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सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग

भारत सरकार
त्रिकूट-१, भीकाएजी कामा प्लेस, नई दिल्ली - ११००६६

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

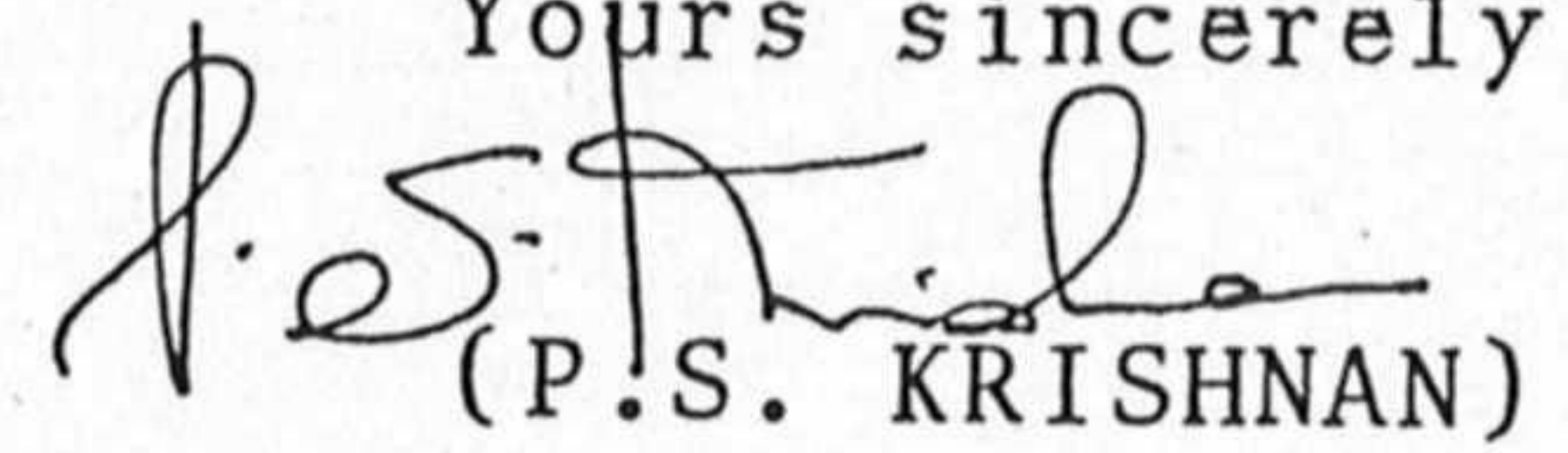
NCBC Advice No. Madhya Pradesh 54/99

27. 10. 1999

Dear Smt. Das,

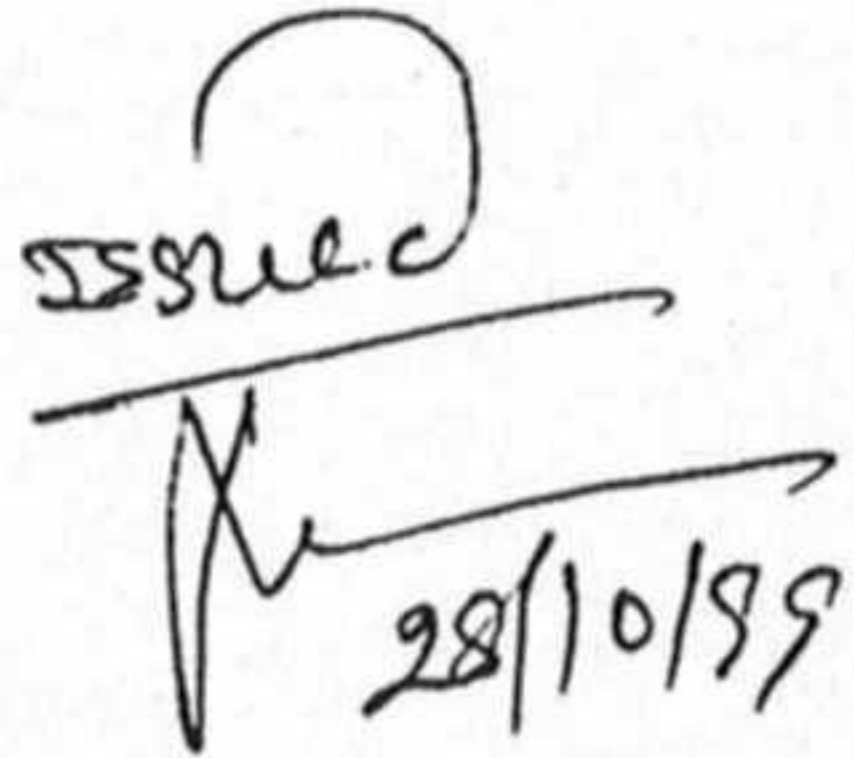
I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act, 1993 for the Inclusion of 'Mukeri, Makrani' as synonyms of 'Banjara' caste/community under "Islamic group", in the Central List of Backward Classes for Madhya Pradesh, duly authenticated, for necessary action by the Central Government under Section 9(2) of the Act.

Yours sincerely


(P.S. KRISHNAN)

Encl: As stated

Smt. Asha Das
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI


28/10/99



764(379+385)

NCBC Advice No. M.P.54/99

NATIONAL COMMISSION FOR BACKWARD CLASSES

MADHYA PRADESH BENCH

Findings

Case: Request for Inclusion of "Mukeri, Makrani" in the Central List of Backward Classes for the State of Madhya Pradesh.

Per Shri Sahu Akshaya Bhai, Member

I. Request:

1. This case arises out of the request received from Shri Kadim Baksh, Pradesh General Secretary, Makrani Welfare Society, Bhopal for inclusion of 'Mukeri/Makrani' in the Central List Of Backward Classes for Madhya Pradesh.

II. Public Hearing

2. The two member Madhya Pradesh Bench of the commission consisting of Hon'ble members S/Shri Sahu Akshaya Bhai and U.P. Singh held a Public Hearing at Bhopal on 28.1.99 in respect of this request. At the Public Hearing the State Government was represented by Shri A.L. Naharia, Shri Neeti Raj Singh, and Shri S.P. Arzaria. Nobody on behalf of the caste/community appeared before the bench.

III. Facts

3. "Mukeri/Makrani" caste/community is not included in the first-phase central list of backward classes for Madhya Pradesh prepared and notified in 1993 on the basis of the principle of commonality (i.e. inclusion in the central list of castes/communities which were found included in both the Mandal Commission' list as well as the State Government's list that existed at that time) because they were not included in both the

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Mandal Commission's list as well as the State Government's list that existed at that time and therefore did not satisfy the criterion of commonality. The State Government have not included "Makrani" in State List of Backward Classes on the recommendations of State Backward Classes Commission in terms of notification No.23-70/98/54-1/1214 dated the 3rd October, 1998.

4. "Mukeri/Makrani" caste community is already included in the Central List of Backward Classes for the following states.

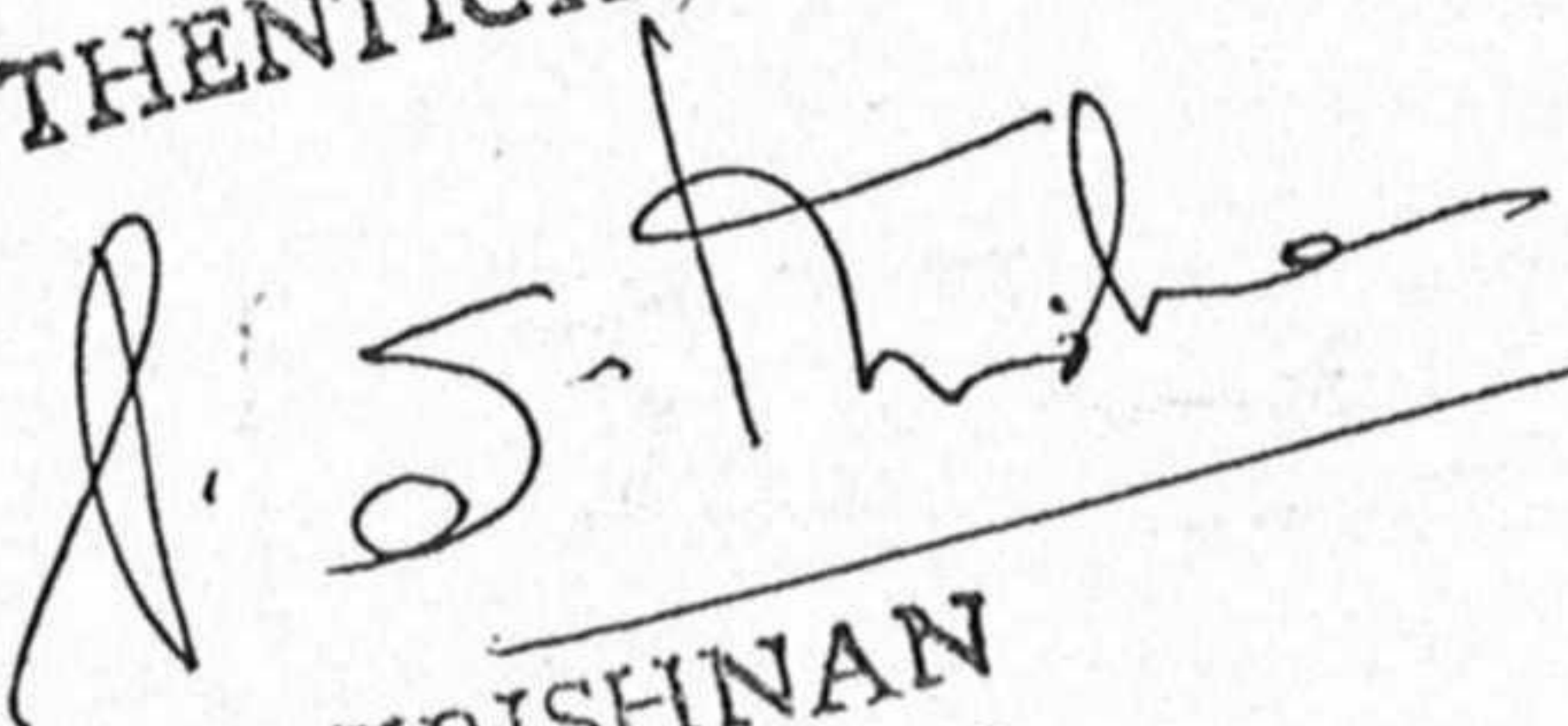
Sl. No.	State	Entry No.	Caste/Community
1.	Bihar	99	Mukri (Mukeri) (Muslim)
2.	Gujrat	44	Makrani (Muslim)

5. The commission has already tendered its advice in respect of "Mukeri/Makrani" caste/community for the following state:

Sl. No.	State	Advice No. & Date	Caste/community Inclusion/Rejection
1.	Uttar Pradesh	U.P. 56/98 dt. 31/12/98	Mukeri/Mekrani (as a synonym of Kasai) for Rejection
2.	Uttar Pradesh	U.P. 84/99 dt. 23/4/99	Mukeri/Mekrani (as a synonym of Banjara) for Inclusion

6. In the filled up NCBC questionnaire Mukeri, Makrani is stated as the main caste while Mukrani, Mukki-Mukri, Makeri are synonyms. The caste/community follows the Islam Religion. The traditional occupation on which the members of the

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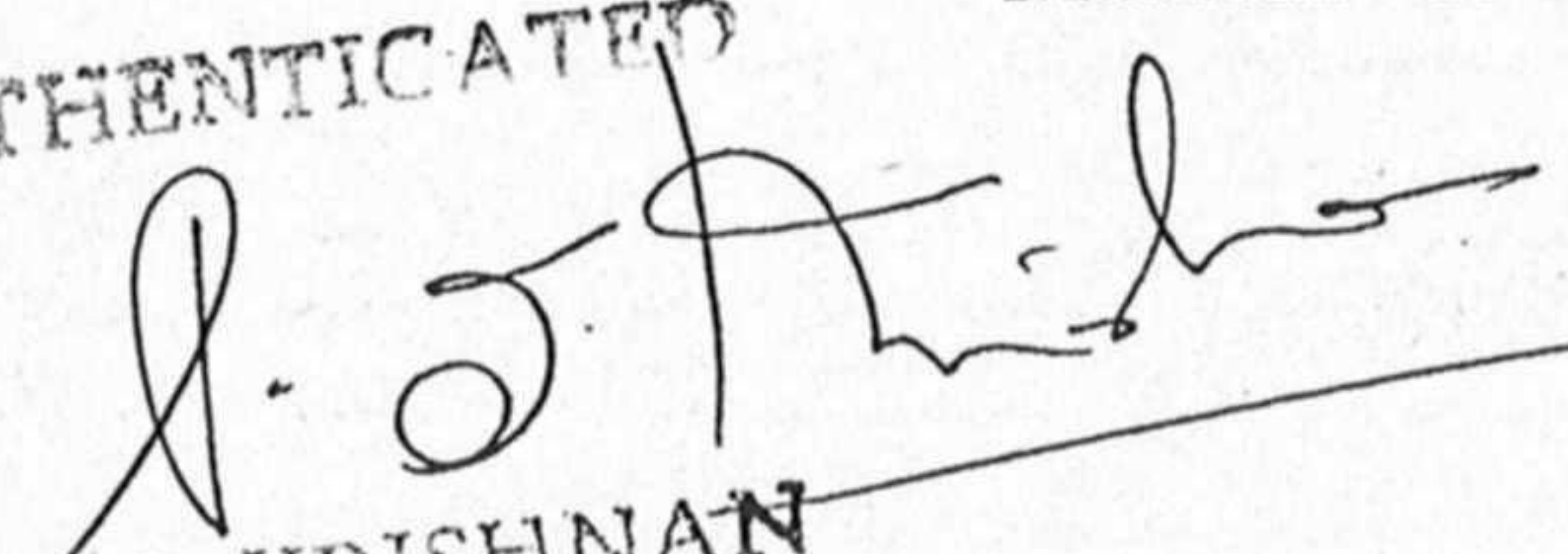

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caste/community mainly depend for their livelihood are transportation of goods by animals, carrying of loads, labourer and grain merchants. Three members of the caste/community are elected as a member of elective bodies in the state. Five percent people of the caste/community are literate in the state. Eighty percent people live in the Kachha House and 20% in Pucca House in the state. Fifteen persons of the caste/community in the state are tax payers. Only 30 persons are employed in central government as a fourth class employees. The caste/community is socially, educationally and economically backward. Momin, Julaha, Teli, Qasai castes/communities are at immediately higher level and Faquir and Nalband are at same level.

7. R.V. Russel and Hiralal (The Tribes and Castes of the Central Provinces of India) Published by Asian Educational Services, New Delhi, reprinted, 1993 Vol. II. PP. 162-192, describes the caste under the head Banjara, Wanjari, Labhana, Mukeri as "The caste of carriers and drivers of pack-bullocks..... The caste has indeed two Muhammadan sections, the Turkia And Mukeri.---- The Mukeri Banjaras assert that they derive their name from Mecca (Makka) which one of their Naiks, who had his camp in the vicinity, assisted Father Abraham in building." K.S. Singh in People of India, National Series Volume VIII (Communities, Segments, Synonyms, Surnames and Titles) stated that Mokrani and Mukeri are synonyms of Muker.
8. The Government of Madhya Pradesh have got a Study conducted in respect of Muslim "Mukeri" and "Makrani" castes by Dr. Yashwant Govind Joshi, Chairman, SC, ST and BCs Development Department, Dr. Baba Saheb Ambedkar National Institute of Social Sciences, Mahu. Nearly 80% of the families which were surveyed belonged to urban localities. The Institute studied in detail the background of the caste, their social, economic and educational status and brought out the following few facts in the report :-

- (a) According to this study report, the "Mukeri" is the word originated from the word "Makrani" as their ancestors had migrated from the Makran area of the Rajasthan

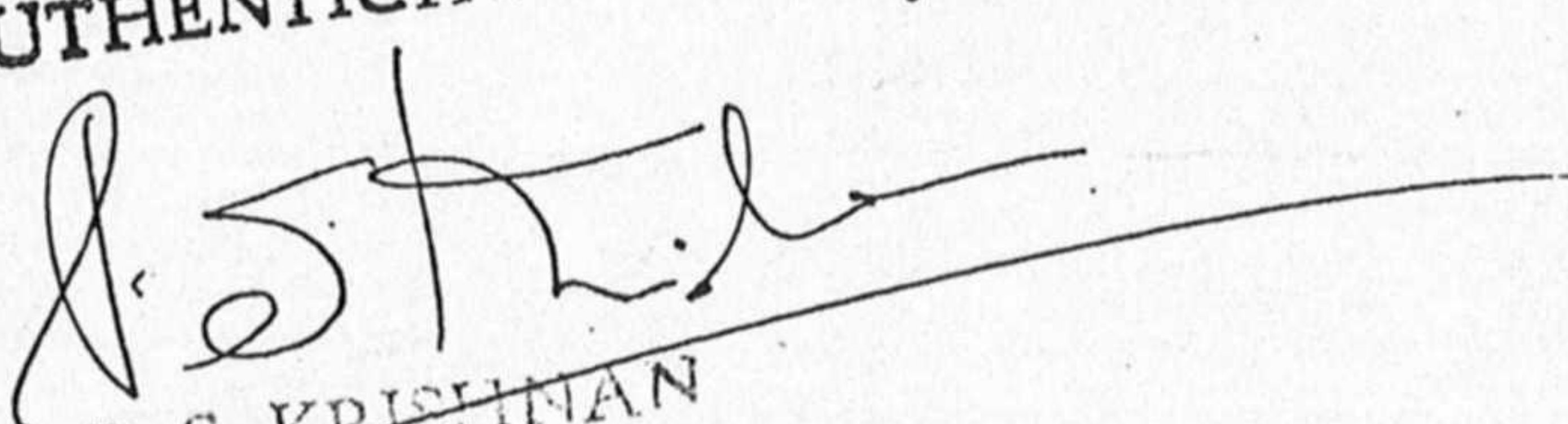
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and were consequently known as Makrani. These people transport grains and other goods etc. loaded on animals. According to the report most of the Makranis in the State of Madhya Pradesh are those migrated from UP and Rajasthan States, and presently confined to Bhopal, Jabalpur, Sagar, Shehdol, Damoh, Ratlam, Khandwa, Burhanpur, Hoshangabad and Gwalior districts of the State with a total population of 35-40 thousand. Traditionally they are a labour oriented community primarily depending for their livelihood on transportation of goods by animals. They are said to be a painstaking and hard working community associated with the traditional business of (grain trade).

- (b) Further according to this Report, 66% Makranis are living in kacha Houses and 70% are deprived of drinking water facility and that the conditions in the rural areas stated to be deplorable. Their habitats do not have proper sanitation and general atmosphere is unhealthy.
- (c) In terms of this Study Report, the percentage of literacy on the bases of sample survey of 56 families among the Makranis is 56% which is higher than the state literacy rate (44.2% as in the Census of India 1991), but the number of graduates and matriculates are only 1.8% and 8.9% respectively. The total population of females in the community who had passed higher secondary is 3.2% and those who are graduates is 1.3%. It would be relevant to notice that the graduate percentage in the State on the basis of 1991 Census, vis-à-vis those aged 19 and above is 5.6% for the male, 2.2% for females and 3.9% for the entire population of the State, which is higher than the percentage of the graduates in the community. The percentage of higher education (graduation) in the State is higher as compared to that of Makrani caste/community of both sexes. Seen in the background that most of the families surveyed belonged to urban areas where the awakening towards education is much more leading to higher literacy and education has an important bearing indicating the distinct possibility of a lower literacy and educational level for the community as a whole.

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- (d) The economic conditions of those engaged in the work of grain-merchant is quite backward. 19.8% members of the community are engaged in the work of Bidi manufacturing, 15.1% labourers and 11.6% are engaged in stitching. 2.3% are engaged in Tanga pulling and same percentage is employed in the grain business.
- (e) The report also points out that the factum of Muslims treating the Makranis as untouchables and this fact was disclosed to the members of the Study Team in Jabalpur the same is stated to have been denied by them. The report concludes that although by custom and general usage Makranis may not be untouchables, but there was no gainsay denying that they are looked down upon by the society, and adds that among the Muslims, Makranis can be treated on par with Qureshi (Kasai), Rangrez and Julahas who are already in the list of Backward Classes.
- (f) According to the report, the representation in the higher government posts and elected political bodies is negligible, and that during the survey no person of this caste/community was found to be holding any class-I or class-II posts.
- (g) From the findings of this Study Report it becomes clear that the caste/community does not prima-facie suffer from educational backwardness but is not also advanced and that from the totality of facts and circumstances available leads to the conclusion that they are socially and economically backward enabling inclusion in the list of Backward Classes.
9. The report has taken notice to the fact that their Hindu counterparts "Bharur" are included at Sl. No.64 of the Mahajan Commission Report and of the State List and at Sl.No. 52 of the Mandal List and the Central List of Backward Classes for Madhya Pradesh.
10. The State Backward Class Commission while not recommending the Mukeri/Makrani caste for inclusion in the State Backward Class List, observed as under:-

“मुकैरी, मकरानी बिरादरियों का पैतृक व्यवसाय

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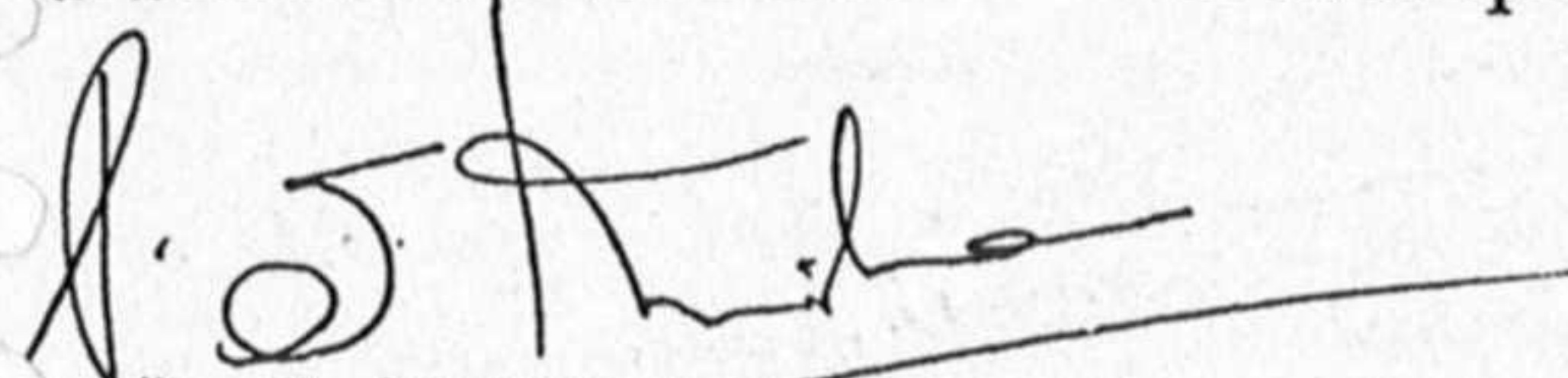
हिन्दुओं के वैश्य वर्ग के समकक्ष पाया जाता है।
 व्यवसाय से संबंधित होने के कारण इसे करने
 वाले समूह की सामाजिक स्थिति निम्न नहीं
 कहा जा सकता है। तुलनात्मक दृष्टि से देखा
 जाए तो मकरानी बिरादरी की शैक्षणिक रूप से
 भी पिछड़ा नहीं कहा जा सकता है। डा० बाबा
 साहेब अम्बेडकर संस्थान द्वारा किए गये सर्वेक्षण
 के आधार पर इनमें शैक्षणिकता का प्रतिशत
 उच्च पाया जाता है। अतः इन्हें पिछड़े वर्ग में
 शामिल किया जाना अमान्य किया जाता है।”

11. The State Commission at p. 143 of their report has rejected the request for inclusion of Mukeri, Makrani in the State List of Backward Classes for the State of Madhya Pradesh on the ground that the caste/community's traditional occupation is equal to the Vaishya community of Hindus, as they are related to business community so their social status could not be low. While the survey report of Dr. Baba Saheb Ambedkar National Institute of Social Sciences has mentioned at p. 2 para 3 that the Mukeri, Makrani caste/community was involved in the grain business mainly doing the loading and unloading work in the grain Market and it is nowhere found that they were grain merchants and therefore equal to the Vaishya community amongst Hindus as held per contra in the report of the Madhya Pradesh State Backward Classes Commission.

IV Findings

12. From the above evidences and facts adverted to herein before, it is clear that Mukeri/Makrani are sub-castes/synonyms of Banjara caste in Madhya Pradesh, which is already included in the Central List of Backward Classes for the State of Madhya Pradesh at S.No.59(18) under Islamic group. The Findings of the Study Report conducted by Dr. Yashwant Govind Joshi, Chairman, SC, ST and BCs Development Cell, Dr. Baba Saheb Ambedkar National Institute of Social

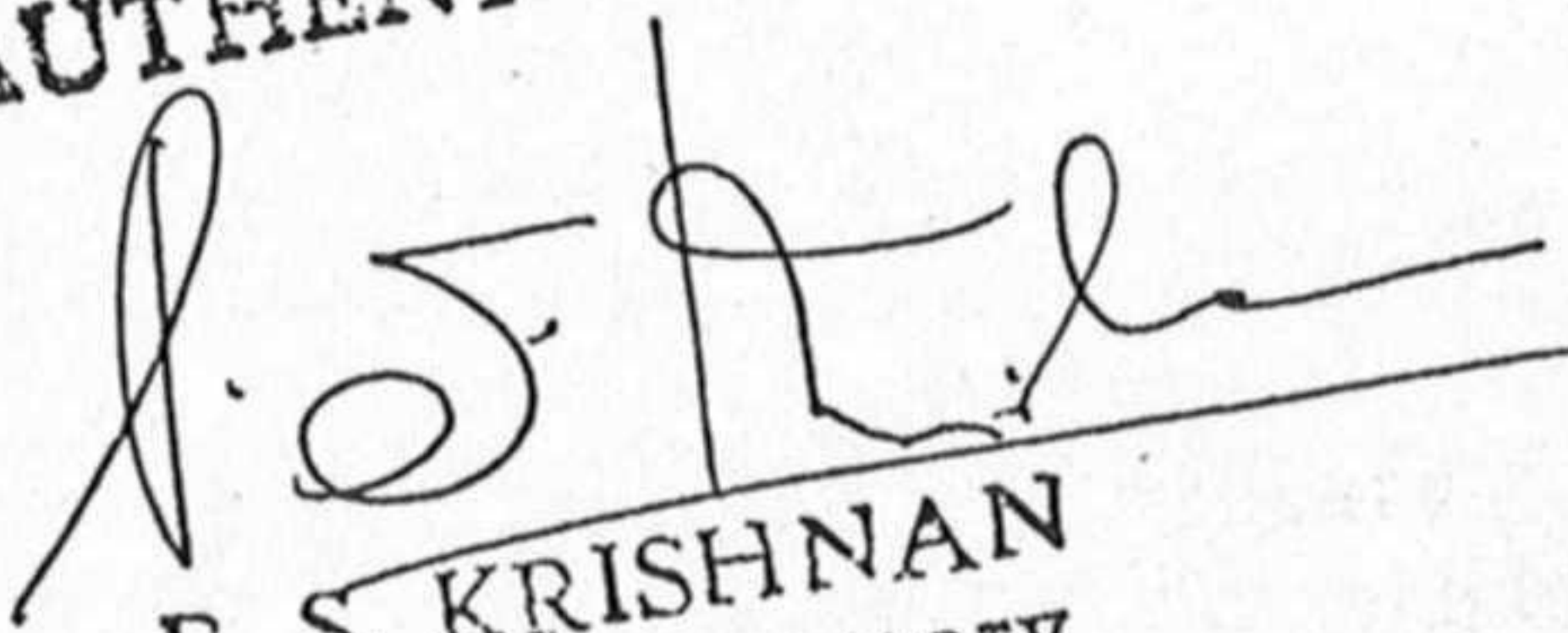
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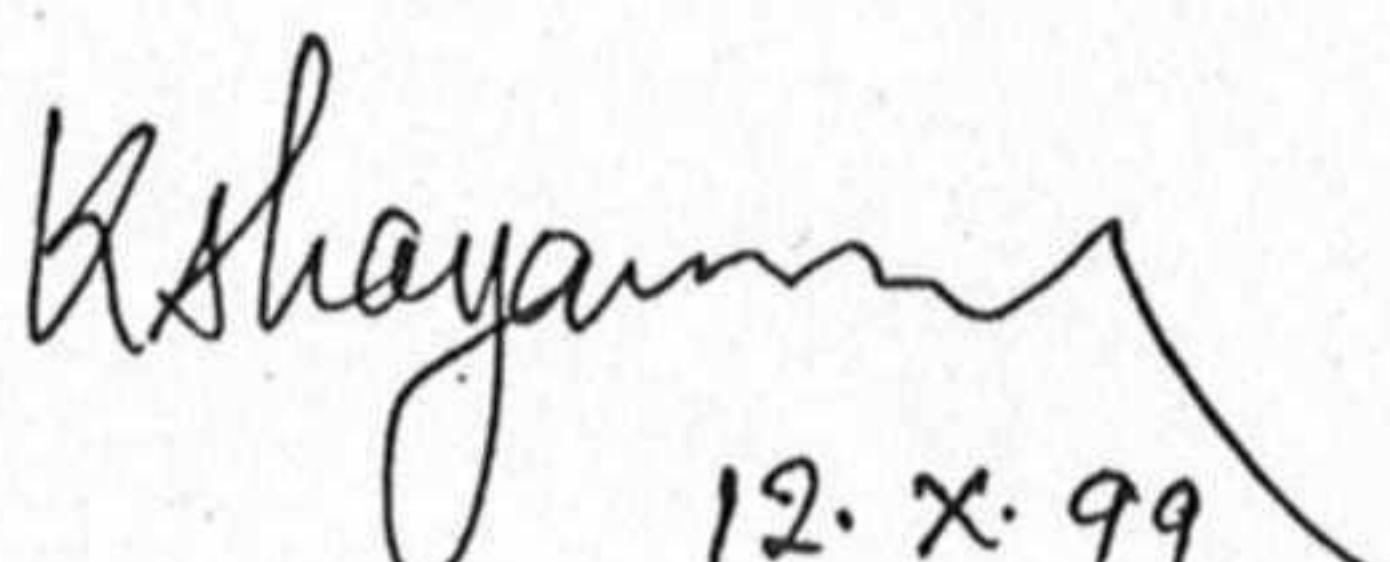
Sciences, Mahu have pointed out that Mukeri/Makrani caste/community has migrated from Makrana area of Rajasthan and their traditional occupation was to transport grain and other goods on animals, a description which is in line with the accounts available in the ethnographic literature. The institute has in its survey found them to be associated with grain trade and not trading in grain and hence the conclusion of the State Backward Classes Commission that the traditional occupation of Mukeri/Makrani is equivalent to Vaishya community of Hindus, is not in tune with the findings of the survey. Association with grain trade in capacities like loading is not trading in grain and a community associated in such capacities is not a trader caste or equivalent to the Vaishya category of communities. Furthermore, the Commission have found them to be involved in other occupations like bidi-making, wage labourers, stitching etc. which are highly labour-intensive and are considered to be lowly among general public. Even the present profile of their employment as given in the report indicates that the first three occupations of this caste are bidi manufacturing (19.8%), wage-labourer (15.1%) and stitching (11.6%) respectively, which are apparently viewed as lowly occupations. The Bench, therefore, does not concur with the opinion of the State Commission for Backward Classes that the traditional occupation of Mukeri/Makrani is like that of Vaishya community of Hindus as also with conclusion of being associated with trade, their social status and business is not low. This type of occupational profile goes with low literacy and educational level, which have apparently failed to reflect in the sample survey of Dr. Ambedkar National Institute of Social Sciences as its sample was taken from an urban area. In spite of the fact that the sample was taken from an urban area, it does nevertheless bring out their weak status in respect of higher education, obviously because of which the community has got meager representation in the government services. The Bench therefore also is not in a position to concur with the State Commission's conclusion that the Makrani community cannot be considered to be backward educationally.

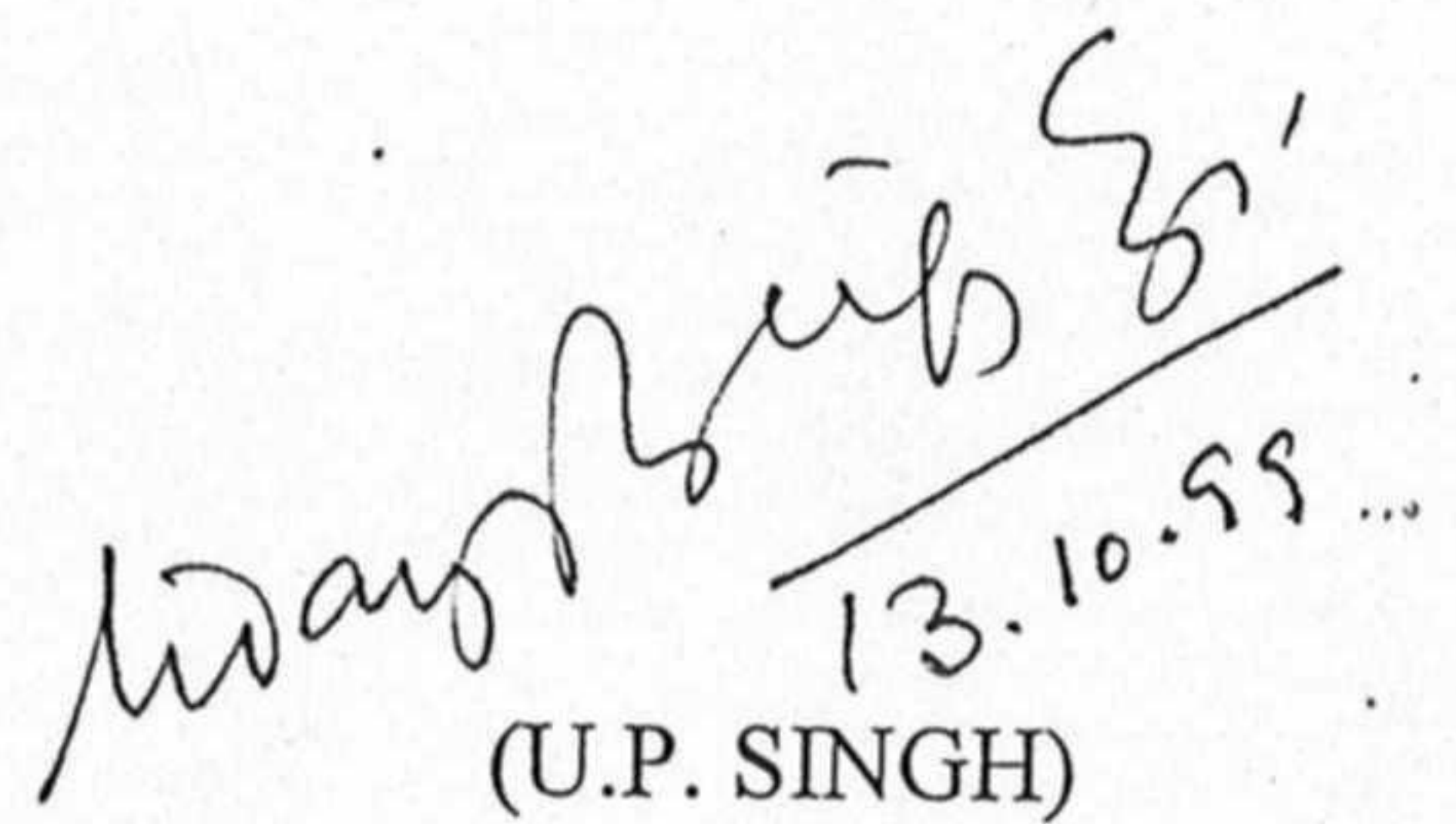
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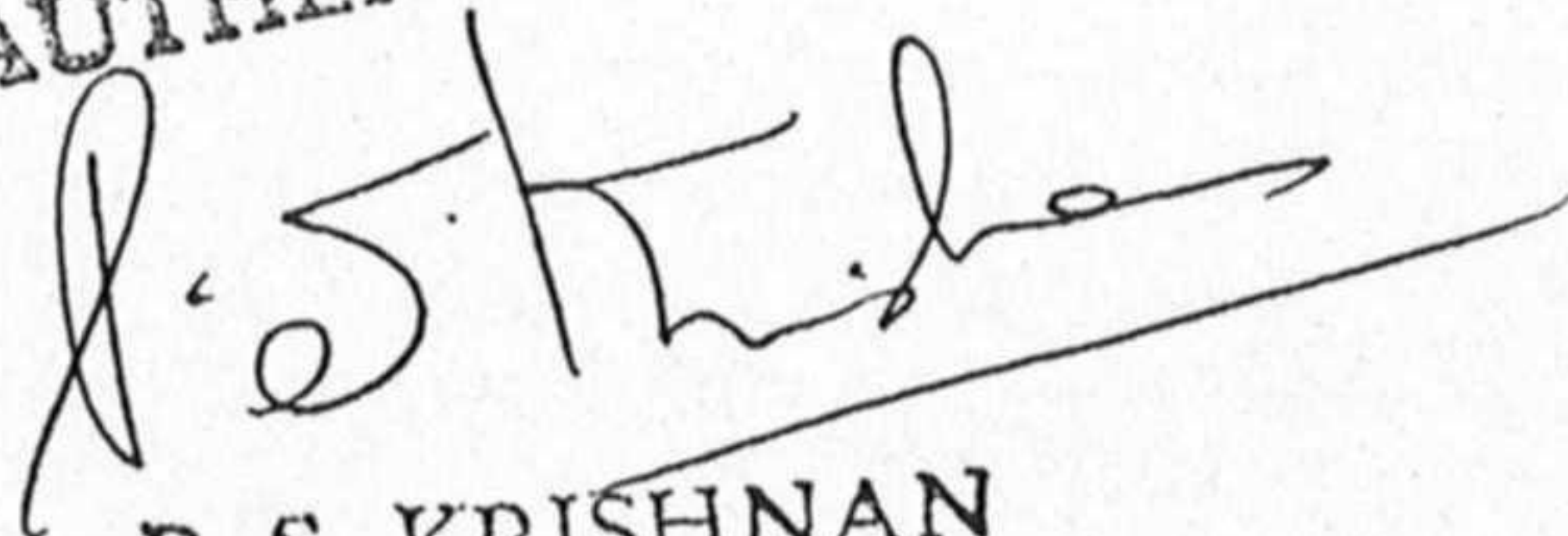
13. The corroborative facts and evidences, if any thing, point out in time towards the existence of low literacy and educational level, as well as social status which are inextricably linked and mutually interdependent. The community is also included in the Central List of Backward Classes for other neighbouring States like Bihar, Gujarat and has been recommended for inclusion by this Commission in the State of U.P. vide Advice No. UP/84/99 dated the 23rd April 1999. The Bench is therefore of the opinion that they are socially and economically backward and should be included in the Central List of Backward Classes for the State of Madhya Pradesh as synonym of Banjara at entry No. 59(18) under Islamic Groups so as the amended entry reads as:

"59(18) Banjara, Mukeri, Makrani"


12. X. 99
(SAHU AKSHAYA BHAI)


13.10.99
(U.P. SINGH)

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Advice Of The Commission

14. The Commission considered and agreed in full with the above findings of M.P. Bench and decided to tender the following advice to the Central Government Under Section 9 (1) of the NCBC act 1993. 'Mukeri/ Makrani' be included in the Central List of Backward Classes for Madhya Pradesh at Sl. No. 59(18) under Islamic groups as sub-castes/ synonyms of Banjara caste so that the amended entry will now read as follows:-

"59(18) Banjara, Mukeri, Makrani"

Kshayam
12.X.99

Madan Mohan
13.10.99

P. S. Krishna
27.10.99

P. S. Krishna
20/X/99

P. S. Krishna
27.10.99

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