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नई दिल्ली - 110 066
MEMBER-SECRETARY
NATIONAL COMMISSION
FOR BACKWARD CLASSES
GOVERNMENT OF INDIA
NEW DELHI - 110 066
08. 10. 1998

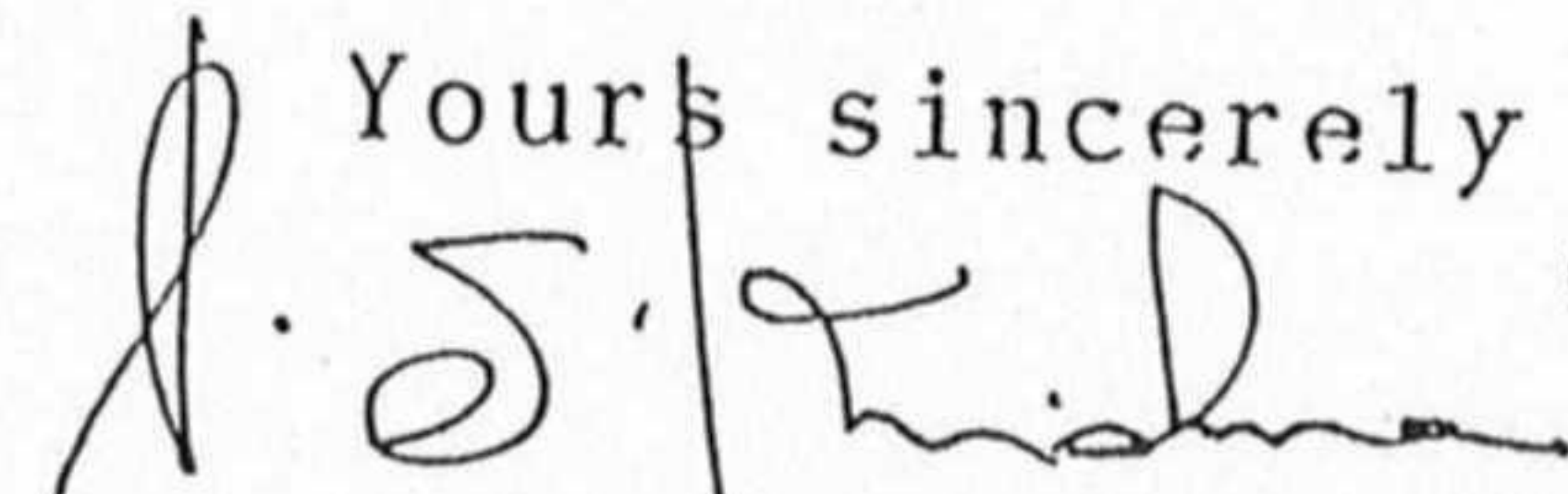
NCBC Advice No. 13 Gujarat/98

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 Inclusion of "Gadaria" as a synonym of "Bharwad" 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.

2. With this, Advices on 423 (247 for Inclusion + 176 for Rejection) castes, sub-castes, synonyms etc. have been tendered to the Government by the Commission, after its reconstitution in 1997, of which 417 (241 for Inclusion + 176 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 110 001

NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

Case : Request for inclusion of "Gadaria" caste/community in the Central List of Backward Classes for Gujarat.

Per Shri U.P. Singh

I. Request

1. This case arises out of the Request received from the President, Gadaria Jati Mandal, Ahmedabad for inclusion of "Gadaria" caste/community in the Central List of Backward Classes for Gujarat.

II. Public Hearing

2. The two-Member Gujarat Bench of the Commission consisting of Hon'ble Members, S/Shri U.P. Singh and Sahu Akshaya Bhai held a Public Hearing at Ahmedabad on 28.8.97 in respect of this Request. At the Public Hearing, the State Govt. was represented by Shri J.M. Luni, Director, Developing Castes Welfare, Govt. of Gujarat, Gandhi Nagar and Shri N.L. Bhatt, Deputy Secretary to the Govt. of Gujarat, Social Welfare Deptt., Gandhi Nagar. The community was represented by the following:-

- i) Shri Jaswantsinh B. Gadaria
- ii) Shri Pradipsinh B. Gadaria
- iii) Shri Kisansinh Vijaysinh Madari

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III. Facts

3. According to the ethnographic account "Gadaria" is a synonym of "Bharwad". The relevant entries in different lists of Backward Classes & Schedule of ST's for State of Gujarat 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,
Motabhai Bharwad,
Nanabhai Bharwad"

"10-A. Kabari,
Baria Motabhai,
Chosla,
Janpada (where they are not S. T.)"

iii) Central List

"9. Bharwad
Motabhai Bharwad
Nanabhai Bharwad"

iv) S.T. List

"3. Bharwad (in the Nesses of the forests of Alech, Barada and Gir)"

4. The President, Gadaria Jati Mandal, Ahmedabad stated in his Request that the 'Gadaria' was original caste of Madhya Pradesh, who migrated to Gujarat in search of jobs about 400 years ago.

5. The filled up NCBC's Questionnaire obtained from Shri Pradipsinh B. Gadaria, Vice President, Akhil Gujarat Gadaria Samaj, Ahmedabad states that "Gadaria" is the

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main caste having population of 1485 and distributed in the Bharuch, Ahmedabad, Vadodara, Surat and Panch Mahal districts. The caste/community is reported to be included in the Central Lists of Backward Classes in respect of Madhya Pradesh, Rajasthan and Delhi.

The caste/community is stated to be Socially Backward and engaged in the occupations such as "Labour work, Auto Riksha Driving and Private and Govt. Service", which are non-agricultural occupations rendered for wage. The members of the caste are also stated to be engaged as mill workers and bidi makers. The women of the caste/community, as a general practice, are, for their own or for their family's livelihood engaged as bidi makers and labour work in factories. 100% population of the caste/community is stated to be landless manual labourers. The caste/community is reportedly identified/linked with traditional craft of sheep catteling and blanket weaving. However, only 2% of their population is said to be engaged in their traditional craft in Surat rural area.

The figures regarding percentage of families residing in Kachha houses is shown 34% and in pucca house 66%.

It has been mentioned in the Questionnaire that literacy rate of the caste was not known. However, the percentage of matriculates and graduates among the members of the caste/community is shown 27.27% and 2.06% respectively.

The employment of the members of the caste/community in State Govt. services and other professions is given as follows:

i)	State level Public Undertaking, autonomous/semi-autonomous establishment	26
ii)	Teachers in colleges and Universities	1
iii)	Doctor	1
iv)	Lawyer	1
v)	Engineers/Architects	7

Further, it has been mentioned in the Questionnaire that Modh Ghanchi, Goala-Rana and Kumbhar-Prajapati castes/communities are at a level immediately higher than their caste/community. Goala Rana caste has already been included in the Central List of Backward Classes for Gujarat at entry No.25 and Advices for inclusion of Modh Ghanchi and Kumbhar-Prajapati castes/communities have already been tendered to the Govt. vide Advices Nos. 5/Gujarat/98 dated 26.11.97 and 6/Gujarat/98 dated 11.8.98. Further, the

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caste is stated to be, more or less at the same level of the castes i.e. Vaghri and Bhil Vasava. Waghari has been included in the Central List of BCs for Gujarat at entry No. 77 and Bhil, Vasava has been included in the list of STs for Gujarat at entry No.4.

6. According to the book "People of India- Communities, Segments, Synonyms, Surnames and Titles" (National Series Volume VIII, Anthropological Survey of India, Oxford University Press, 1996, p.362), earlier distribution of "Gadaria" is shown as under:-

Gadaria (Gareri)- Census Year 1921

Bihar & Orissa, Central India Agency, Central Provinces & Berar, Rajputana Agency, United Provinces.

Gadariya (Gadri, Gareri) - Census Year 1911

Bihar & Orissa, Central India Agency, Central Provinces & Berar, Punjab, Rajputana Agency, United Provinces, Elsewhere.

7. Ethnographic literature as contained in R.E. Ethoven's book "The Tribes and Castes of Bombay" (Published by Asian Educational Services, New Delhi, 1990, First Published, 1922, Vol. I), describes 'Gadaria' as a synonym of 'Bharvad' whose description is as follows :-

GADARIA :-

A synonym of Bharvad (Ibdi, p. 350).

BHARVADS OR GADARIAS :-

Numbering 95, 832 (1901) including 50, 256 males and 45,576 females, are found all over Gujarat. According to one story, the Bharvads are one of the same caste as the Mehers, to whom Krishna's foster father Nand Meher belonged. According to another story, they are the descendents of a Vaishya father and a Sudra mother. Their original home is said to be Gokal Vrindavan near Mathura. From Gokal they are said to have moved to Mewar, and from Mewar to have spread into Gujarat, Kathiawar and Cutch. They are the closely related to the Rabaris with whom they eat but do not intermarry (Ibid, p.118).

Among Bharvads a few are husbandmen and labourers, but the bulk are shepherds or cattle keepers. 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

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and cow's milk and weave and sell woolen blankets. They are also paid in grain or in cash for penning their flocks in empty fields as the manure is highly valued.

Instead of sheep and goats, many Bharvads keep cattle, both cows and buffaloes, and make their living chiefly by selling clarified butter and whey.

They live chiefly on milk and millet cakes, though a few in Cutch and Surat eat the flesh of sheep and goats. Except in Surat they do not drink liquor (Ibid, P.122).

Almost all classes of villagers talk of Bharvads as Bhuts, that is, evil spirits. The Bharvads do not quarrel with the name. We are Bhuts, they say. If a villager is asked why are Bharvads Bhuts, he answers : they are so stupid. Their wildness, their sudden and weird appearances among their sheep, a small heaps of blankets rising into a huge figure, give print to the nickname. Their fitfulness is also uncanny, suddenly bursting from stolid dulness to frantic rushing and the oddest shouts, yells and calls. Moreover, they are unclean, seldom bathing, seldom washing their blanket clothes. Finally, they are sin-laden or papi, selling their sheep to be slain. The Bharvads admit their sinfulness. 'So evil are we, our Bharvads cannot support the burden of our guilt. Of our Audich Brahmans, all are gone except one, and she is a childless widow' (Ibid, p 119-120). ---

Widow marriages are allowed, the younger brother of the deceased husband having the first claim to wed his sister-in-law.

Except in some parts of North Gujarat, divorce is easy (Ibid, p. 121 & 122).

Their home tongue is Gujarati, though in the Panch Mahals some speak Malvi (Ibid, p. 120)

8. Madhya Pradesh Backward Classes Commission in its Final Report (Part I), 1993, p. 262, under the head "Measures for Economic and Social Development of Weaker Section of the Society" mentions, inter alia, about the Gadaria as earner of livelihood by rearing of cows, buffaloes, sheep and goats etc. Though there is a mention about the difficulties faced by the caste in cattle rearing which has been badly affected due to the dependenc on agriculture with the development of small scale industries and increase in population and hence resultant inadequacies of pasture for cattle grazing. However, there is no mention about their migration to other places in search of work to earn a livelihood.

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9. Those present during the Public Hearing from different section of Society did not object to the inclusion of 'Gadaria' caste/community in the Central List of OBCs for Gujarat rather supported its inclusion.

10. The caste/community has been included in the Central List of Backward Classes for different States/UTs. as follows :-

(1)	Madhya Pradesh	21.	Gadariya
			Dhangar
			Kurmar
			Hatgar
			Haatkaar
			Gaari, Gadaria
			Gari
			Gayari
(6)	Chandigarh	23.	Gadaria/Gaddaria
(2)	Maharashtra	32.	Gadaria
(5)	Uttar Pradesh	14.	Gadaria
(3)	Rajasthan	15.	Gadaria (Gadri)
			Gohsi (Gvala)
(4)	Tripura	12.	Gareri
(7)	Delhi	22.	Gadaria
			Gadhari
			Gaddi
			Garri

IV. Findings

11. From the ethnographic evidence it is found that "Gadaria" is a synonym of "Bharvad" and engaged in the occupation of shephards or cattle keepers. They are also said to sell goat and cow's milk, clarified butter, weave and sell woolen blankets. At present they are reportedly engaged in manual occupations such as "Labour work, Autorikshaw Driving, Private & Govt. Service, Bidi Making, etc.". Thus the Bench found that 'Gadaria' is synonym of 'Bharwad', which is included in the Central List of

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Backward Class for Gujarat at entry No. 9 and they together constitute a Socially Backward Class. Synonym of an existing entry in the Central List are covered by para 9 of the Procedural Clarification on the NCBC's "Guidelines for Consideration of Requests for Inclusion and Complaints of Under Inclusion in the Central List of Backward Classes". Therefore, "Gadaria" should be included as a synonym of "Bharwad" at entry No. 9 of the Central List of Backward Classes for Gujarat, and the amended entry after the inclusion be read as follows :-

" 9. Bharwad,
Motabhai Bharwad,
Nanabhai Bharwad,
Gadaria"

Ashaya
07.8.98

(Sahu Akshaya Bhai)

U. P. Singh
10/8/98
(U. P. Singh)

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V. Advice of the Commission

12. 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 :-

"Gadaria" caste/community 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,
Motabhai Bharwad,
Nanabhai Bharwad,
Gadaria."

Kshayam
07.8.98

Living 21st
7.10.98

P. J. Krishna

8.10.98

P. L. Nagesh
8.10.98

Note : On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16.08.1998, 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 7 of the NCBC Act, 1993.

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