



पी. एस. कृष्णन्
P. S. KRISHNAN
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रादरग-रायिव
राष्ट्रीय पिछड़ा वर्ग आयोग
भारत सरकार
त्रिकूट-१, भीकाएजी कामा प्लेस, नई दिल्ली - ११००६६

Member - Secretary
National Commission for Backward Classes
Government of India
Trikool - 1, Bhikaiji Cama Place, New Delhi - 110 066

NCBC Advice No. U.P. 47/1998

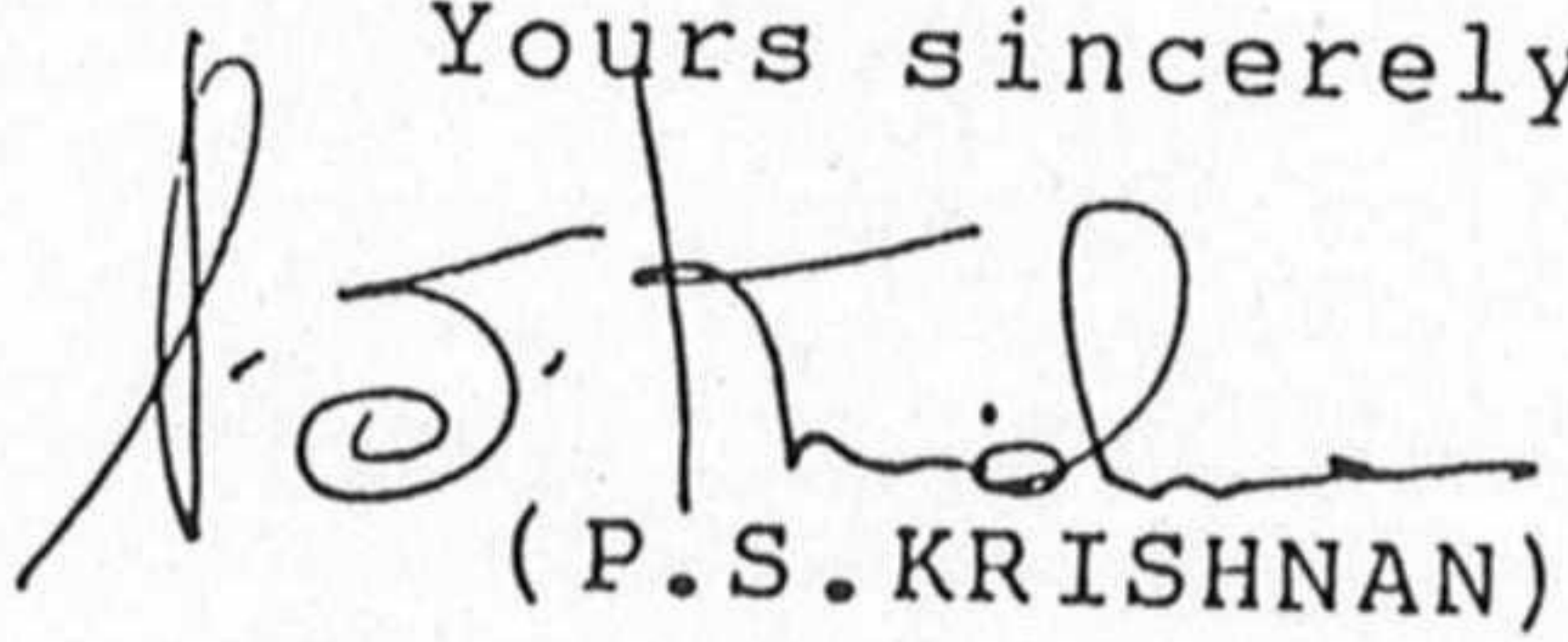
09. 12. 1998

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 "Dhakad" caste/community in the Central List of Backward Classes for Uttar Pradesh, duly authenticated, for necessary action by the Central Government under Section 9(2) of the Act.

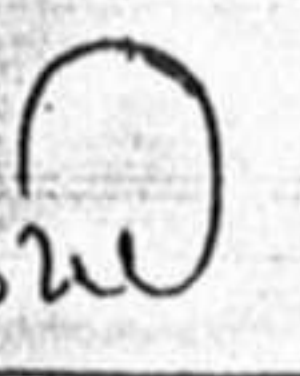
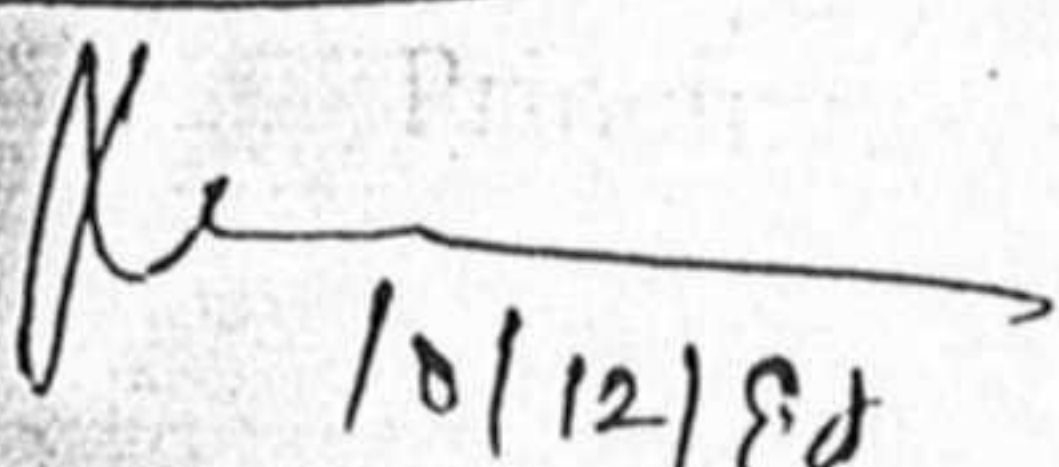
2. With this, Advices on 479(277 for Inclusion + 202 for Rejection) castes, sub-castes, synonyms etc. have been tendered to the Government by the Commission, after its reconstitution in 1997, of which 473 (271 for Inclusion + 202 for Rejection) are still pending with the Government for Notification.

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



10/12/88

O/c

NATIONAL COMMISSION FOR BACKWARD CLASSES

U.P.BENCH

FINDINGS

Per Justice P.K.Shyamsundar, Chairperson

Case: Request for inclusion of 'Dhakad' caste/community in the Central List of Backward Classes for U.P.

I Request

This case arises from the request received in this Commission from Shri Girraj Singh Dhakad, President, U.P. dhakad Parishad 3/145 Nagla Dhakran, Nai ki Mandi, Agra -10 for the inclusion of Dhakad caste/community in the Central List of Backward Classes for U.P.

II Public Hearing

2. The two-Member U.P.Bench of the Commission consisting of Hon'ble Justice P.K.Shyamsundar, Chairperson, NCBC and Shri Sahu Akshaya Bhai Hon'ble Member, NCBC held a Public Hearing in respect of this request at Lucknow on 21-4-98. At the Public Hearing the State Government was represented by Shri R.V.Bhaskar, Principal secretary and Shri H.S.Yadav, special Secretary Backward Classes Welfare Department. The caste/community was represented by Shri Girraj Singh Dhakad, President, U.P.Dhakad Mahasabha, Agra.

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Member Secretary
National Commission
for Backward Classes

III

Facts

3. 'Dhakad' caste/community has not been included either in Mandal List or in State List.

4. In their request U.P. Dhakad Parishad have stated that they line at Mohalla Dhakaran Chauraha and are original resident of the place. Their population is 10 thousands. They are educationally, socially and economically backward. Mostly women are from Rajasthan and their education is negligible. The occupation of the male members of the caste is labour. The proportion of literate male members of the caste is 2%. The social status of the caste in U.P. is same as in Rajasthan. The requesters have also enclosed some invitation cards as proof of marital relations with Dhakads of Rajasthan.

The NCBC's Questionnaire filled-up and submitted by the Mahasabha contains the following information:-

- (i) Dhakad is the main caste and also known as Dhakar.
- (ii) The population of the caste in the state is 20,000 which is 0.014% of the total state population.
- (iii) The caste/community is largely concentrated in Agra District.
- (iv) The caste is generally regarded as socially backward.
- (v) The main occupation of the members of the caste is non-agricultural labour. Women of the caste are also engaged in manual labour for family's livelihood.
- (vi) 75% of the population of the caste are landless manual labourers. In other occupations numbers of members of the caste are as below:-

Clerical	15
Private	150
Advocate	1
Doctors	2
Teacher in colleges & School	4
University	1

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- (vii) Literacy rate of the caste/community in the District/State is 44%.
Proportion of matriculates of the caste in the district/state to the total population of the caste in the district/state is 0.42%
- (viii) 25% of the families of the caste/community live in Kachha Houses and 74% live in Pucca Houses.
- (ix) Number of the Post in the services of the State Govt. held by members of the caste are as below:-
- | | | |
|-------------------|---|----|
| Group A/Class I | : | 1 |
| Group B/Class II | : | 1 |
| Group C/Class III | : | 12 |
| Group D/Class IV | : | 5 |
- (x) They consider kumhar and mali castes/communities at a level immediately higher than the caste.
- (xi) The marriage relations of the caste are with Dhakads of Rajasthan and Madhya Pradesh and in both of the states Dhakad caste is in the list of backward classes.

5. Dhakad caste has been included in the Central List of Backward Classes for Rajasthan M.P. as below:-

Rajasthan	13 Dhakad
M.P.	20 Kirar
	Kirad
	Dhakar/Dhakad

6. During the Public Hearing the representatives of the caste stated that they migrated from Rajasthan and now settled in Agra, a place known as Dhaakaran Chauraha. Their caste has been included in the Central List of Backward Classes for Rajasthan and M.P. Most of them are engaged as labourer and Tonga puller. Women and children of the caste community also work to supplement their family income. The caste has no linkage with Rajputs.

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Member Secretary
Backward Classes Commission

7. Although the community starts with the advantage having found entry into Central List of OBCs in Rajasthan and Madhya Pradesh, we are, however, not inclined to follow suit in the case of Dhakads of Uttar Pradesh. We think that the inclusion of this caste in the Central List of OBCs in Madhya Pradesh done in 1993 on the basis of commonality does not justify recurrence in the State of Uttar Pradesh. The ethnographic literature bearing on the topic and covering the caste Dhakad generally, be it in Rajasthan, Madhya Pradesh or elsewhere, does little to support the premise of this caste been being socially backward. W. Crooke (in 'the Tribes and castes of the North Western India', Cosmo Publications, Delhi 1975, first published 1896, vol.II pp.261-263) also mentions this caste as "Dhakara; Dhakar-A sept of Rajputs who have been identified with the Takoraioi of Ptolemy. To the West of the Province, they claim surajbansi origin; but this is not generally admitted. Some are said to be emigrants from the banks of the Narbada, but the main body of the sept in these provinces say that they cam from Ajmer in the beginning of the sixteenth century and occupied the country now traversed by East Indian Railway from Etawah to Barhan.... They were notorious in the eighteenth century for their lawlessness, and we learn from the letter of Ezad Bakhsh that in the neighbourhood of Agra they gave Imperial Officers much troubles and rendered the communications between that city and Etawah insecure.... Their lawless conduct brought about its own punishment, for before the close of the century we find that they had greatly diminished in numbers, and that their possessions had dwindled down to a few scattered villagges....but they are a turbulent, ill-conducted sect, always ready for petty acts of violence and cattle-stealing."

More graphic in description touching their way of life, customs and system obtains in the latest of ethnographic literature. We may in this connection refer to the "People of India - Rajasthan - volume XXXVIII Part 1 authored by Shri L.N. Soni. The learned author has devoted considerable attention to this caste. His views spread over almost in 3 pages from 316-319 though we generally record briefly the text of the

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P. S. KRISHNAN
Member Secretary
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author's reflections, we have however found it necessary in the instant case to record it in its entirety in view of the favourable treatment meted out to this caste in the neighbouring states of Rajasthan and Madhya Pradesh on grounds that are according to us highly tenuous inclusion in the Central List of Backward Classes. This is what the learned author has said at page 316 in book.

"The word 'dhakad' literally means 'labourious' and it also means one who is not afraid of anyone but faces the things boldly. They consider themselves the descendants of Baldauji (Balram, elder brother of Lord Krishana). They live in Tonk, Bundi, Kota, Jhalawar, Sawaimadhopur, Chittorgarh and Ajmer districts. They speak Hindi and use Devnagari. It is the specialty of Nagar Dhakad that their woemn do not get their nose pierced and are purely vegetarian. It is said that once the husband of a newly wedded bride tried to pierce her nose forcibly. She objected to it and that resulted in a fight. The Dhakad boy was killed. Since then, the Dhakad stopped piercing the nose of their daughter and abstained from taking alcoholic drinks. The husband does not go to bring his wife after marriage.

Except Nagar Dhakad, other sections of Dhakad community are non-vegetarian. They take mutton, chicken, fish egg. Wheat and jowar are their staple food. Millet and rice are consumed in winter season. Pulses of moong, urad and gram also constitute their diet. They grow vegetables and consume them as per availability. Seasonal fruits are also eaten by them. Mustard oil is used for cooking food. They take milk and milk-products in a good quantity. Men take liquor occasionally and purchase it from the market. They smoke bidi and cigarettes, chew tobacco and betel leaves.

There are four divisions of Dhakad and all are endogamous. They are Nagar, Nathphoda, Karad and Mali. All sections are equal in status. The community is further divided into number of exogamous clans. viz., Gothwal, Saraswal Deotiwal, Kshtriya, Dakewalliya, Chundkiya, Lachhodiya, Dhamadiya, Chauhan, Khalotya, Chitosiya, Gurdiya, Faturpuriya, Dakaweliya, etc. All clans are equal in status and have

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Member Secretary
National Commission
for Backward Classes

clan deities. They avoid marrying in mother's clan. The Dhakad occupy middle position in the Vaishya order due to their occupation of cultivation of land.

The Dhakad observe group endogamy. Early marriages are performed done. The age of marriage for girls is from fourteen to fifteen years and eighteen to twenty years for boys. Marriage is followed by gaona. Marriage is fixed through negotiations. Marriage by exchange predominates in the community. The system of dowry is there and it is given in kind. The symbols of marriage are vermilion in hair parting, lac bangles, toe-ring, teeka and kajal (black soot). Rules of residence after marriage is patrilocal. Divorce and remarriages are permitted in the community. Divorce is effected with the social approval. If any one elopes with a married woman, he has to pay a heavy amount of jhagada (compensation) to her first husband. In case of widow remarriage, only a feast is given to the community members. Junior sororate is present.

Nuclear and extended families co-exist in the community. The daughter-in-law maintains avoidance with her husband's elder brother and father-in-law. The son-in-law maintains distance with his mother-in-law and wife's elder sister. Joking relationship is found between jija-sali and devar-bhabhi.

Property is equally divided among the sons and the eldest son succeeds after the death of his father. Inter-family linkages are found with the neighbouring groups and within the community.

The women do not inherit any parental property. They work in agricultural fields during different operations and also work as labourers in the village. They bring potable water and also look after the animals in the house. They participate in socio-religious functions. They hold lower status than the males.

Help of a dai (midwife) is sought during child birth and generally she belongs to the Koli, Berwa or a Muslim community. She provides only one day service on the day of child birth and is paid both in cash and kind. A plate is rung on the birth of

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male child, while a winnowing fan is beaten on birth of a female child. Sooraj Poojan is held on the seventh day. On this occasion the mother and child are given bath. Ghughari and sugarcakes are distributed among the assembled female members. The child is exposed to the sun. The earthen pots which get polluted are changed on this day. Jalwai is celebrated at night. Naming of the child is also done on this day. Chuda ceremony is held on the 30th day after child birth. The mother wears lac bangles on this day. Now she is allowed to work in the kitchen. Mundan (tonsure) ceremony is held for all the sons at the age of three, five or seven years.

The bride's party goes to the boys house for sagai after the negotiation is over. The first marriage ceremony is Ganesh sthapana. During tel-haldi the bride and bridgroom do not sit a on the cot and also do not wear shoes or chapals. Marriage takes place at bride's house. The bride and the bridegroom make three and a half fere of the kalash. They make seven rounds of the sacred fire which is officiated at by a Brahman priest. After performance of this ceremony, the bride and bridegroom my live together. Gaona is observed at a suitable age. Nuptial rite take place at groom's residence. Fere is essential for virgin bride.

The corpse of children up to the age of six months are buried and pollution is observed for three days. The older persons are cremated. Bones and ashes are collected on the third day from the cremation ground. Nahana (purificatory bath) takes place on the ninth day. Shaving of the head of the mourneres is done by a barber on this day. Head shaving of the chief mourner is done in the cremation ground on the day of cremation and he throws his head hair in the fire. Barwa is observed on the last day. A feast is arranged for the relatives. Turban ceremony is held at night on the twelfth day of death.

The Dhakad are agriculturists by profession. Land is the major economic resource. Almost all families possess agricultural land. Sharecropping locally known as adoli is done. Some of the persons are in service too. They also go outside to work in Delhi, Kota and Jaipur. Payments are in kind to other kamin groups who serve them.

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P. S. KRISHNAN
Member
National Commission
for Scheduled Castes

The Dahkad have the traditional community panchayat. It has been organised at three levels, i.e. village level, twelve village level, and 108 village level. Head of panchayat is known as adhyksh. He is elected by voice vote and is generally the eldest and respectable person of the community. He is assisted by the panches. First of all, the cases are tried at local level. If they are not solved at this level, they are referred to the baragaon ki panchayat and lastly, to the hundred gaon ki panchayat. Generally, the cases brought before the panchayat are of elopement, remarriage and conflict among the members. The money collected by means of penalty is utilised for temple construction and in other welfare activities. They are against bride-price which was prevalent in the community a few years ago. They emphasize girl's education, and adult marriage. The statutory village panchayat plans and executes development programmes in the village.

The Dhakad are Hindus by religion. They worship Ghas Bheru, Hanuman, Bhavani, Hiramaw, Delwal, Ganesh and other gods and goddesses. They also celebrate the festivals like Holi, shivratri, janamashtami, Ramnavami, sankranthi, etc. Their chief god is Dharamdhar Baldaui (elder brother of Lord Krishna). Bhopa and priests are the sacred specialists for them.

The Dhakad dance and sing. The children play with sticks on the day of Ganesh chaturthi, Women sing and danch (ghoomar) at the time of chuda pahara ceremony after child birth.

Inter-community linkages exists with the Dholi, Khati, Nai, Lohar, Kumhar, Mochi, Koti and Berwa communities. The dhakad accepts food and water from brahman, Bania, Rajput etc. Ritual-based relationship is found in the community. They share wells and crematorium with other communities. They visit the same religious shrines and participate in traditional festival and festivities. Receiving and rendering services exist. The Dhakad send their children to school and college for education. The girls generally read up to primary level."

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Findings

The aforesaid well scripted statements from the text touching this caste leaves little doubt that the caste is nowhere anything akin to a socially backward caste. for right from cradle to grave, including the customs observed, the extent of social interaction with other castes particularly of higher lineage makes it clear that it is indeed a forward caste. The caste itself traces its origin to Baldauji (balram, elder brother of Lord Krishna) probably makes them renowned for their fearless conduct. We are therefore no longer left in any doubt that Dhakads are also a genre of Rajputs who had many warrior kings. As a matter of fact, even Dhakads trace their identity to a Raja. If that be the fact situation, there can be no doubt that the caste in question does not merit being branded socially backward. The fact that there may be some persons here and there eking out their livelihood as labourers does not improve matters. The independent assessment made by the learned Author, Dr. Soni establishes clearly the hollowness of the claim of the caste for the socially backward tag. For these reasons, we are constrained to hold that the caste "Dhakad" cannot be held to be socially backward in any view of the matter. Hence, the claim of this caste for inclusion in the Central List of Backward Classes for U.P. merits rejection. Government is advised accordingly.

P. K. Shyamsundar
4.12.98

(Justice P.K. Shyamsundar)

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Member Secretary
National Commission
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