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सदस्य-सचिव  
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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 51/99

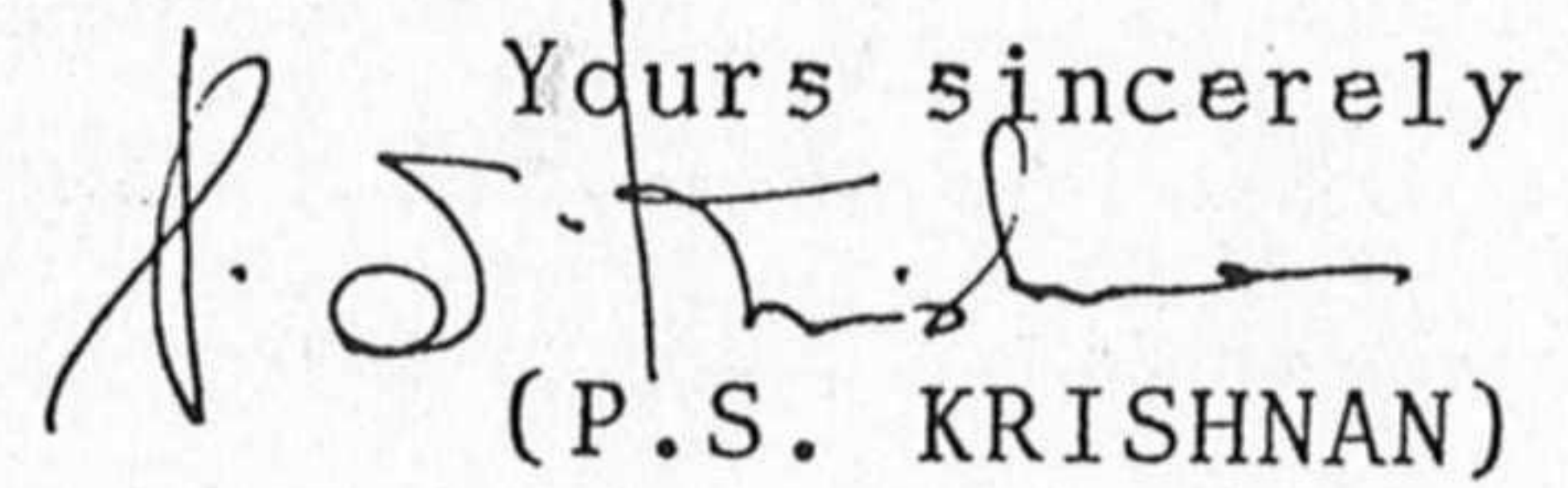
30. 07. 1999

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

2. With this, Advices on 730 (364 for Inclusion + 366 for Rejection) castes, sub-castes, synonyms etc. have been tendered by the NCBC, after its reconstitution in February 1997, of which 724 (358 for Inclusion + 366 for Rejection) are still pending with the Government for Notification.

Yours sincerely

  
(P.S. KRISHNAN)

Encl: As stated

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

NATIONAL COMMISSION FOR BACKWARD CLASSES

RAJASTHAN BENCH

FINDINGS

Per Shri P.S.Krishnan, Member-Secretary

Case: Request for Inclusion of "Gaddi" in the Central List of Backward Classes for Rajasthan

I. Request

This case arises from the Request made to this Commission by Shri Alauddin Azad, President, All India Gaddi Samaj (Regd.), Azad House, A-12, Natraj Nagar, Imli Phatak, Jaipur for the Inclusion of "Gaddi" caste/community in the Central List of Backward Classes for Rajasthan.

II. Public Hearing

2. The two-Member Rajasthan Bench of this Commission, consisting of Shri P.S.Krishnan and Shri Navtej Puadhi held a Public Hearing in respect of this Request at Jaipur on 9.6.98. 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 "Gaddi" caste/community was represented by the Request-maker Shri Alauddin Azad along with some others.

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### III. Facts

3. The State Government of Rajasthan had no list of 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 --- a principle laid down in Govt. of India (Dept. of Per.&Trg.)'s O.M. No. 36012/31/90-Est.(SCT) dated 13.8.1990 and upheld by the Supreme Court in the above Judgement ---, recommend a Central List of Backward Classes for Rajasthan as it could do for 14 other States, which already had their respective lists 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 list of Backward Classes by its Notification No. F.111(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. The caste/community under consideration is apparently included in the Mandal Commission's List for Rajasthan with a spelling/printing error as follows:-

"53. Godi(Muslim)"

It is not included in the Rajasthan State List issued by the State Government on 6.8.94 and apparently for this reason it is also not included in the "common (Central) List" of Backward Classes for Rajasthan issued by the Govt. of India on 19.10.94.

5. The State Government's List of of BCs of 6.8.94 was based on the first Report of the Rajasthan State Backward Classes Commission. Before that, the Rajasthan State Government had recognised and notified the Mandal List for Rajasthan which contained 140 entries including "Godi(Muslim)" at S.No. 53 "as the list of Backward Classes for the State of Rajasthan for

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all purposes". Thereafter, the Rajasthan State Backward Classes Commission re-examined this List (referred to by the State Commission in its first Report as "Recognised List") on the basis of the representations received and other evidence and, in its first Report furnished to the State Government, recommended a List of Backward Classes containing 52 entries including "Gaddi" at entry no. 19. From the first Report of the State Commission it is seen that the State Commission has advised the State Government for the inclusion of "Gaddi" by correction of spelling error in the "Recognised" List. The Report in this regard is translated from the Hindi original as follows:-

"Recognised List Serial No. 53 -- Godi(Muslim)

There is no caste available in Rajasthan by the name Godi(Muslim). It does not reside in Rajasthan. In Rajasthan, Gaddi caste resides. Probably in the List, Godi is included in the place Gaddi by mistake. In the List of other States only Gaddi is included. At serial no. 53 Gaddi may be included. Socially and educationally Gaddi is backward. Therefore in the recognised list in the place of Godi(Muslim) inclusion of Gaddi is recommended. The word Muslim is recommended for deletion."

6. In spite of the above Advice of the State Commission, the State Government while issuing its List of Backward Classes notified on 6.8.1994 did not include "Gaddi" in the List. However the number of entries is maintained at 52 by splitting one entry, viz., "17. Ghanchi, Teli" in the list recommended by the State Commission into two, retaining Ghanchi above at Serial No. 17, and shifting Teli as a new entry Number 18 and renumbering subsequent entries. Another caste/community which is included in the State Commission's recommended list containing 52 entries but has not been included in the State Government in its List of BCs notified on 6.8.1994 is "Dhobi(other than SCs)" which was included in

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the State Commission's recommended List at S.No.3. The State Govt. omitted this entry, apparently without any reason, and in its place "Charan" caste/community, which is not included in the State Commission's recommended List of 52 entries, was inserted.

7. Shri Alauddin Azad in his letter of Request has inter alia stated that Gaddi is a "tribal base community" spread over different States of India. In support of his Request he has referred to the inclusion of Gaddi in the Mandal Commission's List of BCs for Bihar, Haryana, Himachal Pradesh, Jammu & Kashmir, Punjab, Uttar Pradesh, West Bengal, Chandigarh, Delhi and Rajasthan itself. He has also specifically referred to the Rajasthan State Backward Classes Commission's advice to the State Government for the inclusion of this community with the correct spelling as "Gaddi". He has averred that the State Government's refusal to include Gaddi inspite of the State Commission's advice is "without any reason".

8. In the NCBC's Questionnaire filled up and furnished by Shri Alauddin Azad, he has given "Ghosi, Gadaria, Gawala, etc." as synonyms of Gaddi. The total population of Gaddi in Rajasthan is given in the Questionnaire as only 1 lakh which is concentrated in the districts of Sawai Madhopur (50,000), Bharatpur (20,000), Kota (5,000), Bundi (15,000), and Baran(10,000).

9. During the Public Hearing, Shri Alauddin Azad and others with him stated that the main occupation of the community is agriculture and animal husbandry with more members engaged in agriculture than in animal husbandry. On enquiry from the Bench as to whether the Gaddis of Rajasthan are the same as the Gaddis of Himachal Pradesh where they are an animal rearing pastoral community, they said that their community members still maintain marital relations with the Gaddis of Himachal Pradesh.

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10. The Second Report of the Rajasthan State Backward Classes Commission furnished to the State Government on 31.10.1995 contains the following with regard to the inclusion of Gaddi in the State List:-

"In the representation received it has been stated that Gaddi reside in Sawai Madhopur district and do cultivation..... This Commission in its first Report..... had recommended the inclusion of Gaddi in the place of Godi but the State Government did not accept it. In the first Report the Commission had not considered and examined requests regarding new castes/communities but had, after enquiry, only recommended the inclusion of synonyms and corrections and modifications. Now, the representation received from the Gaddi community is being examined separately along with other castes/communities so as to know their social and educational position. With respect to the request of Gaddi community, it has been decided to conduct a socio-educational survey. After the survey, detailed enquiry and hearing, the Commission will consider the case of this community"

11. The State Commission has further informed this Commission vide letter No. Fl/RBC/Sec./98/972 dated 22.6.98 from its Joint Director addressed to the Member-Secretary, NCBC, as follows:-

"..... The State Commission has since completed Hearing and enquiry and the Commission will give its decision in the forthcoming Report. The Commission has received letters from District Collector, Sawai Madhopur and other peoples and according to them their social position is normal (सामान्य है) and they are good cultivators and their economic condition is also better than other peoples.

The counterparts in Rajasthan of those Gaddi Musalmans

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who are in Himachal Pradesh and Kashmir are Dewasi and Rebari. In Rajasthan, herding of camels, sheep and other cattles is not the only occupation of the Gaddi....."

12. The People of India series on Rajasthan brought out by the Anthropological Survey of India (General Editor K.S.Singh, Popular Prakashan Pvt. Ltd., Bombay, 1998) contains the following account of "Gaddi Muslim" by S.R.Maitra:-

"The Gaddi, it is said, used to clean the throne (gaddi) during the rule of Emperor Akbar. According to another account they were a low caste people who converted to Islam. They have a large concentration in Sawaimadhopur district. They also live in Bundi and Bharatpur districts....

The major economic resource of the Gaddi is land. Most of them own land. Their main occupation is farming. The persons with small land holding supplement their income through wage earning. They prefer to work as labourers in building construction. Those who are in other occupations also own some amount of land for cultivation. Several big farmers possess tractor. The number of landless Gaddi is very few only.

....."

13. Denzil Ibbetson in his book 'Punjab Castes', based on the Census of the Panjab Province, 1881 carried out by Ibbetson himself (Low Price Publications, Delhi, 1993, first published 1916) writes under the head "The Gaddi" as follows:-

".... The Musalman Gaddis of Dehli, Karnal, and Ambala are apparently a tribe found in the upper doab of the Jamna and Ganges, closely resembling the Ghosi, and perhaps like them a sub-division of the Ahirs. They are called Gadi almost as often as Gaddi. They are by hereditary occupation milkmen; but in Karnal, where they are most numerous, they have settled down as cultivators and own several villages. They are poor husbandmen.

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And a further confusion may possibly have taken place from the fact that a descendant of a Rajput father by a widow of another caste married by karewa is called Garra with the hard r. Indeed it is not quite impossible that here we may have the connecting link between the two classes. At any rate the word Gaddi, as used in the Punjab proper, is applied to the inhabitants of the mountain range between Kangra and Chamba and of its continuation in the latter State. The term is commonly applied to almost any inhabitant of that region;...."

14. H.A. Rose in "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province" (Asian Educational Services, New Delhi, Madras, 1990, first published 1919) writes under the head "Gaddi, Gadi" as follows:-

"(1) The Musalman Gaddis of Delhi, Karnal and Ambala are a tribe found apparently in the upper doab of the Jumna and Ganges. Closely resembling the GHOSI, they are perhaps like him a sub-division of or offshoot of the Ahirs, and are by hereditary occupation milkmen, but in Karnal, where they are most numerous, they have settled down as cultivators and own several villages, though they are poor husbandmen. (2) The Hindu Gaddis of Chamba and Kangra are hillmen. Like the Kanets, Meos and other congeries of tribes they are composed of several elements. Indigenous to the Brahmaur wizarat of the Chamba State they have spread southward across the Dhaula Dhar into the northern part of Kangra Proper, and they give their name to the Gadaren, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaula Dhar, and their speech is called Gadi

....."

15. W. Crooke in 'The Tribes and Castes of the North Western India' (Cosmo Publications, Delhi, 1974, originally published under the title 'The Tribes & Castes of the North Western

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Province & Oudh', Calcutta, 1896) describes "Gaddi" as follows:-

"Gaddi.-- The caste of Muhammadan cow-herds. They have been separately enumerated at the last Census, but they are often regarded as a sub-caste of Ghosis. They are probably closely allied to the Ahirs; in fact many of them are almost certainly Ahirs who have embraced Islam. In the Panjab there are two quite distinct classes of people known by this name --- the Musalman Gaddis of Karnal and its neighbourhood, who are identical with the Gaddis of these Provinces, and a hill tribe inhabiting the mountain range between Kangra and Chamba. Some of them, again, are believed to be of Khatri origin, and these General Cunningham is inclined to identify with the Gandaridae or Gangaridae. In parts of these Provinces, according to Sir H.M. Elliot, it is not unusual to call any converted Hindu a Gaddi, which is looked on by a true Musalman as a term of reproach. They, with other low caste tribes, were old occupiers of Oudh, and they were powerful enough to make invasion costly to the advancing Rajputs....."

16. "Gaddi" has already been included in the Central Lists of Backward Classes for Bihar, Himachal Pradesh (in merged area only), Uttar Pradesh and Delhi through the process of commonality (ie. inclusion in the Central List of those castes/communities which were found commonly included in the Mandal Commission's List for each State and the respective State Government's List of BC) as follows:-

- |                     |                                      |
|---------------------|--------------------------------------|
| 1. Bihar            | "30. Gaddi"                          |
| 2. Himachal Pradesh | "47. Gaddi (in merged area only)"    |
| 3. Uttar Pradesh    | "15. Gaddi"                          |
| 4. Delhi            | "22. Gadaria, Gadheri, Gaddi, Garri" |

Apart from these States and Rajasthan, the Mandal Commission

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included "Gaddi" in the States of Haryana, Jammu & Kashmir, Punjab and West Bengal and the UT of Chandigarh. The relevant entries are as follows:-

- |    |               |                    |
|----|---------------|--------------------|
| 1. | Haryana       | "32. Gaddi"        |
| 2. | Jammu&Kashmir | "21. Gaddi"        |
| 3. | Punjab        | "33. Gaddi, Guddi" |
| 4. | West Bengal   | "59. Gaddi, Ghosi" |
| 5. | Chandigarh    | "40. Gaddi"        |

Gaddi is included in the List of Scheduled Tribes for Himachal Pradesh, as follows:-

"2. Gaddi [excluding the territories specified in subsection (1) of Section 5 of the Punjab Reorganisation Act, 1966 (31 of 1966), other than the Lahaul and Spiti district]"

Gaddi has also been recently included in the List of Scheduled Tribes for Jammu & Kashmir vide the Constitution (Scheduled Tribes) Order (Amendment) Act, 1991 (w.e.f. 19-4-1991).

17. This Commission is also in receipt of a Request for the inclusion of Gaddi in the Central List of Backward Classes for Madhya Pradesh and the Madhya Pradesh Bench of this Commission has, after enquiry, come to the finding that Gaddi is a socially and educationally backward class in Madhya Pradesh. The Advice of the Commission for the inclusion of Gaddi in the Central List of BCs for Madhya Pradesh is being tendered to the Govt. separately.

#### IV. Findings

18. As seen from ethnographic accounts quoted above, there are two distinct classes of Gaddis: one the Hindu Gaddis of Chamba and Kangra region who are described as hillmen and are included in the List of Scheduled Tribes in Himachal Pradesh and Jammu &

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Kashmir and the other the Gaddis who are Muslim by religion and are included in the List of BCs in UP, Bihar, Delhi and Himachal Pradesh (only in merged areas). These two categories apparently represent a continuum of transition from pastoralism in the Hill areas to settled agriculture in the plains -- a transition mediated and facilitated by ecology. This is not the only community which has seen such transition from pastoralism to settled agriculture. It can be noted also in the case of Gujars and Ahirs/Yadavs. The nature of transition is such that in some areas some communities continue to be pastoralists. This is true of Gujar as well as Gaddi in Jammu & Kashmir while in Himachal Pradesh they continue to remain a pastoral community in certain areas. There is no reason to assume that the Gaddis of Rajasthan are a different caste/community from the above mentioned Muslim Gaddis who are stated in ethnographic accounts to be closely resembling the Muslim Ghosis or the Hindu Gadarias and like them are believed to be a sub-division or an offshoot of the Ahirs. The original traditional occupation of all these communities is similar, i.e., cattle-herding and related occupations later and gradually shifting to agriculture. From this it obviously emerges that like Gadaria, Ghosi and Ahir, Gaddi also occupied a lower social status in society which seems not to have been qualitatively altered in recent times judging from its inclusion by the Mandal Commission in as many as 10 States/UTs (Bihar, Haryana, H.P., Jammu & Kashmir, Punjab, Rajasthan, Uttar Pradesh, West Bengal, Chandigarh and Delhi). Gaddi has also been included in the State and Central Lists of BCs for Bihar, Uttar Pradesh, Himachal Pradesh and Delhi. The Madhya Pradesh Bench of this Commission has after enquiry found the Gaddis of Madhya Pradesh to be socially backward. In this background, there is obviously no reason for the social position of Gaddis of Rajasthan to be any way significantly different from their position in other States. The fact that at present the Gaddis of Rajasthan is not mainly a cattle-herding caste/community but is an agricultural caste/community cannot be taken to

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mean that there has been a considerable enhancement in their social position. When a pastoral community wholly or partly changes over into an agrarian community, the question will naturally arise whether it still remains socially backward or not. In this case and in many other cases, the answer, from the balance of evidence available, is in the affirmative. As a matter of fact, most of the agricultural castes/communities of India are still considered to be socially backward and are hence included in the lists of Backward Classes in different States except for some rare exceptions like, for example, Jats of most parts of North India, Kamma and Reddi of Andhra Pradesh, Vellala of Tamil Nadu etc who are not included in the BC Lists. In this context, it is significant to note that in its first Report, the Rajasthan State Commission has advised the inclusion of the Gaddi by correction of spelling error in the entry "Godi(Muslim)" in the Mandal List. As seen from Ibbetson Gaddi is also spelt as Gadi. Obviously, "a" in English can also look like "o". This makes it very possible that 'Godi' was a misprint for 'Gadi'. The observation of the Rajasthan State Backward Classes Commission in its second report, which was subsequent to the apparent and tacit rejection by the State Government of the Advice of the State Commission in its first report, that "according to the District Collector, Sawai Madhopur and other people their social position is normal (सामान्य है) and they are good cultivators and their economic condition is also better than other people" is quite vague and not definitive. The Bench is of the considered view that the social position of the Gaddis of Rajasthan cannot in any way be significantly different from that of the Ahirs, Gadaria, Ghosis of Rajasthan which have already been included in the State and Central Lists of BCs for Rajasthan. Therefore, it is the finding of the Bench that "Gaddi" should be included in the Central List of Backward Classes for Rajasthan along with

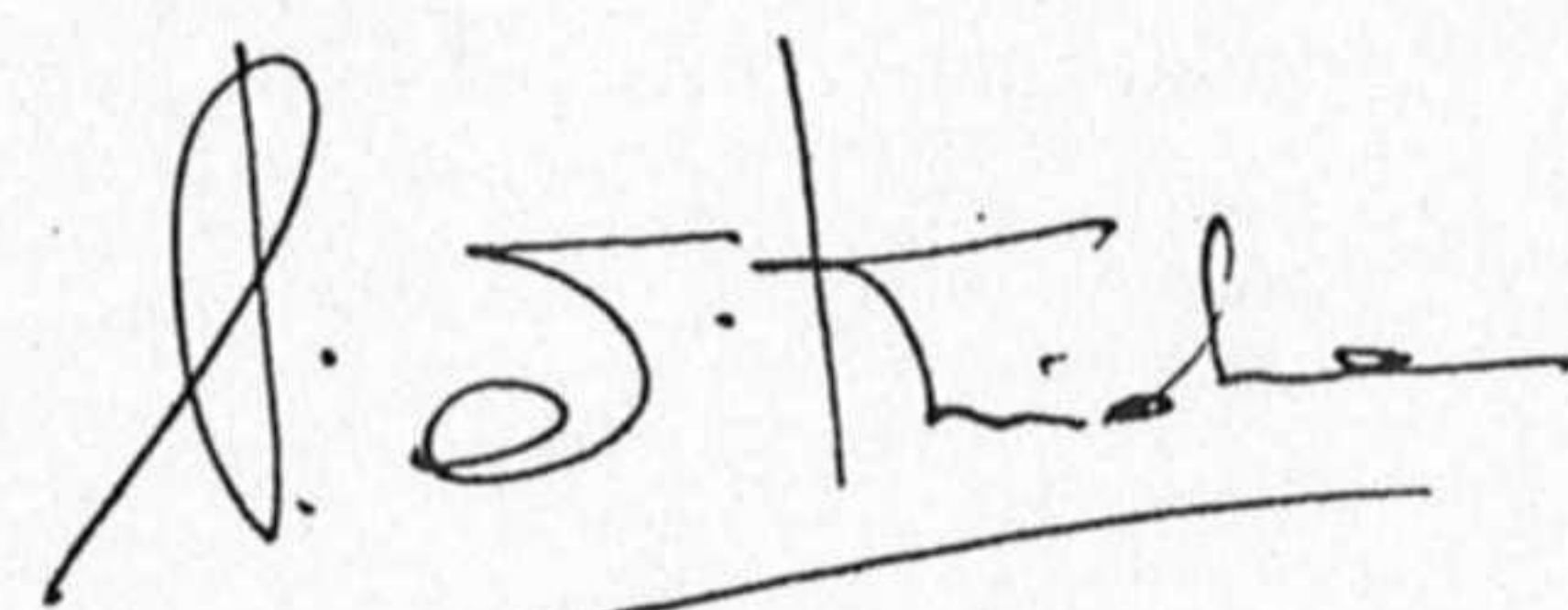
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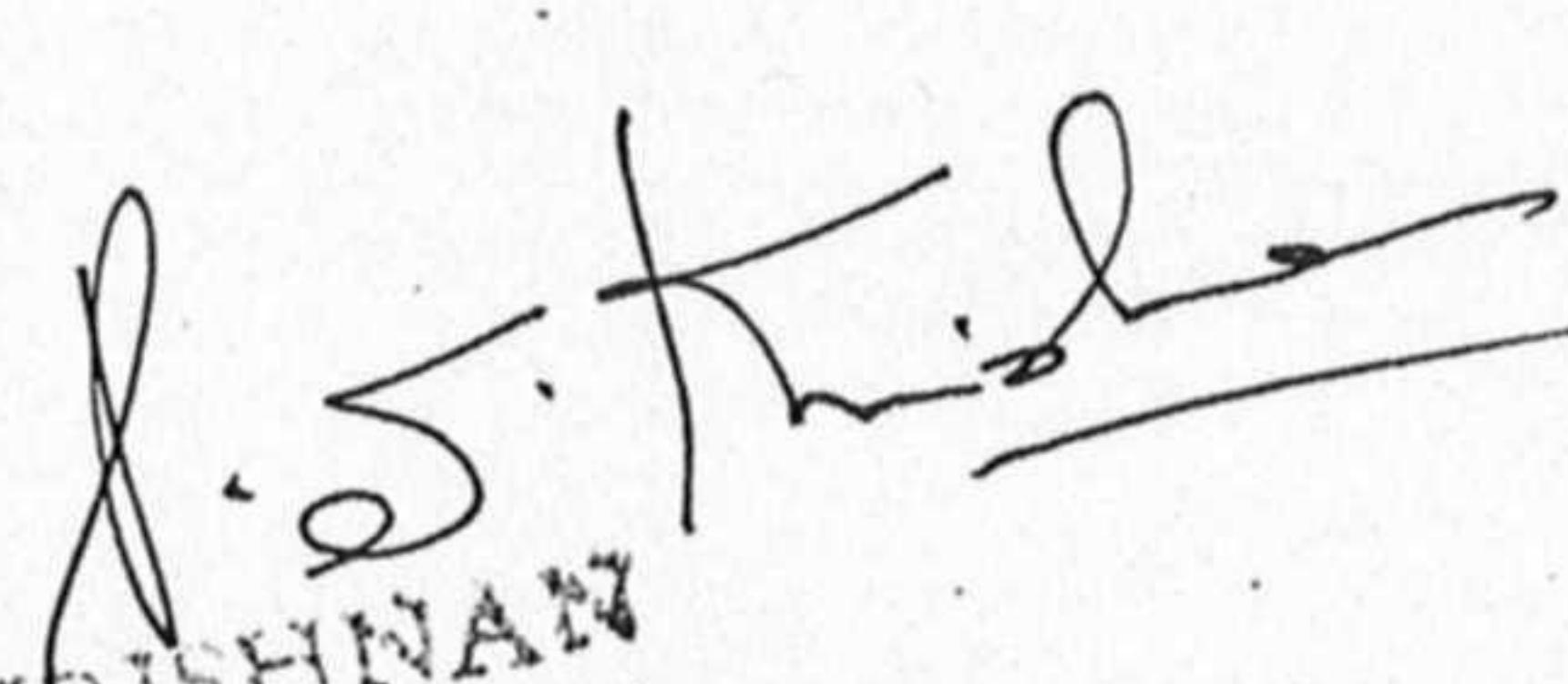
the existing entry "15. Gadaria (Gadri), Ghosi (Gvala)", as follows:-

"15. Gadaria (Gadri),  
Ghosi (Gvala),  
Gaddi"

19. On account of the unfortunate demise of one of the Members of the Bench, viz., Shri Navtej Puadhi, on 16.8.98, the above Findings are formulated and signed only by one Member, who is also the co-ordinating Member of the Bench.

  
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V. Advice of the Commission

20. 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 NCBC Act:-

"Gaddi" be included in the Central List of Backward Classes for Rajasthan along with the existing entry "15. Gadaria(Gadri), Ghosi (Gvala)", as follows:-

15. ~~"162"~~ Gadaria (Gadri),  
Ghosi (Gvala),  
Gaddi"

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