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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. Rajasthan 45/99

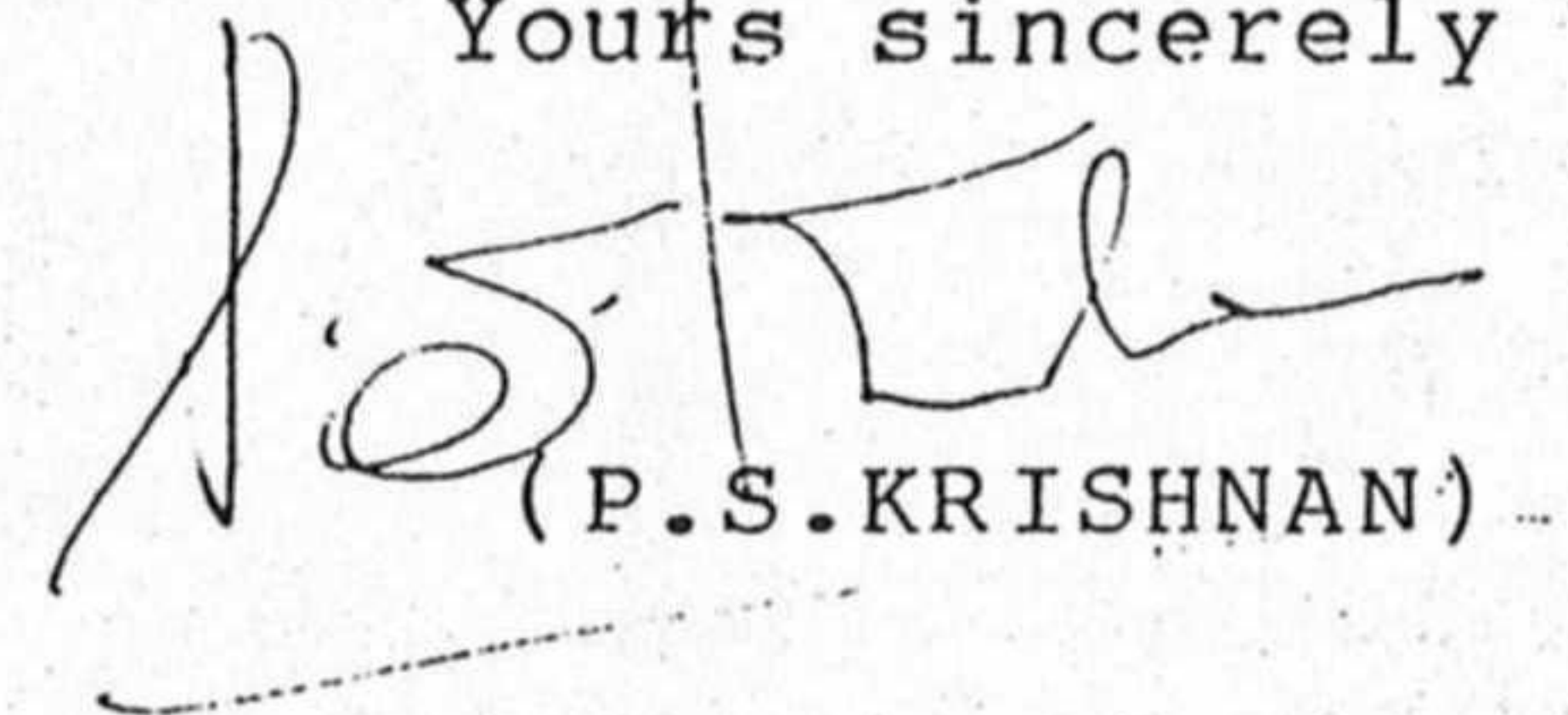
06.04.1999

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 "Daroga-Rajot" as a synonym of "Daroga, Ravana-Rajput, Hazuri, Wazir" in the Central List of Backward Classes for Rajasthan, duly authenticated, for necessary action by the Central Government under Section 9(2) of the NCBC Act.

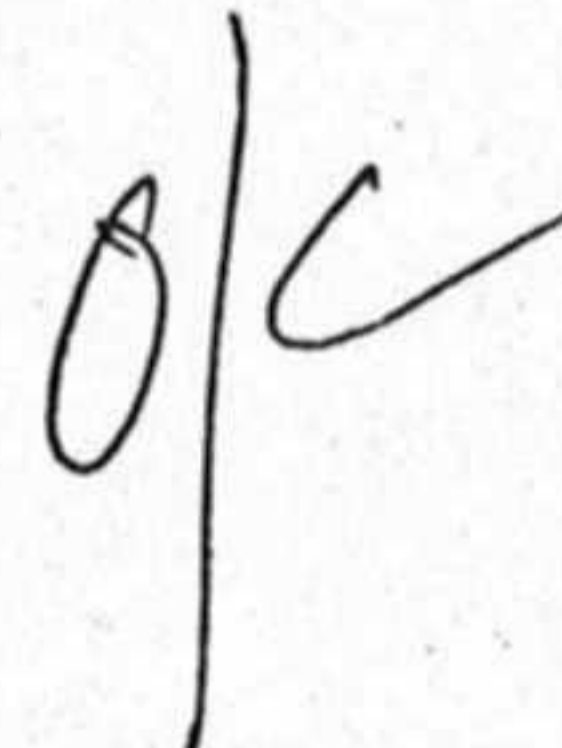
2. With this, Advices on 583 (305 for Inclusion + 278 for rejection) castes, sub-castes, synonyms etc. have been tendered to the Government by the Commission, after its reconstitution in 1997, of which 577 (299 for Inclusion + 278 for Rejection) are still pending with the Government for Notification.

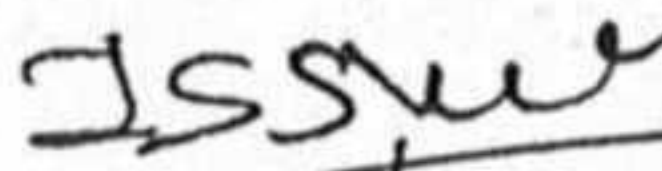
Yours sincerely


(P.S. KRISHNAN)

Encl: As stated.

Shri D.K. Manavalan
Secretary to Govt. of India
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI




Issue

8/4/99

NATIONAL COMMISSION FOR BACKWARD CLASSES
Rajasthan Bench

Findings

Per Shri P.S.Krishnan, Member-Secretary

Case: Request for Inclusion of "Rajot" as a synonym of Daroga caste/community in the Central List of Backward Classes for Rajasthan.

I. Request

This case arises from the Request made to this Commission by Shri Sajjan Singh Rajot, on behalf of Rajasthan Anya Pichada Varg Mahasangh for the Inclusion of "Rajot" as a synonym of "Daroga" caste/community in the Central List of Backward Classes for Rajasthan.

II. Public Hearing

2. The two-Member Rajasthan Bench of the Commission consisting of Shri P.S.Krishnan, Hon'ble Member-Secretary and Shri Navtej Puadhi, Hon'ble Member held a Public Hearing at Jaipur on 09.06.98 inter alia to examine this Request. At the Public Hearing the State Government was represented by Shri S.K.Dalel, Joint Director and Shri Ramesh Chandra Sharma, Deputy Director in the Directorate of Social Welfare. Shri G.D.Garg, Joint Director represented the Rajasthan State Backward Classes Commission. The community was represented by Shri Sajjan Singh Rajot and others.

III. Facts

3. The State Government of Rajasthan had no list of

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Backward Classes till after the Supreme Court Judgement in the Mandal case, delivered on 16th November 1992. For this reason, the Expert Committee on Backward Classes could not, on the basis of the principle of commonality, recommend a Central List of Backward Classes and, therefore, the Central Government also could not issue a Central List of Backward Classes for Rajasthan in 1993. The Government of Rajasthan issued its first list of Backward Classes by its Notification No. F.11(125)R&P/SWD/52307 dated 6.8.1994. Thereafter, the Central Government vide Ministry of Welfare's Resolution no. 12011/9/94-BCC dated 19.10.1994 issued a "Common (Central) List" of Backward Classes for Rajasthan.

4. Relevant entries in respect of the present Request in different lists are as follows:-

(i) State List

"11. Daroga, Ravana-Rajput, Hazuri, Wazir"

(ii) Mandal List for Rajasthan

"36. Daroga"

"58. Hazuri"

"119. Ravana-Rajput"

(iii) Central List

"11. Daroga, Ravana-Rajput, Hazuri"

Since "Wazir" was included only in the Mandal Commission's List and not in the State List, it did not satisfy the criterion of commonality and, therefore, was not included in the Central List notified by the Central Government on 19.10.1994. However, this Commission, after considering a

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5. "Rajot" is not included in the Central List of BCs for Rajasthan notified by the Central Government on 19.10.94 because it was not included in both the State Government's List as well as the Mandal Commission's List and therefore did not satisfy the criterion of commonality.

"The Golas literally signifying slaves are the illegitimate offspinrgs of Rajputs upon whom they attend as hereditary servants.... they are commonly known by the name of Chakars, and are also styled Daroga, Khawas, Pashan, or Chela. In the Western part of Marwar, they are generally designated as Wazirs, and in Mewar they are known as Dass."

"The emergence of the Daroga is traced to the Rajput rule in the medieval period. Gahlot... writes that the Daroga include Chakar, Chela, Hazuri and PasBania. They are illegitimate offspring of Rajputs on whom they attended as

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hereditary servants. They mostly follow the customs of Rajputs and nata (widow remarriage) is permitted among them. In Jodhpur they are generally called Shori Sardar, in Malani (Barmer) as Wazirs, and in Mewar as Das. They were given away as part of dowry in the marriages of chiefs and nobles. The women are called golies and are chiefly employed as maid-servants. They were connected with the ruling families and are called dairies in Marwar, badran in Jaipur and bai in Bundi. They were sometimes admitted into the zanana (women quarters of Rajput houses) mahal by the Rajput nobles and chiefs and were called pardayats (taken into purdah). They were not allowed to go out to their relations. The pardayats were promoted to to be paswans, who were placed just below the ranis(queen). The paswan and khawaswal are believed to be the offspring of the Chiefs and nobles....."

8. In his letter of Request dated 30.3.98 the Request-maker Shri Sajjan Singh Rajot has stated that the name "Daroga" and its about 20 other names which include Gulam, Chakar, Khwas, Ravana, Hazuri, Wazir, Chela, Darvari, Badari, Dikkadia, Bandha, Das, Dahejwal, Lunda etc. are all undignified and stigamised names identified with the very lowly and undignified occupations with which their caste/community were traditionally associated in terms of the Caste System. All these names are now used in a derogatory manner. Members of the community feel mortified at the fact that they were associated with such inhuman and humiliating occupations. In view of these, they have adopted the name "Rajot" which literally means the "son of the soil". They feel that by adopting this as a dignified name and by popularising it, they will be able to obliterate to an extent the memories of their sufferings and humiliations that they had undergone in the past and also the indignity and social stigma associated with the names Daroga, Hazuri, Wazir, Gola, Chela etc. It is stated that they have adopted this name in 1977. To

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popularise the "necessity", "usefulness" and "greatness" of this new dignified name, they published booklets titled "Rajot" in the years 1983, 1987 and 1993. To project an independent and self-reliant identity of their caste, they formed "Sri Rajot Sabha, Rajasthan" in 1986 which is now a registered organisation.

9. Shri Sajjan Singh Rajot during the Public Hearing poignantly narrated the sufferings and humiliations undergone by the community and stated that the adoption of the dignified name should be understood in their light. He stated that such a dignified name will help members of their community to raise their self-respect and dignity and that the name is now very fast becoming popular among the community members on account of his efforts to popularise it through pamphlets etc. He further stated that recognition of this name by including it as a synonym in the List of BCs will further boost the self respect and dignity of this historically humiliated and stigmatised community.

10. During the Public Hearing Shri Lakshmi Kant Bhavsar, a member of Bhavsar caste/community, who appeared before the Bench on behalf of the Anya Pichada Varg Yuva Morcha and some others who were present supported the inclusion of "Rajot" as a synonym of Daroga. They stated that "Rajot" is nowadays heard to be used by Daroga community.

11. Before the Public Hearing, the Bench solicited the views of the State Commission on the issue of inclusion of "Rajot" as a synonym of "Daroga". The State Commission expressed the opinion that "Rajot" should not be included as a synonym of "Daroga". In this regard, the State Commission has, vide letter no. Fl/RBCC/Sec/98/972 dated 22.6.98 to this Commission given its views as follows:-

"Rajot is not a known name. No caste or occupation can

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be identified by this name. It is not a synonym of Daroga. The Rajot is not attested to in any Census Reports or books. The name will create only confusion. Nobody will benefit by writing the word Rajot along with Daroga. SCBC is also in receipt of a Request for inclusion of 'Rajput' in the place of 'Daroga'."

With the same letter the State Commission has also enclosed copies of representations received by the State Commission from Rajasthan Ravan Rajput Sabha, Sri Marwar Pranthiy Ravan Rajput Sabha, Akhil Bharatiy Ravan Rajput Trust wherein objections have been made to the State Commission against the inclusion of Rajput, Rajot, Pragatiseel Rajput, Bharatiya Rajput etc. as synonyms of Daroga on the ground that the inclusion of these names are likely to result in unintended castes/communities availing false caste-certificates in the name of their community.

12. The adoption of new dignified names, either as a substitute name or as a synonym, in the place of old undignified names is a trend among the communities of Backward Classes and Scheduled Castes to assert their self respect. This trend is not a new one. In North India, the educated members of the potter community loathe to be called as "Kumhars" and have adopted the name "Prajapati", a coinage after the mythical progenitor of the material world and its denizens. The name "Prajapati" has been recognised and it is included in the List of Backward Classes as a synonym of "Kumhar" in a number of States like Uttar Pradesh, Madhya Pradesh, Haryana and in Rajasthan itself. In Andhra Pradesh, the same potter community has adopted the name of Salivahana, the name of a king who is believed by the people of the community to be their progenitor and this Commission has after examining Request from the community has advised the Government of India to include "Salivahana" as a synonym of "Kummara or Kulala" in the Central List of Backward Classes

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for Andhra Pradesh. Similarly, "Viswa Brahmin" and "Viswakarma" are the names adopted by a group of artisan castes/communities all over India which have also been recognised and are included in the List of BCs in many States. In Andhra Pradesh itself, the obviously humiliating name of a Backward community, viz., "Pitchiguntala", which is a combination of two Telugu words meaning "mad" and "lame", ascribing to the community a supposed descent from parents one of whom was "mad" and the other was "lame", has been substituted by a new dignified name "Vamsha Raj", coined in recent times by the educated members of the community and, on their Request, after due Public Hearings, this Commission has advised the Government of India to substitute "Pitchiguntala" with "Vamsha Raj" in the Central List of Backward Classes for Andhra Pradesh and the Government of India has accepted this Advice and, accordingly, included "Vamsha Raj" as a substitute for "Pitchiguntala" in the Central List of Backward Classes for Andhra Pradesh. Also, in Kerala the community which was traditionally associated with the abominable system of dedicating their girl children to the temple "services" has, in view of the pejorative implications of their traditional name "Devadasi", adopted the dignified name of "Saraswat non-Brahmin" and after examining their Request this Commission has advised the Government of India to include "Saraswat non-Brahmin" in the Central List of BCs for Kerala. This trend is born from the agony of humiliation which these communities have suffered and also from the fact that their traditional names are stigmatised and sometimes even humiliating or are perceived to be so. There is need to appreciate and sympathise with their desire for change of their traditional undignified names and for adoption of new dignified names. In the case of the Daroga caste/community, who were traditionally servants to the Rajputs, obviously an occupation generally considered to be very lowly and undignified, who were also

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subjected to illicit relations and who are also called by such demeaning and humiliating names as Das, Gola (which, according to Munshi Hardyal Singh, literally signifies Slaves), Chela etc., such an appreciation and sympathy is certainly justified. The Bench very sincerely and strongly felt that in their case non-appreciation of their desire to be known by a dignified name will be unjustifiable insensitivity. In view of this, the Chairperson of the Rajasthan State Backward Classes Commission(RSBCC) was addressed vide DO NCBC 1/95/(Rajasthan) dated 11.12.1998 of NCBC's Member-Secretary, requesting him to convey the State Commission's final views.

13. The State Commission responded vide DO letter no. F 1(63) RBC/Sec./77 dated 17.3.99 of RSBCC's Member-Secretary by reiterating the State Commission's earlier views as in para 11 above, inter alia also adding that even if "Rajot" is included in the list of BCs, the members of the caste/community will face difficulty in getting caste-certificates. The State Commission also informed that in its Third Report to the State Government, the State Commission has advised the rejection of the Request for Inclusion of "Rajot" as a synonym of Daroga etc in the State List and that it felt no need to review the position.

14. The views expressed by the Rajasthan State Backward Classes Commission that the name "Rajot" is not attested to any Census Reports and books, that the name will create only confusion are all not adequate grounds to underestimate the need for appreciation and sympathy for their desire to obliterate the social stigma attached to their traditional occupation and the undignified names given to them and the need to accord recognition to the name adopted by them which they feel will be in accordance with their self-respect. Very few other castes/communities have had the experience of the agony of humiliation that this community of traditional

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servants had undergone. The following observation of Munshi Hardyal Singh exemplify the extent of derision, ridicule, slander and calumny contained in the societal notions about this community:-

"As slaves are generally regarded faithless to their masters, so are the Golas in Marwar. The following saying current in Marwar serves to illustrate their chief characteristics in this respect--

Gola kin sun gun kare ogan gara up,

Mata unri khapli terah chodah hap

i.e. a Gola can do not good to any one, he is himself illegitimate, his mother being an immoral woman, and his fathers numbering more than a dozen."

Regarding the apprehension raised by some organisations of the community to the State Commisison that the inclusion of names like Rajput, Rajot, Pragatisheel Rajput, Bharatiya Rajput along with Daroga etc. will give scope for false-certificates, it is noted that while the names like Rajput, Pragatisheel Rajput, and Bharatiya Rajput would definitely give scope for false-certificates, this apprehension cannot arise in the case of "Rajot". The NCBC has not received any objection to the inclusion of "Rajot" as a synonym of Daroga. During the Public Hearing also, conducted after wide publicity through the media, nobody objected to the proposed inclusion of "Rajot" as a synonym of "Daroga". Neither is this Commission in receipt of any Request for the inclusion of "Rajput, Pragatisheel Rajput and Bharatiya Rajput" as synonyms of Daroga. To dispel any apprehension of misuse of the name "Rajot", the Request-maker Shri Sajjan Singh Rajot and others with him has also agreed with the suggestion of the Bench to include it as "Daroga-Rajot" instead of merely as "Rajot". Further, Shri Sajjan Singh Rajot has also

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asserted that what they mainly want to achieve by seeking inclusion of "Rajot" as a dignified synonym of Daroga in the list of BCs is the general recognition of that dignified name and therefore they would not mind even if they do not get caste-certificates in the name of "Rajot". In view of this submission, the ground mentioned by the Rajasthan State Commission that even if "Rajot" is added in the List as a synonym of Daroga they will face difficulty in getting caste-certificates in that name is not justified.

IV. Findings

15. In view of the aforesaid material and evidence, the Bench came to the Finding that "Rajot" is a dignified name adopted by the Daroga caste/community on account of the humiliating and stigmatised nature of their existing names and that in view of the social stigma and indignity attached to their traditional names like Daroga, Hazuri, Wazir, Gola, Chela, Gulam etc. the community is justified in seeking the inclusion of a new dignified name. Their desire to adopt the name of "Rajot" jells with the trend among Backward Classes and Scheduled Castes to adopt such dignified names in the place of old undignified and stigmatised names. Therefore, "Daroga-Rajot" should be included as a synonym of Daroga etc. at entry no. 11 of the Central List of Backward Classes for Rajasthan and the amended entry no. 11 should, along with the NCBC's earlier Advice No. Rajasthan 2/97 dated 2.7.97, be read as follows:-

"11. Daroga,
Daroga-Rajot,
Ravana-Rajput,
Hazuri,
Wazir"

16. As one of the Members of the Bench, Shri Navtej

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Puadhi unfortunately passed away on 16.8.1998, subsequent to the Public Hearing, the Findings are signed only by one Member, who is also the co-ordinating Member of the Bench, but the Findings represent the conclusion jointly arrived at by both the Members.

P. S. Krishnan
6.4.1999

V. Advice of the Commission

17. The Commission considered and agreed in full with the above Findings of the Rajasthan 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:-

"Daroga-Rajot" be included as a synonym of "Daroga" at entry no. 11 in the Central List of Backward Classes for Rajasthan and the amended entry no. 11, along with the NCBC's earlier Advice No. Rajasthan 2/97 dated 2.7.97, be read as follows:-

"11. Daroga
Daroga-Rajot
Ravana-Rajput
Hazuri
Wazir"

18. On account of the unfortunate demise of one of the

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Members Shri Navtej Puadhi on 16.8.1998, 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.

Kshayan
06.04.99

P. S. Kishan
6.4.1999

Madan Mohan
7.4.99

P. K. Sagar
7.4.99

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