises from the request received in the Commission from Shri Sanjay D. Waghmode, President, All India Dhangar Samaj Mahasangh, Vadodara, Gujarat for inclusion of "Dhangar" 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 Welfare Deptt. The caste/community was represented by S/Shri Sanjay D. Waghmode, Jankur Raghunathrao Shankarao, D.M. Bapurao, Vitthal Pandurang Waghmode, K.H. Shankarao and Kolekur Hemant Laxmanrao.

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3. Public hearing to consider the above request was also held on 7th November, 2001 but due to passing away of the then Chairperson the findings could not be arrived at and after reconstitution of the Commission it was decided by it to hold a fresh public hearing.

III. Facts

4. The caste/community has not been included either in the Mandal list or the State list and therefore, it could not find place in the first phase common list issued in 1993 on the basis of the principle of commonality i.e. the castes and communities which were common to both the lists in the report of the Mandal Commission and the State Government's lists that existed at that time. According to the request-maker's submission the Dhangars are shepherds and known by different names i.e. Gadaria, Bharwad and Kurba, the relevant entries in different lists are as follows:-

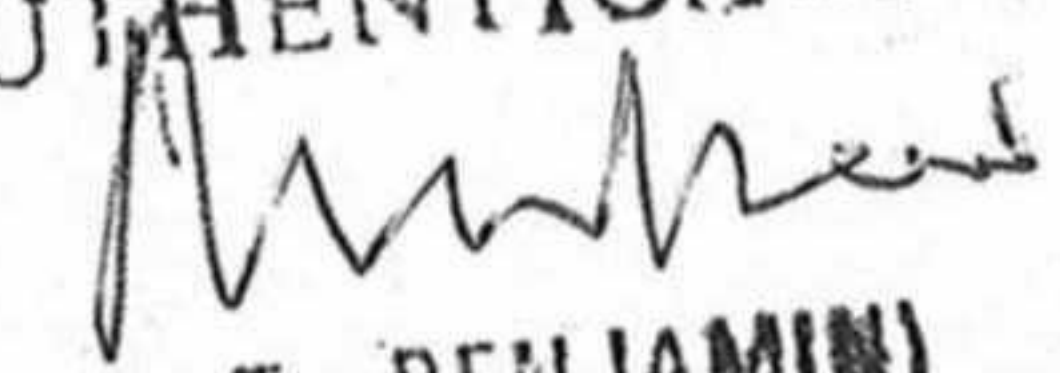
i) Mandal List

11. Bharwad, Mota Bhai Bharwad, Nana Bhai Bharwad, Kabari, Baria Mota Bhai, Chosla, Janapada (where they are not Scheduled Tribes)

ii) State List

10. Bharwad,
Mota Bhai Bharwad,
Nana Bhai Bharwad

10-A. Kabari,
Baria Mota Bhai,
Chosla,
Janapada (where they are not S. T.)

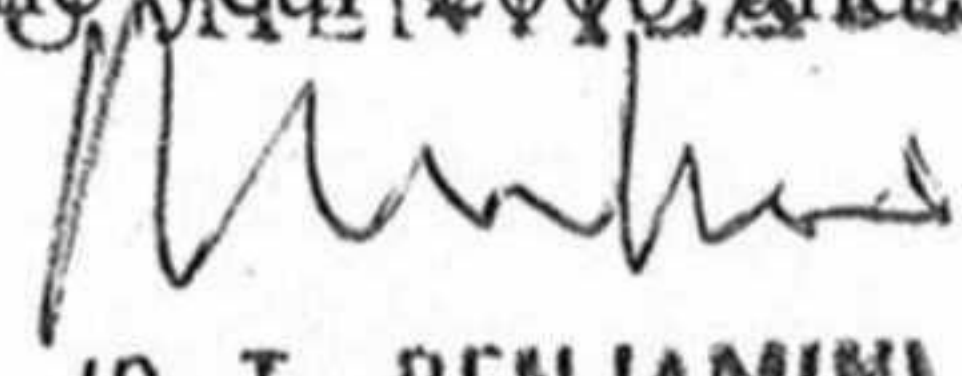
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iii) Central List

9. Bharwad
(except where they are STs)
Motabhai Bharwad
Nanabhai Bharwad
Gadaria

5. Shri Shri Sanjay D. Waghmode, President, All India Dhangar Samaj Mahasangh, Vadodara who made the request for inclusion of Dhangar in the Central list of OBCs stated that **Dhangar means as Shepherd in English and Gadaria in Hindi. The community is also known by different names i.e. Gadaria, Bharwad and Kurba.** He further stated that 80% of the members of the community are illiterate. He stated that they have sent a number of applications to the State Govt. but received no reply from them and therefore, requested for inclusion of their caste in the central list of OBCs. for Gujarat.

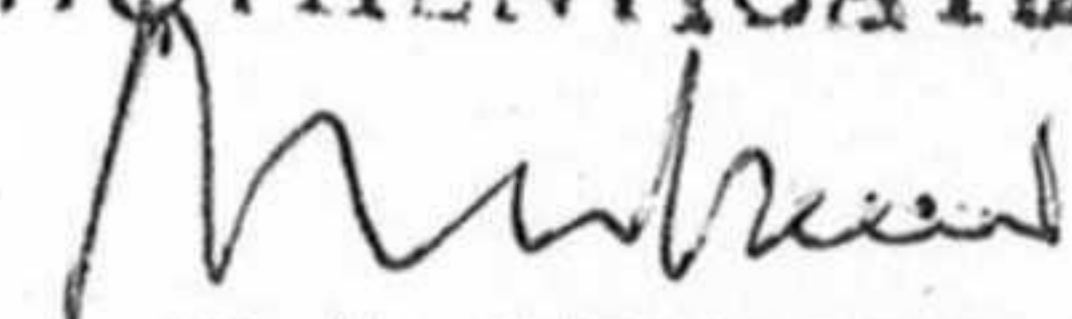
6. At the earlier public hearing held on 7.11.2001, Shri Hasrath Jairam Pagare, a mill worker who attended it in response to a public notice issued in the local newspapers for inclusion of the caste in the list of backward classes, stated that though they had not made any representation to the Commission, they had come to know about the public hearing from newspapers. He stated that his father who was a shepherd in Maharashtra, came to Gujarat in search of employment but on account of deforestation he could not carry on his avocation.. Gadaria, Bharwad and Dhangar are engaged in the same occupation but they do not intermarry. They do not settle at one place and therefore it is not possible for them to educate their children. He did not know anything about social ostracism or discrimination against their caste members. Shri Sanjay D. Waghmode submitted that Dhangar means shepherd. Their educational level is very low. They had already applied to the State Commission for their inclusion in the State list of backward classes in the year 2000.


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their request is still pending with them. They have migrated from Maharashtra. In Maharashtra they are called Dhangar and in Gujarat they are called Bharwad and they are shepherds. Because they are not able to get certificates in the name of Gadaria it is necessary that Dhangar should be included in the list of backward classes. In response to a query of the Bench, he stated that at the time of visit of the Mandal Commission, the community people were not much aware and therefore could not represent at that time. He further stated that their population is approximately 50,000 mainly concentrated in Vadodara but also found in Surat, Ahmedabad, etc. Their children study upto 10th or 12th standards, most of the community people are backward and therefore need reservation for upliftment of their children. Only 5-6 families are economically advanced. Most of them are engaged in private service, others work as hawkers, pan-biri sellers and do labour work. They have no land in Gujarat because they are migrants. In response to the query of the Bench with regard to their social status he stated that Brahmans take food from them and could not convincingly show their low social status. However, he stated that they are socially backward and should be included in the list of backward classes.

7. The representative who attended the present public hearing on 22.5.2003 submitted that the request of the community for inclusion in the State list is pending with the State Backward Classes Commission. They have been living in Gujarat for the last 150 years and these days most of their caste members are engaged in service. Dhangar and Gadaria are one and the same caste. Those who migrated from Rajasthan are known as Gadaria and those from Maharashtra are known as Dhangar. Their education level is very low. Girls are not encouraged to have education.

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8. The filled up NCBC's Questionnaire submitted by Shri Waghmode mentions that the **Dhangars** are Hindu by religion having sub-castes/synonyms as Gadaria, Bharwad and shepherd with a population of 25,000 in Gujarat and largely concentrated in the districts of Baroda, Surat, Ahmedabad and Rajkot. The caste has already been listed as backward in the States of Karnataka, Madhya Pradesh, Uttar Pradesh and Maharashtra. They are stated to be socially backward, keep sheep and cows and most of their members (60%) are engaged as shepherds. Their members also work as shopkeepers, milkmen, dhobi, etc. Approximately 65% families of the community are said to be living in kachha house including huts and sheds and remaining 35% in pucca houses. The number of matriculates is shown as 40% since 2000 including 25 females and that of all graduates about 25. Their employment position in educational and technical fields is shown as Teacher-1, Doctor-1, Lawyer-1, Engineer and Architects-2 and in Defence Service-1.

9. K.S. Singh in the book 'Communities, Segments, Synonyms, Surnames and Titles', People of India Series (Vol. VIII, p. 337) mentions that according to Census years 1881, 1891, 1901, 1931, 1981 the distribution of Dhangar is shown as follows:

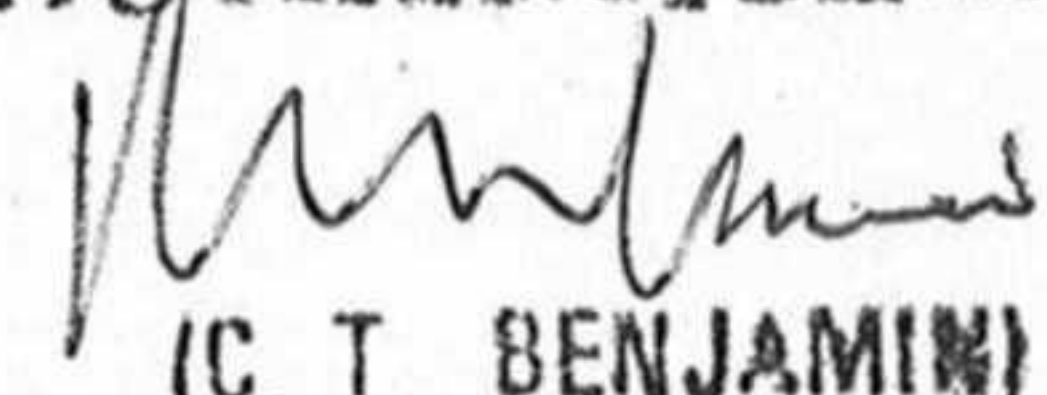
Earlier distribution -, Bombay Presidency,

Present distribution - Gujarat: Surat, Vadodara,..... Maharashtra: throughout the State,

10. P J Mead & G Laird Macgregor in Census of India 1911, Bombay, Part I Report show **Dhangar with Bharvad and Kurab under the category of Shepherds and Wool Weavers.** (p. 209) and describe that the **Dhangars**, also known as Gavads in the Satara District, are found all over the Deccan, Konkan and Sourthern Maratha country.

..... They are shepherds, cattle-breeders, cattle- sellers and blanket

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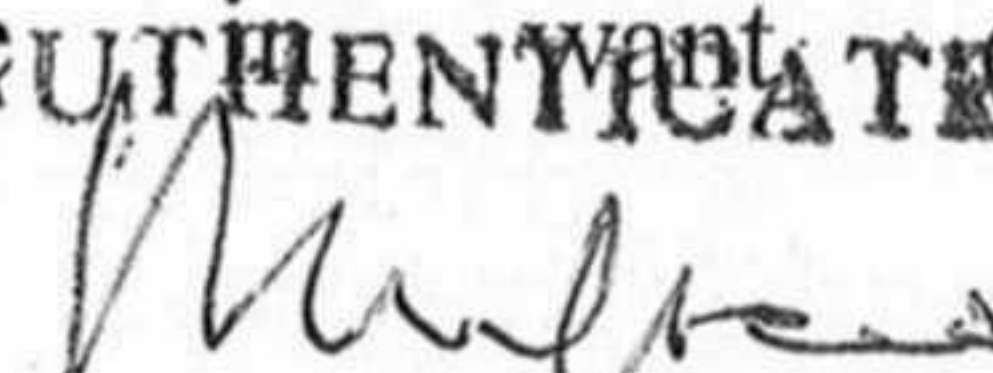
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weavers. In Northern India the Dhangars found are labourers and scavengers and hold a very much lower social position..... The word Dhangar appears to be originally a tribal and not a functional name. In the Deccan and Konkan however it lost its original tribal significance and came to denote in addition to Dhangars proper, a heterogeneous group of distinct races following the profession of shepherds. The Asal or Maratha Dhangars who form an important element in the Dhangar population, are in all probability the representatives of the original Dhangars, who settled in the Marathi-speaking districts. Though some of the Dhangar sub-castes have settled down as stationary husbandmen and wool-weavers, there are many amongst them such as Kuilaris, who have not yet given up their nomadic habits. (p.253)

11. A H Dracup & H T Sorley in Census of India 1931 – Bombay Presidency, Part I Report, mention that the **Dhangar are reported from Deccan and Konkan engaged in the traditional or habitual occupation of Shepherds and Wool Weavers.** (p. 510)

12. R.E. Enthoven describes in "The Tribes And Castes of Bombay" that "the **Dhangars**, also known as Gavadas in the Satara District, are found all over the Deccan, Konkan and the Maratha country..... The chief calling of Dhangars is that of shepherds, cattle-breeders, cattle-sellers and blanket-weavers. In Ahmednagar some of them who live in the plains rear horses, which are called Dhangars' horses and are famed for hardiness and endurance. In Kanara they keep a special breed of cows and buffaloes known as Dhangars' buffaloes and cows, which are the largest cattle in Kanara. They also deal in wool, and weave coarse blankets called *chavales*. During the fair season they graze over the country, and collect considerable quantities of grain in return for folding their sheep and goats in field which are

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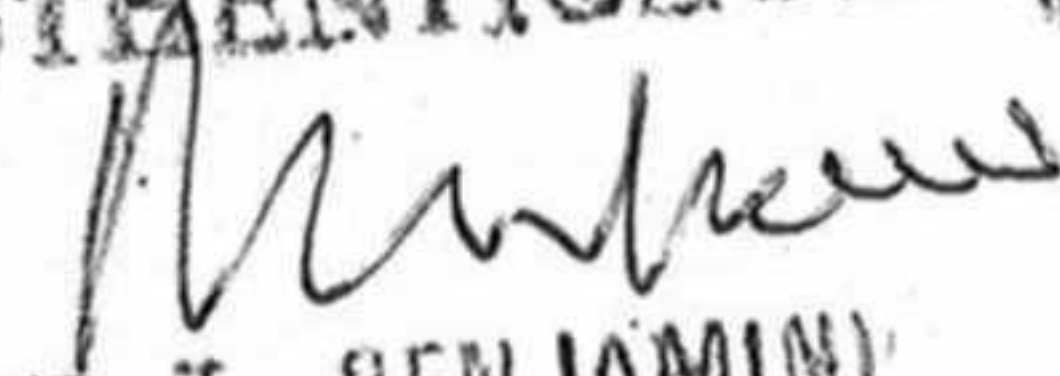
manure..... Some of them have abandoned their original occupation and work as bricklayers, petty shopkeepers, messengers, money-lenders and cloth merchants. They are still now noted for their martial qualities and readily become soldiers. A large number of Shivaji's most trusted Mavalis or Maratha footmen were West-Poona Dhangars, and many of the bravest Maratha leaders, among whom the Holkars are the most distinguished, are of this tribe..... Not a few of them are agriculturists. Of these, some are Inamdars, the inams having been given to them by the Rajas of Satara; some are tenure-holders, holding lands either by a share or by paying a lump sum for certain period; some are occupancy rayats, but no privileges are known to have been given to them in respect of rent; and some are landless labourers.....

The social position of Dhangars is below that of Kumbis.

"Dhangars rank themselves with Marathas, and do not eat from the Ghisadis, Buruds, Parits and Jingars, who they consider below them. Dhangars thus claim a fairly high status in Hindu society, but there can be little doubt that they are a pre-Aryan race.....

Generally, the caste employ Brahmans for religious and ceremonial purposes, and these Brahmans are received on terms of equality by other Brahmans. When Brahmans are not easily available the elders of the caste perform the ceremonies.....

They eat the flesh of goats, sheep and fowls, and drink liquor." (Vol. I, p. 310-321)

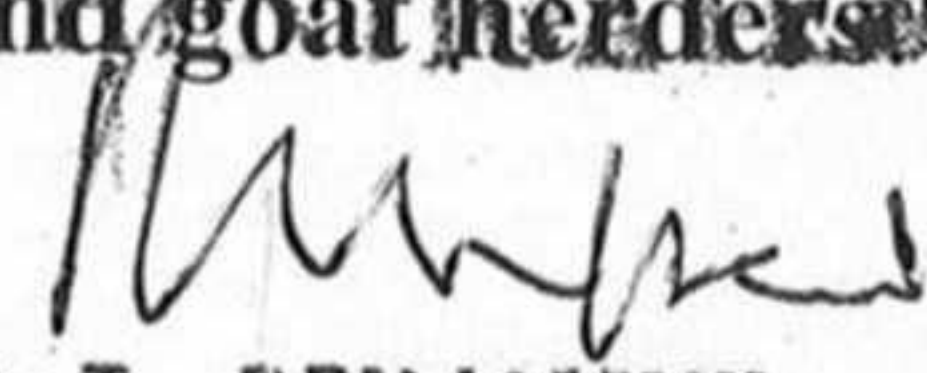
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13. In the above book Enthoven also describes the **Bharvads** who are shepherds or cattle keepers as follows:-

"**Bharvads or Gadarias**, found all over the Gujarat, are chiefly **shepherds or cattle-keepers**, though a few of them are husbandmen and labourers. Their flocks of sheep and goats are kept in the outskirts of villages and are driven into the grass and bushlands by day and brought back at night. Between November and June they move about the country in search of pasture. They sell goat and cow's milk and weave and sell woollen blankets. They are also paid in grain or in cash for penning their flocks in empty fields as the manure is highly valued..... Many Bharvads keep cattle, both cows and buffaloes, and make their living chiefly by selling clarified butter and whey." (Vol. 1, pp. 118-122)

14. K.S. Singh in his book "India's Communities" (Vol. VI, p. 805-808) writes that the **Dhangar** inhabit the States of Maharashtra, Goa and Karnataka. **In Uttar Pradesh, the Dhangars are a Scheduled Caste** culturally different from the Dhangars of the other States..... The word Dhangar is derived from the Sanskrit word dhenu, meaning cow. They keep a special breed of cows and buffaloes known as Dhangar mhasi and Dhangar gai. The Dhangars are shepherds and cattle feeders. Some have settled down as herdsmen and wool weavers. In fair weather, they travel long distances across hills and plains along with their grazing cattle and also supply manure to the villages on the way for which they are generally paid in kind.

15. In the same book K.S. Singh mentioned under **Bharwad** that "the 1931 Census clubbed them with Dhangar, Gadariya and Kuruba, the shepherds and goat herders"


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He further writes therein that "Bharwad is a modified form of the words badawad: in Gujarati bada, means sheep and wada, means compound. Those who possessed compounds of sheep were referred to as Badawad, which, in course of time, came to be pronounced as Bharwad."

16. H H Risley in the book "The Tribes And Castes of Bengal" (Vol. I, p. 219" mentions that the **Dhangar**, in Chota Nagpur Proper an agricultural labourer, usually non-Aryan, engaged by the year, who receives, if hired by a native, a lump sum varying from Rs. 4 to Rs. 6, at the time of hiring, besides monthly wages in grain and a cloth at the end of the year.
17. Jogindra Nath Bhattacharya in the book "Hindu Castes And Sects" (p. 16) writes that the **Dangar**, 1,305,583 are found chiefly in the vicinity of the Maratha country..... The shepherds have a lower caste status than the cowherds. The family of the Maharaja Holkar are said by some to be of the Dangar caste; but they take the sacred thread, and the Brahmans accept their gifts without any hesitation..... The shepherd castes are regarded as somewhat unclean everywhere.
18. The position with regard to the community in the Central Lists of OBCs for different States is as follows:-

Name of the State

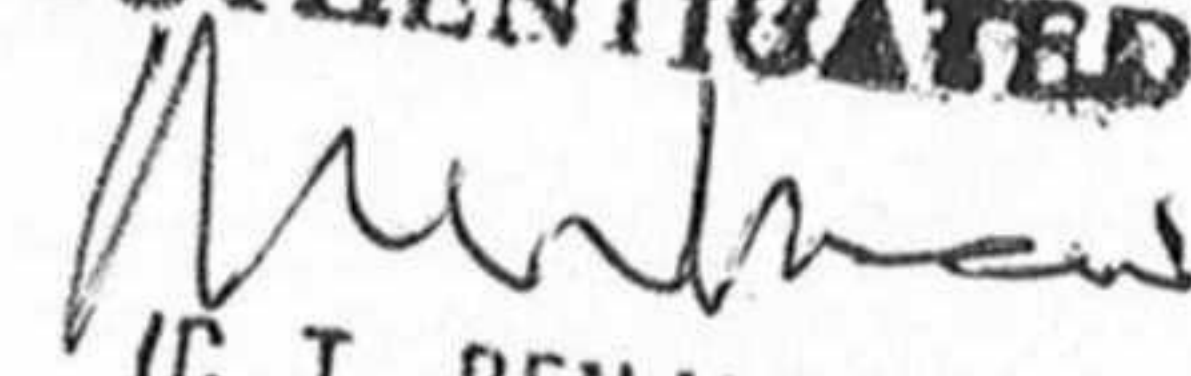
Entry No. in the Central List

1. Goa

5. Dhangar

2. Madhya Pradesh

21. Gadairya
Dhangar

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28. Dhangar
215. Dhangar/Dhanwar

Gadaria has found place in the Central Lists of OBCs for the States of Delhi, Gujarat, Haryana, Himachal Pradesh, Punjab, Rajasthan, Uttar Pradesh and UT. of Chandigarh.

- ## IV. Findings

20. From the written and oral evidence adduced before the Bench as well as the ethnographic accounts reported to hereinbefore, the Bench noted that the "Dhangar" are shepherds and cowherds. The request-maker stated that Dhangar is known as Shepherd in English and Gadaria in Hindi and also known by different names such as Gadaria, Bharwad and Kurba. They migrated from Maharashtra where they are known as Dhangar whereas in Gujarat they are known as Bharwad. This argument does not get support from the ethnographic literature as Census reports for different years clearly shows distribution of Bharwad, Dhangar and Gadaria in Gujarat though there is homogeneity in terms of their hereditary/traditional occupation of shepherds. The Census 1931 put Dhangar with Bharwad

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and Kurub under the category of shepherds and wool weavers. Further, Enthoven has described Bharvads or Gadarias, both of which are already included in the Central list of OBCs for Gujarat, as shepherds and cattle-keepers. The Bench is satisfied that Dhangar is a socially and educationally backward class thus concludes that **"Dhangar" is a synonym of "Bharwad" or "Gadaria"**. The synonym of a caste is covered under para 9 of the "Procedural Clarification on Guidelines for Consideration of Requests for Inclusion and Complaints of under-inclusion in the Central List of Other Backward Classes". **Therefore, "Dhangar" should be included as a synonym of "Bharwad" in the central list of backward classes for Gujarat at entry No. 9 as follows:-**

**"9. Bharwad (except where they are STs)
Motabhai Bharwad
Nanabhai Bharwad
Gadaria
Dhangar"**



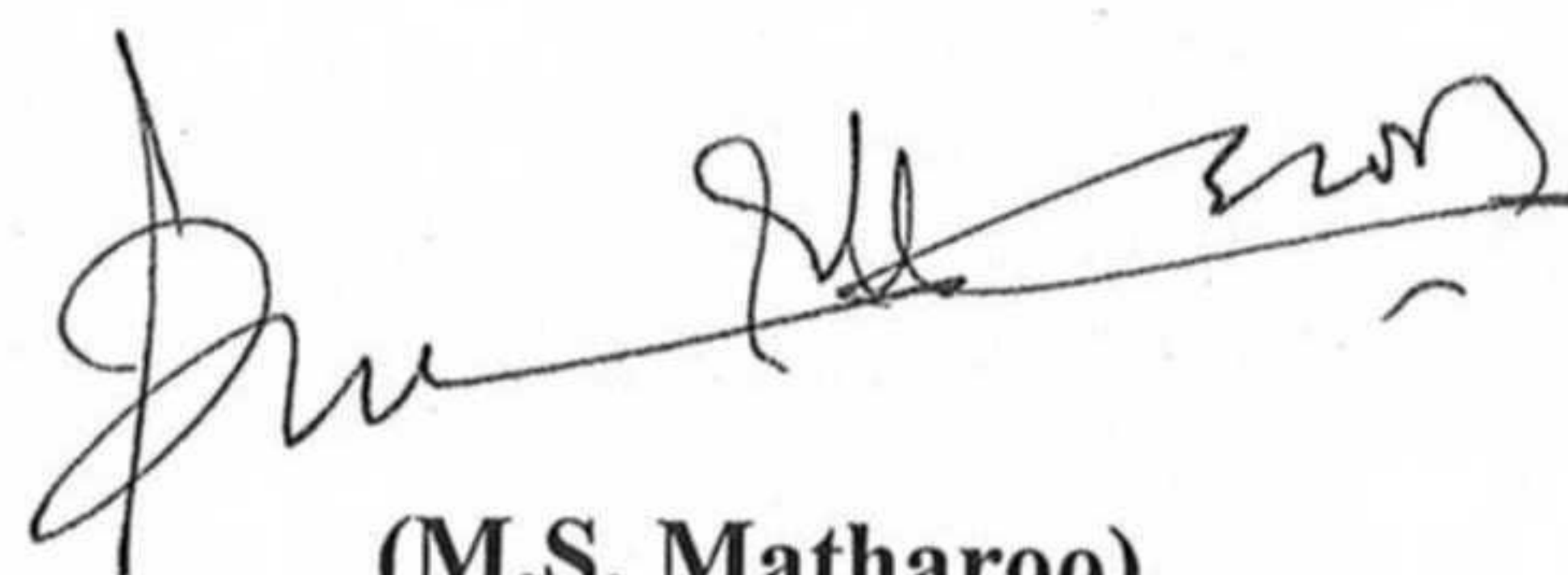
(Justice Ram Surat Singh)



(Smt. Neera Shastri)

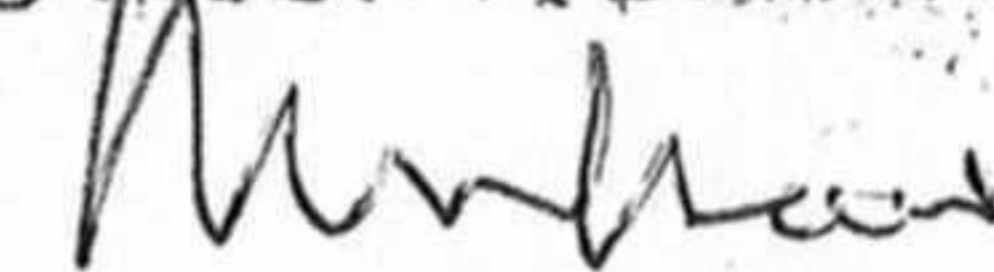


(Dr. B.M. Das)



(M.S. Matharoo)

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V. Advice of the Commission

21. 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 :-

"Dhangar" as a synonym of "Bharwad" be included in the central list of backward classes for Gujarat at entry No. 9 as follows :-

"9. Bharwad (except where they are STs)

Motabhai Bharwad

Nanabhai Bharwad

Gadaria

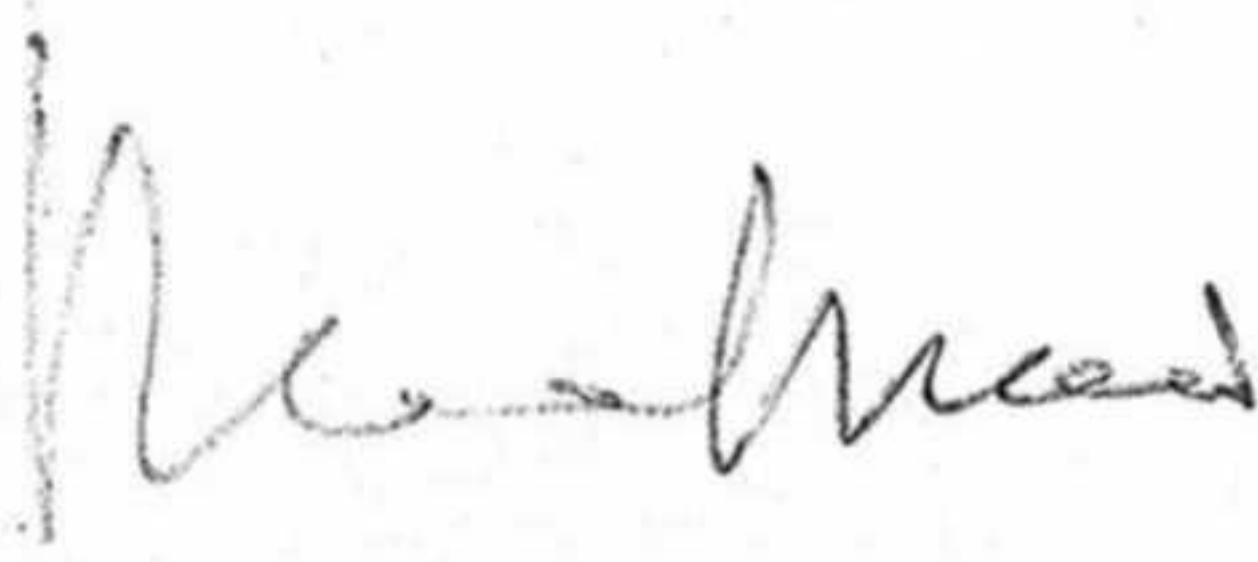
Dhangar"

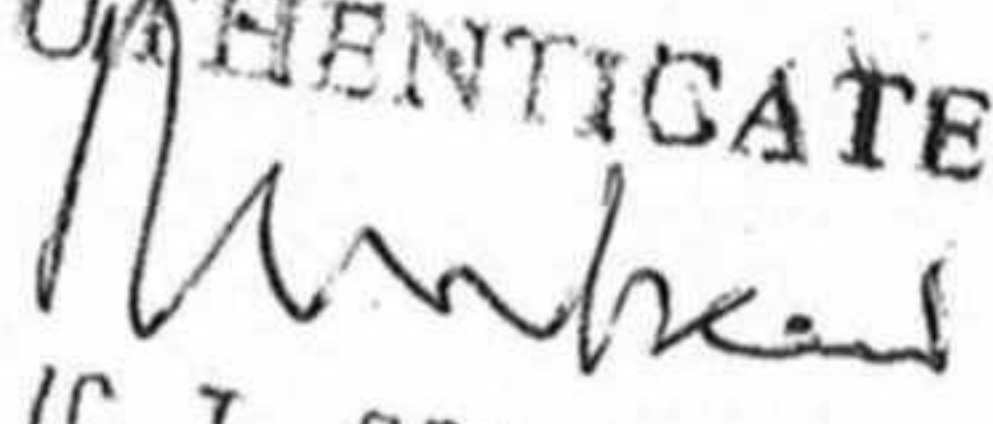

(Justice Ram Surat Singh)


(Smt. Neera Shastri)


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