

श्रीमती चित्रा चोपड़ा
सदस्य सचिव

Chitra Chopra
Member - Secretary



राष्ट्रीय पिछड़ा वर्ग आयोग
सामाजिक न्याय एवं अधिकारिता मंत्रालय
भारत सरकार

NATIONAL COMMISSION FOR BACKWARD CLASSES
MINISTRY OF SOCIAL JUSTICE & EMPOWERMENT
GOVERNMENT OF INDIA
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NCBC Advice No. 68/Rajasthan/2009

26th August, 2009

Dear *Shri Acharya*,

I am sending herewith the advice of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes Act 1993, for inclusion of the following castes/communities:-

- (i) **Rangasami (Adbhopa)**
- (ii) **Nishad, Bhisti**
- (iii) **Gayri**
- (iv) **Mev**
- (v) **Sindhi Musalman**
- (vi) **Deshwali**

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

With regards,

Yours sincerely,

Chitra Chopra
(Chitra Chopra)

Shri K M Acharya
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
New Delhi

o/c

National Commission for Backward Classes

Rajasthan Bench

Case: **Request for inclusion of the castes/sub-castes/communities/synonyms in the Central List of Other Backward Classes for the State of Rajasthan**

I. Request

This case arises from the requests received in the National Commission for Backward Classes from the State Government of Rajasthan and individuals/organizations, for inclusion of the following castes/sub-castes/communities/synonyms in the Central List of Other Backward Classes for the State of Rajasthan.

Castes/Communities

1. Mev
2. Moyla/Musla (Muslim Kumhar)
3. Nagauri (Muslim)
4. Khatti Chhipa
5. Rangasami(Adbhopa)
6. Rana, Bayati(Barot)
7. Nishad, Bhisti
8. Sindhi Musalman
9. Deshwali
10. Charaniya
11. Gayri
12. Khardiya
13. Kalal(Mewara), Kalal(Suwalka), Kalal(Jaiswal), Kalal(Ahluwalia), Kalal(Patel)
14. Suara
15. Kachera

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II. Public Hearing

2. The Rajasthan Bench of the Commission consisting of Justice S. Ratnavel Pandian, Hon'ble Chairman, Dr. Subbha Somu, Hon'ble Member, Shri Abdul Ali Azizi, Hon'ble Member and Smt Chitra Chopra, Hon'ble Member Secretary held a Public Hearing at Rajasthan on 30th June, 2009 in respect of the requests received in the Commission from Rajasthan Government and individuals and associations. At the Public Hearing, the State Government of Rajasthan was represented by Shri Venkatesh, Secretary (Social Welfare) and other officials of Deptt. of Social Welfare, Govt of Rajasthan.

III. Facts

3. All the castes/ communities as at Para 1 above, except Serial Nos. 2,3 & 9 below, slated for the above Public Hearing are included in the State List of Backward Classes of Rajasthan. Out of the 15 castes/communities, only the following 11 castes/communities appeared before Bench:-

1. Mev
2. Moyla/Musla (Muslim Kumhar)
3. Nagauri (Muslim)
4. Rangasami(Adbhopa)
5. Rana, Bayati(Barot)
6. Nishad, Bhisti
7. Sindhi Musalman
8. Deshwali
9. Charaniya
10. Gayri
11. Kalal(Mewara), Kalal(Suwalka), Kalal(Jaiswal),
Kalal(Ahluwalia), Kalal(Patel)

4. The following are the entries in respect of the castes/communities in various Lists and the submissions made by the representatives of the castes/communities who appeared before the Bench:

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1. **Mev**

State List	-	61. Mev
Mandal List	-	Nil
Central List	-	Nil

Shri Choudhry Shabir Ahmed, Secy General, All India Mewati Panchayat, 33-34 Ram Nagar Shopping Centre, Shastri Nagar, Jaipur, representing the Mev community, submitted before the Bench on behalf of 'Mev' community that their community is spread all over Rajasthan with a population of 17 lakhs. They are concentrated in Alwar & Bharatpur with a population of 13 lakhs. Traditionally, they are agricultural community including cattle breeders. Mewat breeds are well known in the country. They also rear sheep and sell wool, milk etc. Their caste/community 'Mev' is included in the OBC list of Rajasthan, Haryana, Delhi, MP, UP, Maharashtra, Chandigarh etc. The literacy rate among males is 10% and female is hardly 1%. The representation in Govt service and in politics is negligible. Hardly they have any educated members of their community like doctors, lawyers, CAs, engineers etc. The 'Mev' community is migrated from Mewat and spread in Rajasthan. It was submitted that their community is socially, educationally and economically most backward and requested to include 'Mev' alongwith the 'Mewati'. Shri R Khan & Mushrid Khan clarified that 'Mev' is a caste and Mewat is the name of the place. As such, only 'Mev' should be included in the Central List of OBCs for the State of Rajasthan.

The State government representative submitted that the Mev caste is included in the State List of Backward Classes on the recommendation of the State Backward Class Commission.

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Rajasthan State Backward Classes Commission, Third Report,
November 1996(Pg 46)

Mev. *They mostly live in the Alwar, Bharatpur districts (in the Mewat area). They were previously Hindus and now they profess Muslim religion. Their primary occupation is agriculture and animal husbandry. The people living in Mewat area are known as Mewati or Mev. According to the report received from District Alwar, their social condition is ordinary. Their occupational condition is also good....*

People of India : Rajasthan by Shri K.S. Singh

Pg 638-640

Meo. Meo are also known as Meu, Mewati and Meo Bohra. The Meo believe that they are the progeny of one of the two brothers viz. Meu and Maru. The Meo represent a blending of Hinduism and Islam. Meo profess the beliefs of Islam but the roots of their ethnic structure are in Hindu caste society. Their conversion to Islam took place in the recent past.The Meo are non-vegetarian.All the gotras have equal status. Meo are traditionally an exogamous community at gotra and village level. A Meo cannot marry in three gotras, i.e. his own, mother's and maternal and grandmother's gotras....

The land in Mewat is very fertile. The Meo therefore are an agricultural community. They are also traditionally cattle breeders and the Mewat breeds are famous all over the country. Their subsidiary occupations include sheep rearing, selling wool and milk, and owning and operating trucks. They are few Meo in the government services. The surplus products of farm and animal husbandry are sold in the market. Some Meo have recently assumed the role of moneylenders..... The Meo try to follow the traditional Islamic practices and customs. They go on pilgrimage to several Moslem shrines and observe the various Moslem festivals.

'A glossary of the Tribes and Castes of the Punjab and North-West Frontier Province (Vol.III) By H.A. Rose

(page 79-85)

Meo. A highly composite tribe found in the hill country of Gurgaon, Alwar and Bharatpur and also scattered over the Delhi and the bawal nizamat of Nabha. The Meos have given their name to the Mewat. In the Muhammadan historians the Meos appear to be unknown by that name, but the Mewatis were notorious throughout the Muhammadan period....

The Meo do all the out door work connected with the fields, such as ploughing, irrigating, reaping etc. The women do all the indoor work. They grind the corn, milk the cows and churn.

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Communities, Segments, Synonyms, Surnames & Titles

Meo/Mewati

Synonyms : Mev (Rajasthan)

Groups/Subgroups : Kachawaha, Tomar, Yadav (Haryana)

Subgroups : Meo, Meo of Rajputna, Mewati (all Muhhamadans), Mina (W. Crooke)

Exogamous Units/Surnames : Khan, Khuseeda, Mal (Rajasthan)

2. Moyla/Musla (Muslim Kumhar)

State List 31. Kumhar (Prajapati), Kumawat, Suara

Mandal List 83. Kumhar

Central List 30(a) Kumhar (Prajapati)
30(b) Kumawat

Shri Shooqat Ali from Jodhpur representing the 'Moyla' community, submitted before the Bench on behalf of the community. He stated that their caste is spread out in Jodhpur, Jamilpur, Kota and Bhilwara with a population of 14 lakhs. The Muslim Kumhar are known as 'Moyla'. Traditional occupation of the community is pot making. Due to non-awareness in the community till date they have not applied to the State/Central Govt for inclusion of their caste/community in the State Backward Class list. Their community is very poor and hardly have any educated person nor any officer of their community. The literacy rate for the community is very low as compared to State average. They do not have any representative in Parliament etc. It was also submitted that they have also made representation to State Backward Commission.

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The State Govt representative stated that the case of inclusion of 'Moyla' in the State BC list will be examined and report will be sent to NCBC.

Rajasthan State Backward Class Commission, Third Report, November 1996 (Pg 69)

Moyla Musla.The Moyla community follows Islam religion....They make earthen vessels...They live mostly in the districts of Jodhpur, Barmer, Pali, Sirohi etc...They do agriculture now and they do not have a separate occupation...Nowadays the job of making earthen vessels, making toys etc is being done by any Hindu/Muslim etc. The earlier traditional work has now been discontinued...

People of India : Rajasthan by Shri K.S. Singh
(Pg 565-568)

Kumhar/Kumbhar. The Kumhar are also known as Parjapat. They derive their name from Sankrit word 'Kumbhakar' meaning earthen pot maker. In Rajasthan there are six sub-groups of them viz. Mathera, Kumavat, Kheteri, Marwara, Timria and Mawalia'.The Kumhar are nonvegetarian.

The status of women is secondary to that of men. They do not have the right of inheritance of property. They do all the household jobs and help the menfolk in pot making. The family expenditure and management are in the hands of the women. They are consulted but the final decision is always taken by the men.

The Kumhar profess Hinduism. Their main deity is Surya Dev.....The Kumhar have traditional linkages with other neighbouring communities. They accept water and food from the Rajput, Mahajan, Brahman and Bania but do not accept these from Chamar, Mehtar, Gavaria, Harijan, Ved and Nai.....

3. NAGAURI (MUSLIM)

State List	-	Nil
Mandal List	-	Nil
Central List	-	Nil

Shri GM Nagauri representing on behalf of the 'Nagauri (Muslim)' community, submitted on behalf of the community that their population is nearly 50,000 in the State. They belong to the District Nagaur. Their

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occupation is agricultural labour, earnings from bullock cart, Thella/cycle rickshaw pulling etc. At present, they are so poor that they cannot continue their occupation and are forced to work as labour. As they are so poor, and no educated person is there in their community, they had not represented to the State BC Commission / State Govt for inclusion of their caste in the State BC list. It was also submitted that they have also now made representation to State BC Commission for inclusion of their caste in the BC List. It was requested to include their caste in the Central List of OBCs.

The State Govt representative stated that the case for their inclusion will be examined and report will be sent to NCBC.

Muslim communities in Gujarat by Shri Satish C. Misra

Nagori. A migrant community from Rajastha, as the name implies settled mainly in Banaskantha and Ahmedabad. Its main occupation both in villages and towns is labour. Educationally about a quarter were reported to be literate.

.....The Nagoris, it is not unusual to find the older men and women wearing the high safa or the headgear and the dhoti, the mark of the craftsman communities.

Tribes and Castes of Bombay – Shri R.E. Enthoven Vol. III

Nagoris, numbering 1408 including 695 males and 713 females, were recorded at the Census of 1901 in Palanpur, Mahikantha and Kathiawar, but they are also found in Ahmedabad, Viramgam, Bhavnagar, Baroda and Broach. They derive their name from Nagor in Malwa their original home. In Palanpur they call themselves Khans from having given up their original occupation

of cart-driving and taken to that of arms. They appear to be recruited from many classes from their surnames such as Kazi, Mughal and Shaikh. They marry only among themselves, and form a separate community with a union and a headman chosen by the people. They are sunnis in name, but as a class the men are not religious. Most of them are cart-drivers. Before railway times they brought goods and

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people from Malwa to Ahmedabad. Now they go only short distances. The women work as labourers and sell milk.

4. **...RANGASAMI (ADBHOPA)**

State List - 9. Dakot, Deshantri, Rangasami (Adbhopa)

Mandal List - 33. Dakaut 28. Deshantri

Central List - 9. Dakaut, Deshantri

Shri Laldas Rangasami (Ramdasia), Village – Naharji ki Bhagal, Post Tana, Tehsil Kapasan District Chittorgarh (Rajasthan) representing the community Rangasami (Adbhopa) , submitted on behalf of their community that they are spread over Rajasthan, concentrated in the districts of Chittoor, Udaypur, Alwar with a population of 25,000. The traditional occupation of the community is begging. Even today, 80% of the members of the community beg for their livelihood. Few of the members of the community also practice fortune telling. Apart from that they also work as daily wage labourers and sell pan and bidi etc. Even today due to their poor condition, they depend on traditional way of treatment. None of the caste/community, except Harijans accept food and water from them. Literacy rate of the community is very low. Only 8-10 persons have passed the 10th class from their community. Majority of them live in Kachha houses and do not own land. They are not represented in politics nor in the Government jobs. Due to their poor conditions, they are not able to send their children to school. It was submitted that they are most backward and requested that their caste/community ` Rangasami (Adbhopa)' be included in the Central List of OBCs for the State of Rajasthan so that their children can be benefitted.

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The State government representative submitted that the caste 'Rangasami (Adbhopa)' is included in the State List of Backward Classes at Sl No. 9 alongwith Dakot, Deshantri, on the basis of the recommendations of State Backward Class Commission.

Rajasthan State Backward Class Commission, Third Report, November 1996 (Pg 31)

Rangasami (Adbhopa). ..it is shown that this community begs and receives alms in the name of Shaneeshwarji , read the horoscopes of the poor and the backward. They are not considered prosperous and respectable as the Brahmins...This caste is backward socially, educationally, their social level is low, all types of social ills are prevalent. In the Kaka Kalelkar Report, Rangaswami is shown. In the census of 1931, the name of this caste has been shown as Bhopa....Their representation in the State Govt is also very low...

Ethnographic Accounts:

(People of India, Vol XXXVIII, Rajasthan, KS Singh, pg 800-803) - Mandira Nanda

Rangaswami. The Rangaswami believe that their origin goes back to Danda rishi. They are his descendants and survive on begging. They are distributed in 90 villages of the erstwhile state of Mewar....The Rangaswami are non-vegetarian in their food habits...The males are in a habit of smoking, chewing and snuffing tobacco...The men take country liquor occasionally from market....The Rangaswami community is divided into two sub-groups. The group which is the follower of Veer Hanuman are non-vegetarian while the other group belonging to Kabir panth are vegetarian....In marriage alliances, they practice endogamy at the caste and sub-group level and exogamy at the clan level. The Rangaswami practice child marriage....Divorce and remarriages are permissible with the consent of the panch....Nuclear type of family is prevalent....The women have full freedom in domestic matters but they have no voice in any dispute within their community....Generally they cremate their dead, but sometimes due to lack of money, they bury their dead..Astrology is also their other source of income, so people from different middle class communities come in contact with them for this purpose, but none of the communities accept food and water from them. They accept food

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and water from the higher class people but not from the Harijan group....Literacy is almost nil in their society....Their attitude towards modern medicare is favourable but they depend upon their own indigenous system of treatment as they cannot afford to go for modern system. They accept the family planning programme.....

(People of India, All Communities (N-Z), KS Singh, Pages 2974-2975)

Rangaswami. ...Traditional occupation of the Rangaswami community is begging. They receive alms on the occasion of eclipse (graham). They are professional astrologers, palmists and mendicants. This is supplemented by daily-wage labour. Besides, they have taken up varied other occupations like petty business of pan and bid, scavenging and employment....Intercommunity marriage and dining is prohibited with the scheduled castes. Their literacy level is very low....

6. ...RANA, BAYATI (BAROT)

State List - 10. Nagarchi-Damami, Rana, Baiti (Barot)
Mandal List - 35. Damami
Central List - 10. Damami, Nagarchi

Shri Kailash Rana representing the community, submitted that the members of their community spread out in Rajasthan with a population of seven lakhs. Their profession is beating Drums , Dafalis and Nagaras, Shehnai (pipe) etc on different occasions. The caste/community with this occupation are known by different names like Dhobi, Bhand, Rana, Barot etc. Dholi is already included in the Scheduled Caste list. 'Rana' is synonymous of 'Dholi' which is notified in the SC list. It was submitted that they do not want to be included in the OBC list but want their community to be included in the SC List.

The Bench advised them that inclusion of their caste/community in the SC list is out of the purview of the Commission and they may represent to the State Govt/ SC Commission in this regard.

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Rajasthan State Backward Class Commission, Third Report, Nov 1996
Pg 28

This caste plays dhol, mand etc in the tribal society of Udaipur, Dungarpur, and Banswada. Their life and eating habits as well as the language is just like the tribes. They play dhol, mand etc in the tribal castes of Bhil, Damore, Meena, Garasia etc on the occasion of marriage, childbirth etc and sustain themselves on the alms which they receive on this occasion. Since they receive alms on the gate by playing dhol etc, they are known as Barot. In the revenue record they are known as Bayati at some places...

Ethnographic Accounts:

People of India, All Communities (A-G), Pages (750-751) KS Singh

Damami. A community of Rajasthan, the Damami are known as **Rana** in Jaipur, Dhawala in Kota and Bundi, and Barahath Dholi / Damami / Nakarchi / Gandharp in Mewar. Besides their community name, they also use Verma as a surname. The Mewari language is their mother tongue....The traditional occupation of the Damami was beating drums and nagaras in the forefront of the army during wartime...The Damami profess Hinduism...

(People of India, Vol XXXVIII, Rajasthan, KS Singh, pg 795-799) – DK Samant

Rana. The Rana are also known as the Rajput Rana. The claim of Rajput descent, is very strong among them. The Rana are a community of royal musicians. The Rana are those who sing and beat the nagara (a large tube drum). They were very brave people who used to be at the front of the infantry during the battles. With their drumbeats, they used to inspire the army....In course of time owing to their profession, they became Rana and lost their Rajput status....They are distinct from other drum beater castes....They Rana are distributed mainly in the districts of Alwar, Jaipur and Jodhpur. They use Dhundhari for communication with the family and local people . They have a workable knowledge of Hindi....They are non-vegetarian....They abstain from beef, pork and buffalo meat....The Rana community is divided into about 50 exogamous gotras....Community endogamy and clan exogamy govern the marriage alliances...The divorce is not permitted...Divorcee and widows cannot marry again....Their traditional occupation is no longer sufficient for their survival and therefore most of them have taken to farming....The Rana are devout Hindu...They accept food and water from high

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and clean castes. High and clean castes accept water from them....They have a positive attitude towards education....Modern health and medicare they use where such facilities have been provided to them.....

**(People of India, All Communities (N-Z), Rajasthan, KS Singh,
pg 2970-2971)**

Rana...They are concentrated in the districts of Alwar, Sikar, Jhunjhunu, Jaipur and Jodhpur in Rajasthan. The Rana speak Khadiboli and use the Devanagari script....In exceptional cases, marriage can be contracted within the clan but the partners have to be from two different lineages (khandan).... Male primogeniture governs the succession. The women do not go out to earn....They cremate the dead and the eldest son becomes the chief mourner....The Rana have shown a positive attitude towards the development programmes and have utilized the opportunities extended by the state and other organizations.

7. ...NISHAD, BHISTI

State List - 14. Dhiver, Kahar, Bhoi, Sagarvansi-Mali, Keer, Mehra, Mallah (Nisad), Bhisti, Machhuara

Mandal List - 67. Kahar, Bhoi 43. Dhimar 73. Keer 94. Mehra

Central List - 14. Dhivar, Kahar, Bhoi, Sagarvanshi-Mali, Keer, Mallah, Mehra.

Shri SM Samlit Chadha representing the community '...Nishad, Bhisti' submitted that their traditional occupation is ferrying of boats and fishing. The caste/ community is known by the name – Mallah, Nishad, Bhoi, Kahar and is known by different names in different States. The community is already included in the Central List of OBCs of many states. The social and educational condition of fishermen is known to everybody and do not want to waste the precious time of the Commission. Since their members are not so educated they do not know whether they are represented in the Govt service/ Parliament or the State Assembly. As big companies have started the business of fishing and boating, they are not able to compete with them and are being pushed out of their occupation. The caste/community is in most backward condition socially, educationally and economically. It was submitted that their main caste along with synonyms is already included except 'Nishad and Bhisti' in the Central List of OBCs for the State of

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Rajasthan and requested that these two synonyms which are included in the State List may also be included in the Central List of OBCs.

Rajasthan State Backward Class Commission, Third Report, Nov 1996 (pg 33)

Bhishti. *In Marwar, 'Bhishti' caste fills water both in the Hindu and Muslim caste. Those who fill water are known as Bhishti Mian....They used to fill water and serve it to people which has now literally finished. Now they do small businesses or do labour. They are backward economically, educationally....*

The State government representative submitted that the caste is included in the State list of BCs as ' Dhiver, Kahar, Bhoi, Sagarvansi-Mali, Keer, Mehra, Mallah (Nisad), Bhisti, Machhuara' on the basis of the recommendations of the State Backward Classes Commission.

Ethnographic Accounts:

(People of India, All Communities (H-M), Rajasthan, KS Singh, pg 2164-2166)

Mallah. It is a generic term used for a group of people whose occupation revolves around boating and fishing. They are also known as **Nishad**, Kewat, Malso or Mallahi....Crooke (1896) describes them as the descendants of the Nishada, a mountain tribe of the Vindhya range....

8. SINDHI MUSALMAN

State List - 73. Sindhi Musalman

Mandal List - Nil

Central List - Nil

Shri Aameen Khan, State Minister, Shri Shal-e-Mohammad MLA, Sindhi Muslim Mahasabha, representing the community, submitted that the total population of the caste/community is about 15 lakhs. The members of

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the community reside in the districts of Barmer, Jaisalmer, Jodhpur, Bikaner, Nagaur, Jalore, Pali, Sirohi, Chittorgarh & Ajmer. This caste/community depends on agriculture and animal husbandry. The women and children of the community do manual labour. Its traditional occupation is manual labour, animal husbandry and agriculture. The caste/community comes under nomadic tribe. The literacy rate of the caste/community is very low. About 95% of the people of the caste/community reside in kacha houses. The representation in Govt service is very negligible and are not represented in Parliament, State Assemblies. They do not have very many educated persons in their community. It was requested to include **Sindhi Musalman** in the Central List.

The State government representative submitted that the caste is included in the State Backward Classes list at Sl No. 73.

Ethnographic Accounts:

People of India : Gujarat by K.S. Singh.

The Sandhi Muslim or Sindhi Muslim are emigrated from Sindh to Kutch and other parts of Gujarat. They are also referred to as Samma, Sanejha, Rayasipotra, Halaypotra etc. They are distributed all over the state of Gujarat but their main concentration is in Junagadh. They speak Kachchi at home and use Gujrati script. They also speak Kathiawadi and Hindi.....The Sindhi Muslim is an endogamous community. They recognize themselves as converted Muslims. They have eighty two ataks (clans) which are not strictly exogamous. Only Hala, Shetha clans still practise clan exogamy. Some clan names like Jadeja, Nareja, Solanki etc. suggests their Hindu Rajput origin. Majority of the Sindhi Muslims prefix their clan name to their first names. They are placed lower to Luhana, sindhi Luhana, Rajputs, Ahir, Rabari and local Muslims in social hierarchy. However they are considered higher in social status to Bhangi, Chamar, Vankar etc.

Nuclear and extended type of families are reported among the Sindhi Muslims. Agriculture based families still have the vertically extended type of families.....A woman is required to observe pardah i.e. to observe veil in front of her father in-law and all the elder male relatives of her husband.....The

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status of Sindhi Muslim women among the Sindhi Muslim is low in comparison to men. Some women are engaged in miscellaneous jobs like agricultural labour, daily wage labour, building construction work etc. They participate in all ritual and religious activities of the community. However, women play little role in the case council of community and almost no role in the political sphere.

Women are also engaged in their household roles like collection of water, fuel wood, cooking etc. Family expenditure is looked after by men. Marriages are arranged by parents through negotiations.

The major economic resource for the community is land. However a majority of families are landless. Those who are settled in rural areas pull on by farming or by earning as farm labourers whereas those in urban areas depend on government service, business, daily wage work etc. Very few amongst them are doctors, engineers, lecturers, teachers, and only a few are petty business men. In rural areas, some of them are share croppers. Landowning families cultivate different kinds of crops like wheat, bajra, vegetables etc. All transactions take place in cash. Now-a-days there has been an increase in daily wage casual labourers...

The Sindhi Muslim belong to the sunni sect of Islam. A few also have affiliation to locan pirs (saints) called kulpir.....As agriculturalists and agricultural labourers they have social and economic relations with other land-owning communities like Ahir, Brahman and Kumbhar. They accept water and cooked food from them. Although, Ahir, Brahman and Kumbhar communities do not accept/exchange water or food from the Sindhi Muslims, by tradition. The Sindhi Muslims also do not accept/exchange water or food from Harijans, Chamar. Etc.Their participation in political activities and public functions is confined mostly to the local level. However very few professionals, school teachers are found in their community. Their level of literacy is low and most of their women are illiterate.

India's Communities by Shri K.S. Singh

Under the ethnographic project, 252 exclusively Muslim communities have been studied which includes 'Sindhi Muslim'

Muslim. The Muslim communities (584) are distributed in Uttar Pradesh, Jammu and Kashmir, Gujarat, Rajasthan, Andhra Pradesh, Bihar, Karnataka, Delhi, Maharashtra, Tamil Nadu, Madhya Pradesh, West Bengal, Himachal Pradesh, Kerala, Pondicherry, Lakshadweep, Assam, Haryana and Chindigarh etc.

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According to 1981 census, the total population of the Muslim in India is 75,512,459 which is 11.35 percent of the total population. The Muslim population is highest in Lakshadweep followed by Jammu & Kashmir. The community is spread all over the country. They have been categorized in to five distinct sections : (i) landed aristocracy; (ii) middle class; (iii) traders; (iv) artisans and craftsmen; and (v) the feudal retainers. Urdu languages is spoken at large. The Muslim are primarily a rural population, with a substantial number of them living in urban areas.....The Muslim women play an important role in the economy. They also contribute to the family income.....Most Muslim communities are engaged in settled cultivation and in labour. Majority of the muslim communitie are also engaged in occupations such as business, government service, private service and self-employment and trade.....Education is favoured for boys than girls.

People of India, All Communities (N-Z), Pages 3283-3285, KS Singh

Sindhi. ...the Sindhi community before partition was unique in many ways. They were prosperous and well employed in administrative jobs and trade. They did not practice untouchability, polygamy or child marriage or orthodoxy...The main occupation of the Sindhi is business and trade. There are many who are highly educated and are engaged in various professions and jobs. Their business establishments are well organized and skillfully managed....

9. DESHWALI

State List - 80. Deshwali

Mandal List - Nil

Central List - Nil

Shri Abdul Hamid, President, Deshwali Samaj, Rajasthan, representing the 'Deshwali' community, submitted that their occupation is agricultural labour and animal husbandry. They are very poor. Among the Muslims their population is largest with 40 lakhs. The education among the members is very low. Economically, they are very poor. They are most backward, socially and educationally. The representation in government service is equivalent to nil. Even today, due to non-awareness, they still follow the old traditional system and culture. It was submitted that their community may be included in the

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New Delhi

Central List of OBCs for the State of Rajasthan so that they can get the benefit of reservation in socio-educational and financial schemes by the Govt and other agencies, and in Govt jobs.

The State government representative submitted that the caste is socially and economically backward and are included in the State Other Backward Class list at Sl No. 80.

Ethnographic Accounts:

People of India, All Communities (A-G), KS Singh (Pages 783-784)

Deshwali. A small community in Rajasthan, the Deshwali derive their name from the terms desh, meaning country and wali, meaning lord. Most of the Deshwali were Rajput Kshatriya. Reportedly, most of those serving in the army and protecting the country were converted to Islam during Mohammed Ghori's invasion. They were hence named Deshwali, or protector of the country. They speak Marwari and use the Devanagari script. Those who reside in towns and cities are conversant with Urdu as well. They are non-vegetarian, and their staple cereal is wheat. ...Marriage with one's deceased wife's younger sister or elder brother's widow is permissible....Remarriage is permissible for widows, widowers and divorcees....Betrothal is followed by the nikah. They practice burial of the dead. Mainly a landowning community, the major economic resource of the Deshwali is land. Their traditional as well as present-day occupation is settled cultivation. Some are labourers, while a few are in business or in government service. They are linked with markets through middlemen....Developmental programmes have elicited a positive response from them, and modern methods of agriculture have been adopted.

10. CHARANIYA

State List - 3. Charan
Mandal List - 21. Bhat, Charan
Central List - 7. Charan

Shri Ram Singh representing the community, submitted before on behalf of CHARANIYA community that their community is already included in the State List of Other Backward Classes at Sl No. 3 as 'Charan'.

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As the community is also called as Charaniya, it was requested to include 'Charaniya' as synonyms of 'Charan'.

On the advice of the Bench, the community represented to the State Govt to include 'Charaniya' in the State List.

The State government representative submitted that they have addressed to State Government only today and will be examined and report will be sent to NCBC.

Ethnographic Accounts:

(People of India, All Communities (A-G), KS Singh, pg 641-643)

Charan. The Charan recall that their forefathers migrated from Burhanpur in Madhya Pradesh to the present habitat....The name Charan is derived from charana, which means grazing. According to another version, the community name is derived from the word char, meaning to spread, as the Charan were those bands of genealogists attached to royal courts who spread the fame of the latter by singing their praises. They are presently distributed in Maharashtra, Delhi, Rajasthan and Gujarat. The Charan in the nesses of Alech, Gir and Barda forests of Gujarat are notified as a scheduled tribe....In Rajasthan, the Charan used to compose and sing songs in praise of the ancestors of Rajput royal families recounting their glorious past. They are concentrated in the districts of Jhunjhunu, Churu, Bikaner, Pali, Jodhpur and Nagaur. They speak the Shekhawati language and use the Devanagari script. A Charan can be identified by his single-stringed instrument and his turban...Divorce is not possible and widow remarriages is prohibited, but widowers can marry again....The Charan women have no rights to property...The Charan are mainly a landowning community....The Charan are Hindu and their tutelary goddess is Sati, the consort of Lord Shiva. Traditionally, they have linkages with the service castes at the socio-ritual and occupational levels....They have a positive attitude towards developmental programmes...

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11.GAYRI

State List - 15. Gadaria (Gadri), Gayri, Ghosi (Gvala)
 Mandal List - 47. Gadaria, Chandalia, Gadaria, Gavala, Ghosi, Kabiria
 Central List - 15. Gadaria (Gadri), Ghosi(Gvala), Gaddi

Shri Shanker Lal representing the community, submitted that their population in the State is 20 lakhs. 'Gayri' means sheep. They pasture sheep. They also do agricultural labour. The level of education among the community is very low. Hardly 15 to 20 may have passed tenth class. Very few are registered in Govt service. They do not have any knowledge of any of their political leader. Due to their occupation and the bad smell of sheep, they are looked down in the society. Now the members of the community who have more sheep have started selling wool and milk also. Even after so many years nothing in their way of living has changed. The status of social, educational and economic conditions remains the same. The shepherds are included under different names in different states in the Central List of OBCs. It was submitted that their caste/community is most backward and their community is already included in the Central List of OBCs for the State of Rajasthan, but synonym 'Gayri' as included in the State List of Other Backward Classes of Rajasthan has not been included.

The State government representative submitted that the caste is included in the State List of Backward Classes as 'Gadaria (Gadri), Gayri, Ghosi (Gvala)' on the recommendations of State Backward Classes Commission.

Rajasthan State Backward Class Commission, Third Report, Nov 1996,
Pg 39

Gayri.In the local language in Udaipur, the shepherds are known as Gayri...

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Ethnographic Accounts:

(People of India, Rajasthan, Vol XXXVIII, KS Singh Pages 357-359) – Kakali Chakraborty

Gairi. The Gairi derived its name from the word gaira meaning sheep in local dialect....They are the people who pasture the sheep....The community is presently distributed in the districts of Dungarpur, Banswara, Udaipur and Chitorgarh. They speak Mewari among the kin and with the local people. The young school going boys know Hindi and use Devanagari script. The Gairi are vegetarian....There is no restriction on taking of alcoholic drinks...Community endogamy is the rule....Monogamous form of marriage is prevalent but polygyny is also allowed....Rule of residence after marriage is patrilocal. Dissolution of marriage is permissible with the consent of samaj...Widow marriage called natra is permitted....Both nuclear and joint families co-exist among the Gairi....A man having no cattle gets one sheep from each family as donation thereby enables him to start his own living. The Gairi woman do not inherit parental property....Gairis mostly own small plots of land and practice agriculture as subsidiary occupation...The community of Gairi professes Hindu religion....The Gairi have a rich tradition of folk songs meant for various occasions. They also have folk tales. The Gairi have linkages with the communities like Brahman, Nai, etc. Gairis accept water from Kumhar, Lohar and other higher castes. They do not accept water from Scheduled Castes and Scheduled Tribes...Literacy level among the Gairi is very low...

People of India, All Communities (A-G), KS Singh (Pages 914-915)

Gadaria. In Rajasthan, the Gadaria are commonly known as Gairi or Gadri. They are largely shepherds in the Wagad Kshetra in Rajasthan. Etymologically, in the Vagri language gaira means sheep....Crooke describes Gadaria as migrants who came from Gwalior...They speak Vagri...Only the literate among them know Hindi and use the Devanagari script..They are vegetarian...The Gadaria subsist primarily on animal husbandry, and sheep and goats comprise their livestock. They derive their income by selling wool, milk and animals....

12.**KALAL(MEWARA), KALAL (SUWALKA), KALAL (JAISWAL), KALAL (AHLUWALIA), KALAL (PATEL)**

State List - 26. Kalal(Tak), Kalal (Mewara), Kalal (Suwalka), Kalal (Jaiswal), Kalal (Ahluwalia), Kalal (Patel)

Mandal List -

Central List - 25. Kalal(Tak)

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Shri Dayalal Kalal, Secretary, Udaipur Kalal Samaj Vikas & Sewa Samithi representing the community, submitted their traditional occupation is liquor brewing and selling. But since big companies have come in the liquor business, they are not able to continue their occupation. Their caste is mainly known by the name 'Kalal' and it has 86 synonyms / sub-castes. In the Central list of OBCs, for the state of Rajasthan only Kalal (Tak) is mentioned. As such the Kalal community is facing lot of difficulties in getting the certificate. It was requested that either all 86 synonyms / subcaste should be mentioned or only 'Kalal' should be the entry in the Central List so that they do not face difficulty in getting certificate.

The State Govt officials stated that at present only 'Kalal(Tak), Kalal (Mewara), Kalal (Suwalka), Kalal (Jaiswal), Kalal (Ahluwalia), Kalal (Patel)' appear in the State List of OBCs and the matter regarding amending the entry to only 'Kalal' will be examined and report will be sent to NCBC.

Ethnographic Accounts:

People of India, Vol XXXVIII, Rajasthan, KS Singh (Pages 471-473) – DP Biswas

Kalal. The Kalal are those who were engaged in the occupation of liquor brewing and selling. They are also known as panida, i.e., those who are meant for arranging drinks to others...Originally, the Kalal belonged to Chittorgarh district...In Udaipur, they have a sizeable population. The Kalal speak in Mewari and use Devanagari script for writing. They also understand Hindi...are non-vegetarian..Alcoholic drinks are freely permitted among them...The Kalal practice group endogamy....Monogamy is the general form...Divorce is permitted...Remarriage is permissible...Inheritance of property follows male equigeniture rule and succession goes to the eldest son. Woman has no right to inherit the ancestral property...The dead are cremated. Besides agriculture, trading, money lending have become new sources of income...Hindus by religion...Their attitude towards education is favourable....

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IV. Findings

(i) The Commission while considering the above cases took note of the following in respect of the socio-economic and educational conditions of the castes/sub-castes/synonyms under reference:

(i) The castes/sub-castes/synonyms under consideration except Moyla, Nagauri and Charaniya are already included in the State list of Backward Classes on the basis of recommendation of State Backward Classes Commission and they belong to the lower strata of the society, who are engaged in their traditional occupations. Mainly, the castes/communities under consideration are in the profession of begging, shepherds, fishing and ferrying of boats. These are covered in the fast track cases for inclusion under the guidelines for inclusion of the NCBC. The representation of these castes/ sub-castes/synonyms in service seems to be low. It also appears that even though there are a few members of some of the communities educated and in Government Service, their percentages come nowhere near the population. The literacy rate and the percentage of educated members of the communities is below the State Average. Members among them even now live in Kutcha houses, which also reflects their condition of living.

(ii) During the Public Hearing, members of different castes/communities and the State officials who were present did not oppose to the submissions made by the representatives of the above castes/sub-castes/ synonyms in the Central List of OBCs for the State of Rajasthan.

(ii). In view of the foregoing facts and evidence, the submissions made by the representatives of the castes/sub-castes/communities/synonyms and the representatives of the State Government, evidence & documents presented at the time of public hearing and also on a perusal of ethnographic literature by

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eminent authors, reports of State Backward Classes Commissions and other available informations, the Bench is of the considered view that the following castes/synonyms are socially & educationally backward and should be included in the Central List of OBCs for the State of Rajasthan:

1. **Mev**
2. **Rangasami(Adbhopa)**
3. **Nishad, Bhisti**
4. **Sindhi Musalman**
5. **Deshwali**
6. **Gayri**

After the inclusion of the above caste/community, the respective entries will read as under:

9. Dakaut, Deshantri, **Rangasami (Adbhopa)**
14. Dhivar, Kahar, Bhoi, Sagarvanshi-Mali, Keer, Mallah, Mehra, **Nishad, Bhisti**
15. Gadaria (Gadri), Ghosi (Gvala), Gaddi, **Gayri**
66. **Mev**
67. **Sindhi Musalman**
68. **Deshwali**

The following castes/communities will be considered by the Commission after receipt of further information from the State Govt & State Backward Classes Commission and may be kept pending till such time.

1. **Moyla/Musla (Muslim Kumhar)**
2. **Nagauri (Muslim)**
3. **Charaniya**
4. **Kalal(Mewara), Kalal(Suwalka), Kalal(Jaiswal), Kalal(Ahluwalia), Kalal(Patel)**

The caste/ community 'Rana, Bayati (Barot)' had requested that they do not want to be included in the OBC list and wanted their

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caste/community to be included in the SC list. As such they were advised to represent to the SC Commission/ State Government.



(Justice S. Ratnavel Pandian)
Chairperson



(Dr. Subbha Somu)
Member



(Abdul Ali Azizi)
Member



(Chitra Chopra)
Member Secretary

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National Commission for Backward Classes
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V. Advice of the Commission

The Commission considered and agreed in full with the above Finding of the Rajasthan Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the National Commission for Backward Classes Act, 1993, for necessary action by the Central Government:

The following castes/communities/sub-castes/synonyms are socially and educationally backward and should be included in the Central List of Other Backward Classes for the State of Rajasthan. The entry after inclusion will read as under:-

9. Dakaut, Deshantri, **Rangasami (Adbhopa)**
14. Dhivar, Kahar, Bhoi, Sagarvanshi-Mali, Keer, Mallah, Mehra, **Nishad, Bhisti**
15. Gadaria (Gadri), Ghosi (Gvala), Gaddi, **Gayri**
- 66. Mev**
- 67. Sindhi Musalman**
- 68. Deshwali**


(Justice S. Ratnavel Pandian)
Chairperson


(Dr. Subbha Somu)
Member


(Ram Awadhesh Singh)
Member


(Abdul Ali Azizi)
Member


(Chitra Chopra)
Member Secretary

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