

profession of making earthen vessels, which is likened to Brahma's creation of the world.

9. "Satwara, Sathwara, Kadiya-Sathwara or Kadiya Satwara, Dalwadi, Kadiya"

Entry in

Mandal List	-	Not included.
State List	117	Sathvara/Satvara, or Kadiya-Sathwara or Kadiya Satvara, Dalwadi or Kadiya
Central List	81	Satwara

Questionnaire received from:

Party:	Not received.
State Government	Not received.
Main Occupation	Agriculture labour masonry, construction work and other manual labour.
Request-maker	Shri Indravadan. C. Contractor, President Shree Kadia Gynati Panch, Nadiad Dumral Bazar, Moti Kadiyavad Nadiad, Gujarat - 387001 Phone: 0268-2563835

Mr.N.A.Rathod of Shri Samast Satwara Maha Mandal, Gujarat represented before the Commission's Bench on behalf of the caste/community Satwara and stated that the State has already included all the sub-castes / synonyms at Sl. No, 117.The population of the caste /Community in the State is 10.0 lakh. They are in the

neighbouring State of Rajasthan and Maharashtra. The caste / community is scattered all over Gujarat. They are generally considered as Backward. For livelihood the caste / community mainly depend on agriculture labour, masonry, construction work and other manual labour. Women and children of the caste are also engaged in manual labour. About 720 families of the caste/community own agriculture land. He stressed during public hearing that all the above-mentioned names are caste and not the surnames for which the request have been made. In this context he cited the example that in their caste/community "Makwana" is surname. The caste/community is not represented in Parliament. But in State Legislative Assembly and Panchayati Raj Institutions very few members of the caste/community hold position. Total number of literates of this caste/ Community in the State are as follows:

	<u>Male</u>	<u>Female</u>
(a) Number of Matriculates:	31133	16365
(b) Number of graduates:	3753	1184
© Number of post graduates:	680	220

The total number of caste/community members employed in State Govt and in Central Government Services are as follows:-

	<u>State Government</u>	<u>Central Government</u>
Group A	10	5
Group B	50	15
Group C	350	100
Group D	500	50

60.0 percent of the caste/community members reside in Kaccha houses and only 40.0 percent reside in pucca houses. In the State they are not finding any difficulty in getting caste certificate whereas for

central government service they are not getting caste certificate, as only the main caste has been included in the central list of OBCs.

In addition to the above, in his letter, he has placed some more evidences/references, which is produced below:

Satwara: In a publication named "SAURASTRA NI PACHHAT KOMO PART-2" published by Sachiv Shri, Backward Class Board, Mumbai State, Rajkot published on 20/3/1958 at page no. 269 it is stated that this community (SATWARA) is known as Satwara, Sathwara & Dalwadi also. Some people of this community do masonary works, hence they are known as Kadia.

Shri I.C. Contractor in his letter has stated that:

- i) The Gazette of India has published only the name of "Sathwara" in the Central List for Gujarat and not included other sub castes of "Sathwara", as mentioned in the State List. As such, candidates of other sub castes, as approved by the government of Gujarat, are not getting the benefit of reservation in the jobs of Govt; of India like Banks, Railways, LIC and so on.
- ii) District Magistrates issue certificates of OBC to the candidates of Sathwara Caste only. They do not issue Certificates to the other candidates included in the State List published by the government of Gujarat. Candidates of other sub castes of "Sathwara" can get the benefit of reservation in the jobs of government of India only if the C.L. includes these castes of "Sathwara".

- iii) Therefore, it is requested to issue a Notification for including other castes of "Sathwara" at Entry No.81 of the Central List of OBCs for Gujarat.

The Bench also took note of the following ethnographic accounts in respect of the caste/community "Satawara, Sathwara-Kadia, Satwara-Kadia, Dalwadi and Kadia": -

**The Tribes and Castes of Bombay", by R.E. Enthoven, p.322-324**

**Sathwaras** - numbering 39,588 (1901), including 19,981 males and 19,607 females, are found chiefly in Kathiawar, Gujarat and Cutch. Their surnames Chavda, Dabhi, Kachetia, Maghadia, Parmar and Rathod seem to indicate a Rajput origin.

Sathwaras are husbandmen, field-labourers and bricklayers. Those who are cultivators work in the fields throughout the year and are helped by their wives and children. In Kathiawar they rear rich garden crops.

**K.S. Singh's "India's Communities", Vol.VI, p.3183-3185**

**Sathwara** - Also referred to as Kadia in north Gujarat and Dalwadi in the Jamnagar region, the Sathwara trace their origin to the time of Parashuram who vowed to exterminate all Kshatriyas. It is also said that they were the dal, i.e. the battalion of Shiva, hence called Dalwadi. ... Regarding their migration, the Bombay Gazetteer (1880) describes that they came from Patan in Kathiawar. In Gujarat, the Sathwara are distributed in northern Gujarat, Saurashtra and Kuchch.

Enthoven (1922) states that the Sathwara have Chavda, Dabhi, Kacheria, Maghadia, Parmar and Rathod surnames which seem to indicate a Rajput origin. Our recent surveys also reveal the existence of such surnames. In north Gujarat, the common Sathwara surnames are Kadia, Sathwara and Mistri. Sometimes they also use the clan names after their first names, such as Rathore, Dalwandi and Parniar. In Saurashtra, their clan names which are also their surnames include Chouhan or Chauhan, Rathor, Bedia, Parmar and Songara, while in Kutan they use surnames after the names of their ancestors, village or town they belong to, such as Bhujparia.

The women participate in economic activities to a large extent. Enthoven says that the Sathwara are traditionally engaged as husbandmen, field labourers and bricklayers.

However, our recent survey has revealed that they are engaged in diverse occupations. The majority of them seem to be agriculturists or agricultural labourers. They also grow and sell vegetables. In northern Gujarat, they mainly work as masons, and in Dwarka they either work as masons or are employed as labourers in the nearby factories.

**K.S. Singh's "People of India: Gujarat", Vol-XXII, p.1273-1276**

The Satwara relate themselves to the great mythological saint Parshurama and his drive to exterminate the Kashatiyas. It is claimed that a group of them changed their name to Sathwara or Watwara to escape the wrath of Parashurama. ... It is said that they were the dal, associates of lord Shiva and due to this they are called Dalwadi. In Bhavanagar area, Satwara are known as Patara (iron box) makers. They are also distributed in northern Gujarat and Kutch. They are distributed in Jamnagar, Bhavnagar, Surendranagar and Junagadh districts.

The Sathwara women hold a secondary status in comparison to that of men. Women actively participate in the economic activities and contribute to the family income. But their main responsibility is the domestic chores and rearing of children. Women never participate in political matters.

Traditionally they are farmers. But now they are engaged in diverse occupations like masonry work, daily wage labour, services, etc. But majority of them are agriculturists and agricultural labourers. Women also earn to supplement the family income.

The Satwara is one of the ther-tasidi groups (thirteen caste group) who interdine together. These groups are Rabari, Bharwad, Ayar, Lohar, Kumbhar, Sagar, Valand, etc. So they have commensal relations with these groups. But they maintain distance from scheduled caste groups, like Mochi, Chamar, Bhangi, etc. In traditional times this was too strong, but at present the situation has somewhat changed due to their involvement with Swadhaya movement of Pandurang Shastri.

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- (i) The level of literacy among them is very low. They completely depend on modern medicare facilities. Family planning programmes are being favoured by them. Women get themselves sterilized. They make use of public distribution system and the banking facilities.

## 10. Mochi

### Entry

Mandal List	50	<b>Mochi,</b> Aaribharatbhara, Bharatbhara, Chamadia, Chandlia, Dasania, Jansali, Jingar, Myangar, Sonari, Sivanja
State List	52	<b>Mochi,</b> Jansali, Sivanja, Myanagar, Jingar, Dasania, Chamadia, Bharatbhara, Chandlia, Sonara, Aari Bharatbhara
Central List	50	Jansali, Sivanja, Myangar, Jingar, Dasania, Chamadia, Bharatbhara, Chandlia, Sonari, Aaribharatbhara

Entries in r/o "**Mochi**" in the C.L. for other States/UTs:

	<u>State/UT</u>	<u>Entry No.</u>	<u>Entry</u>
(i)	Chandigarh	41	Mochi (excluding those in SC)
(ii)	Delhi	42	Mochi (excluding those in SC)
(iii)	Haryana	42	Mochi (excluding those who are included in SCs)
(iv)	Madhya Pradesh	59(19)	Mochi (under Islamic Groups)
(v)	Punjab	52	Mochi (other than SCs)

(vi)	Rajasthan	54	Mochi (other than those who are included in the list of SCs for Rajasthan)
(vii)	Uttar Pradesh	65	Mochi (excluding those who are in the list of SCs of U.P.)

Questionnaire received:

Party:	Received in the Commission in April 2007
StateGovernment: Main Occupation	No. Manufacturing shoes, chappals and other leather items from raw materials of hides & skins.
Request-maker	<ol style="list-style-type: none"> <li>1. Shri J.R. Solanki, President, Vadodara District Mochi Gyati Anyaya Nivaran Samiti, 'Vraj Nivas' Brahmpuri Dandia Bazar, Vadodara-1</li> <li>2. Government of Gujarat No. SSP/1107/GOI-42(6)/A dt. 15 March 2007. It is requested to take appropriate action to include "Mochi" community in the entry No.50 of central list of O.B.C. in which there is mention of only sub castes of Mochi community of Gajarat like "Jansali", "Sivania", "Myangar", "Jingar", "Dasania", "Chamadia", "Bharatbhara", "Chandalia", "Sonara", "Aribharatbhara", This situation has deprived a section of Mochi Community of benefits of Government of India Schemes.</li> </ol>

Mr.J.R.Solanki, Vadodara Jilla Mochi Gyanti Anayaya Nivaran Samiti, represented before the Commission's Bench on behalf of the caste/community Mochi and stated that the Population of the caste /community in the State is 8-10 lakh. They also inhabit in the neighbouring State of Maharashtara, Madhya Pradesh, Rajasthan and Union territory of Daman & Diu. In some places they are in the scheduled caste list. The caste / community is scattered all over Gujarat. The caste / community is generally considered as Backward.

Main and traditional occupation of the caste/community is manufacturing shoes, chappals and other leather items from raw materials of hides & skins. All are non-agricultural landless labourers. Some are engaged in Tailoring, Embroidery work, Aribharat work, small business and daily wage work. The caste is identified with occupations considered to be lowly or undignified. It is also unclean and stigmatized. None of the family members of the caste/community own agriculture land. Literacy rate of the caste/community is moderate.

The caste/community is not represented in Parliament, State Legislative Assembly. Only 15-20 persons have been elected in Panchayati Raj Institutions. Total literate in the caste/community is as follows: -

	<u>Male</u>	<u>Female</u>
(a) Number of Matriculates:	20,000	15000
(b) Number of graduates:	4000	3000
© Number of postgraduates:	--	--

The total number of caste/community members employed in State Government and in Central Government Services are as follows:

	State Government	Central Government
Group A	10	5
Group B	50	15
Group C	350	100
Group D	500	50

Majority of the caste/community members are residing in Kaccha houses. In the end he stated before the Commission that it is irony on their part that the people of this caste/community has been put under two different lists by the State (as OBC) as well as Union (as SC in Dang

Dist. & Umargam Taluka of Valsad District of Gujarat). Because marriage relation as well as other social relation exist between the Mochis of these two regions with the rest of State region.

An amendment (giving area restriction) to the entry of community name 'Mochi' at entry 4, in Part IV - Gujarat, Schedule I of the Constitution (Scheduled Castes) Order, 1950 Act was notified vide Government of India Notification on "The Constitution (Scheduled Castes) Orders (Second Amendment) Act, 2002 dated 17.12.2002". The amended entry of 'Mochi' reads as 'Mochi (in Dangs district and Umergaon Taluka of Valsad district only)'. By this amendment, Mochi community is not anymore treated as Scheduled Caste in other districts/talukas of Gujarat, barring the district Dangs and Umergaon Taluka of Valsad district. Department of Social Justice & Empowerment, Government of Gujarat vide letter No.SSP/1107/GOI-42(6)/A dated 15 March 2007, stated that the area restriction has been imposed for the 'Mochi' community vide Order dated 23.02.2007. The letter also states that based on the report of the Socially and Educationally Backward Class Commission, 'Mochi' community was included at Sl. No.52 of SEBC list of Gujarat and it is mentioned at page 87 (para-4) of the said report that :-

"It may be mentioned that the Mochis are considered as Scheduled Castes in Dangs district and Umargaon taluka of Bulsad district. In the former State of Bombay as well as in the State of Saurashtra, the Gujarati Mochis were treated as other Backward Classes."

He stated during public hearing that as per 1976 Notification issued by the Central Government they were taken on the list of Scheduled Castes because of removal of area restrictions. Suddenly from 2002, they were delisted on the ground that they were not satisfying the basic criteria of untouchability and engagement in unclean occupation. Hon'ble

Supreme Court had also dismissed their **SLP 8539** saying that the list of SCs was finalized and approved by the President himself and the matter is outside the purview of the Court.

In a written statement submitted to the Commission, Mr.J.R.Solank provided additional information about his caste/community, which is as follows:

Vide report of Bakshi Panch appointed by the Government of Gujarat in the year 1976, Mochi community of Gujarat was recommended for inclusion in the list of socially, economically and educationally backward class of Gujarat State. Mochi was included at Sl. No.52 of the SEBC List of Gujarat, but it was not included in the Central List of OBCs of 1993 as it was included in the Scheduled Caste list of Government of India from 1976;

Since it was included in the Scheduled Caste list of Government of India, the name was excluded from the State List of SEBC and hence, it could not appear in the Central List of OBCs of 1993 (when the first phase of Central List was notified on the basis of principle of commonality);

Now, as per the amended order of 2002 of 17.12.2002, Mochi community (except Dang Dist & Umargam Taluka of Valsad Dist) is excluded from the list of Scheduled Caste of Government of India. Since it was excluded from the list from 17.12.2002, Government of Gujarat again put Mochi community in the list of SEBC at Sl.No.52, reviving the orders of deletion of the community in 1979.

Other castes/communities/sub-castes/synonyms shown at Sl.50 of Central List of OBC with Entry No.52 in State List and Entry No.50 in Mandal List, viz. Jansali, Sivanja, Myangar, Jingar,

Chandalia, Sonari, Aribharatbhara, are synonyms of Mochi community,

Revenue authority of Gujarat State is not issuing OBC certificate and non-creamy layer certificate to the community people and the caste/community is not getting any benefits of reservation & concessions given to OBC, as it is not included in the Central List of OBCs,

Prior to independence of India, right from 1935 Mochi and its classes were considered as other backward class. [Vide **Starte Committee of 1928 and its report of 1930**, Mochi was included in the list of other backward classes in Schedule 3 at entry no. 59]

In view of the submission made in preceeding paragraphs, since Mochi was considered during 1976 to 2002 as scheduled caste and delition of their name from the SEBC list dt. 01-04-1978 the caste Mochi & its classes should be included in central list as now stands included in the state list of SEBC vide list published by the Government of Gujarat under resolution SSHP/1402/1444/A dtd. 06-06-2005 and SSHP/1106/819/A dt. 23-02-2007 at SL No. 52 of the State SEBC List.

The Deptt. Of Social Justice and Empowerment, Government of Gujarat in complying the NCBC office letter 1/7(10)/2006/RW/NCBC dt. 02-09-2006 and specifically proposed & requested the Commission to take appropriate actions to include the main Mochi community of the Gujarat State at the entry no. 50 of Central common list of OBC alongwith other 10 (Ten) names of classes of the Mochi community except the Mochi of Dang Dist. & Umargam Taluka of Valsad District of Gujarat to enable whole mochi community & its all classes to get the benefits provided by the Government of India Schemes. In this connection Government of Gujarat letter no. SSHP/1107/GOI-42 (6)/4

dt. 15-03-2007 can be cited through which the Sate has also recommended the Commission for taking appropriate action.

Other Evidences :

1] Extract from the Gazetteer of the Bombay Presidency Vol. IX part I Section-VI page no. 192, 193, 194 & 195 of Gujarat Population Hindus under Government order Bombay printed at the Government Central Press 1901 (for Mochi Community)

Salient Features:

- (1) Strength about 65000 souls in towns & most large villages.
- (2) The yearly earnings of the people of this class vary from Rs. 100/- to Rs. 300/-
- (3) High Class Hindu considers the touch of Mochi pollution.
- (4) This class employs Brahmin priests who are called Mochi Gor and are despised by other Brahmins.
- (5) Very few boys & girls go to school and at the age of twelve a boy begins to work with his father leaving study and help his father & family.

2] Report of Starte committee appointed in 1928 gave its report in 1930 declaring classification of castes. Mochi as other backward class in schedule-III entry no. 59.

3] Bakshi Panch Report submitted on 27-02-1976 accepted by Government of Gujarat in which Mochi community has been included in the backward class list.

Some other Features:

- (1) Main occupation to prepare hand made shoes.
- (2) Stay in Kacha House and stay at the end of town or village

- (3) Other communities have no social relations with this class for eating or residence.
- (4) Their occupation has very lower position and this class is treated as very low class in the society.
- (5) Former Bombay State, Saurashtra State & Gujarat State considered them as other backward class.
- (6) Monthly income Rs. 100/- to Rs. 150/- & debt Rs. 1000/- to Rs. 2000/-
- (7) Literacy is very low at high school & higher education level.
- (8) 10.0 percent of the Mochi people take liquor.

The over all picture of this class is totally very much disappointing and mostly they pass their life with disinterest and miserable condition

**REPORT OF THE SOCIALLY AND EDUCATIONALLY BACWARD CLASS COMMISSION, GUJARAT STATE 1976 Vol. I.**

This is a group popularly known as Mochis and is an occupational caste. Its various sub-castes are Jansali, Sivanja, myangar, Jingar, Dasania, Chamadia, Bharatbhara Chandlia, Sonari, Aaribharatbhara. It may also be mentioned that of late, the Mochis have claimed to adopt the name of Jankshatriya.

This group is distributed all over the State of Gujarat and although no exact figures are available, their population ranges from 4 to 5 lacs. The members of this community usually reside in mud or small kuchcha houses or brick-houses, and their residential quarters are usually located on the fringe of the town or village because their occupation is considered to be very low.

The main occupation of this community is that of shoe-making and their constant grievance is that their occupation is not flourishing and that of late, has dwindled to a considerable extent the main reason being the introduction of competitive business from shoe manufacturers who have organized into big firms or companies such as Bata, Carona, PVC, Flex, etc. The occupation of this community is of making shoes by hand from hides. This is done by two processes; firstly by using processed

hides and preparing shoes and chappals therefrom by hand and secondly, by purchasing raw hides and preparing shoes by hand after processing the same. The former process is usually employed in the major part of the Gujarat State. However, in some parts of Banasskantha, raw hide is first processed by members of this community and then converted into hide, which is made fit for further operation, in shoe-making. A dominant characteristic of this community is that it is placed at the lowest rung in the social hierarchy, and the evidence taken at various places by the Commission disclosed that most of the other communities usually do not have social relations with them, particularly in the matter of food and housing. Their social status appears to be a little higher than that of Harijans. In their occupation, they have to deal with hides and therefore, it is considered to be a low profession in the society. The processing, tanning and storing of hides for the purpose of making shoes is likely to create an atmosphere of filth in locality. The result has been that the community has been considered to be very low in society and has suffered all the disadvantages of having such a social status.

It may be mentioned that the Mochis are considered as Scheduled Castes in Dangs district and Umargaon taluka of Bulsar district. In the former State of Bombay as well as in the State of Saurashtra the Gujarati Mochis were treated as other backward classes.

The Mochis being a caste by themselves marry within the same caste. Marriages in this community take place at or after maturity, that is, between 18 & 20 years except in rare cases, which do not exceed 10% but betrothals are made earlier, that is between 8 & 10 years.

The monthly income of members of this community is stated to be about Rs. 100 to Rs. 150 and the average indebtedness varies from Rs. 1000 to Rs. 2000 per family. Their women engage themselves as domestic workers in the families of higher-class communities.

Superstitious beliefs and occult practices are prevalent in this community such as consulting 'Bhuvas' (exorcists) and procuring 'Dora Dhagas' (charms) etc. from them in case of illness of members of the family or animals. So far as personal hygiene is concerned their practice is to take bath daily or on alternate days and to change clothes at interval of a week.

As regards educational level, the percentage of general literacy does not appear to be very low and seems to be varying at different places, higher at some and lower at other places. However, the level of secondary and higher education is very low.

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The percentage of persons taking liquor is not very high in this community. About 10% of the Mochi population takes liquor except in some districts such as Dangs, Bulsar and Surat, where the drinking habit is very common.

Barring a few families here and there the overall picture of Mochi community appears to be very dismal. They seem to live a drab life especially in villages.

The Bench also took note of the following ethnographic accounts in respect of the caste/community "Mochi": -

**"The Tribes and Castes of Bombay", by R.E. Enthoven, p.56-59**

Mochis numbering 128272 (1901) are found all over Gujarat, chiefly in towns and large villages. They claim descent from Rajputs living near Champaner who are said to have been given their present name because one of them made a pair of stockings or moju out a tiger's skin; but no proof in support of this tradition is forthcoming. Their origin is evidently functional.

Mochis have three main endogamous divisions of a territorial type, (1) Ahmedabadis, (2) Khambatis, and (3) Suratis, who eat together and intermarry. They are further divided into many sections according to their occupation. The chief of these craft sections are as follows:

1. Angigaras or makers of idol ornaments
2. ...
6. Jingars or saddlers
7. ...
- 8. Mochis or shoemakers**
9. ...
12. Rasanias

A man may take a second wife with the consent of the first if the latter is barren. Divorce is granted, but in some parts of South Gujarat to the husband alone. Widow re-marriage is allowed, and in some places the widow marries the younger brother of her deceased husband.

As the names of the different sub-divisions show, the Mochi is a man of varied callings, working in leather, painting, electroplating, enamelling, and making tin, gold and silver foil. Mochis also work

as gold and silver carvers, as embroiderers on wool and silk, as diamond polishers and setters, and as bricklayers. Besides making saddles, bridles, shields, scabards, hunting-whips and bags, the Mochi's chief employment as a leather-worker is shoemaking. ... As a rule a Mochi neither tans hides nor cobbles shoes.

The Mochi holds a low position in the social scale, and though he does not touch Khalpās, Dheds or other depressed classes, a high caste Hindu considers the touch of Mochi a pollution.

### **11. Yadav (Ahir), Yadav Hindu Ahir as sub-castes / synonyms of Ahir**

Entry in

Mandal List	<b>3</b>	Ahir, Ayar-Boricha, Yadav
State List	<b>2</b>	Ahir, Ayar-Boricha
	<b>2A</b>	Yadav
Central List	<b>2</b>	Ahir, Ayar Boricha
Questionnaire received	-	
Party	:	Not received.
State Government	:	Not received.
Main Occupation		Cattle herding and husbandmen.
Request-Maker	:	1. Shri D.S. Yadav, President, Yadav Sangh Ahmedabad, C/o New M.R. Roadlines, 56/B Satyanarayan Row House, Jasodha Nagar Char Rastha, Opp. Ashirwad Restaurant, Ahmedabad - 26 (Gujarat) D. Yadav, Yadav Vasudev Ramraj Mateshwari Society, Parikh Bhawan, Anand- 388001, Gujarat

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Mr.Prabhunath Prasad Yadav represented on behalf of the caste/community Yadav (Ahir) and submitted the following before the Commission's Bench:

He claimed that they have migrated from Bihar state many years ago in search of work. In their State the caste/community has been recognized as backward. Population of their caste /Community in Gujarat is 5.0 lakh. The caste / community also exists in the neighbouring State of U.P., Bihar, M.P., Rajasthan. They are scattered over the Districts of Surat, Balsar, Baroda, Ahemdabad, and Rajkot in the State. The caste / community is generally considered as Backward. For livelihood, the caste / community mainly depends on agriculture and other manual labour. Children are also engaged in agriculture and other Manual labour. The caste / community practices traditional occupations of cattle herding but now most of them have switched to carpentary, husbandmen and small landholders. 10.0 percent of the caste/community members are landholders. The caste/community is represented in Parliament, Legislative Assembly, and Panchayati Raj Institutions in the State. Literacy rate of the caste/Community is approximately 30.0 percent. Total literate in the caste/community is as follows: -

	<u>Male</u>	<u>Female</u>
(a) Number of Matriculates:	35%	15%
(b) Number of graduates:	10%	5%
© Number of post graduates:	3%	2%

Caste/community members employed in State Government service is approximately. 5.0 percent, whereas in CentralGovernment Service it is 1.0 percent. Most of the caste/community members resides in Kaccha Houses.

The representative wanted that their caste name should be included in Gujarat State list of OBC and they should be considered, as OBC and they should get the reservation benefits, available to them in their parent State.

The Bench also took note of the following ethnographic accounts in respect of the caste/community "AHIR": -

**REPORT OF THE SOCIALLY AND EDUCATIONALLY BACWARD CLASS COMMISSION, GUJARAT STATE 1976, Vol. I**

The Ahirs is a large community, chiefly spread over in Junagadh, Jamnagar and Porbander areas. They stay in mud houses with local tiled roofs and the concentration of the community is mainly in villages. Their main occupation is agriculture and agricultural labour and their monthly income is about Rs. 100 to Rs. 150 per family. Most of them are indebted.

There is a custom of performing marriages in the community at one time and the incidence of child marriages is high. Their beliefs are based on superstition and in case of illness, they resort to charms of exorcists intervals of a month and change their clothes only then.

The percentage of literacy in this community is low that is about eight to ten and the percentage of secondary and higher education is much lower, that is, about one to two. The percentage of female education is negligible.

The Ahirs or Ayars were included in the list of the Other Backward Classes in the ex-Saurashtra State.

**The Tribes & Castes of Bombay, Vol.I, R.E Enthoven, Page: 17-34.**

**AHIRS.** The name of the tribe, Ahir or Ahir, is a corruption of the Sanskrit Abhira. The Ahirs are numerous in Khandesh, Nasik, Cutch, Kathiawar and Palanpur.

The Gujarat Ahirs further allege that they came from Mathura to Kathiawar with Krishna, who is represented in the Harivansha to have been driven with the Yadavas before Kala-yavana and settled at Dwarka.

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They have gradually given up cattle herding and are now mostly carpenters, husbandmen and small landholders.

Their hereditary calling is that of cowherds. Very few have departed from this their original occupations. There are none among them who have taken to tillage.

**Census of India, 1911: Bombay, Part-I, Vol.VII, P.J.Mead & G.L.Macgregor, Page: 229-230.**

**Ahirs** are principally found in Khandesh, Nasik, Cutch, Kathiawar and Palanpur. The term Ahir is a corruption of the Sanskrit Abhir. The Ahirs identify themselves with the herdsmen Gopas of the god Krishna and claim Mathura and its neighbourhood as their original habitat.

### **FINDINGS**

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:

- a) The castes/sub-castes/synonyms under consideration belong to the lower strata of the society. These castes/sub-castes/synonyms are already included in the State list of Backward Classes on the recommendation of the State Backward Class Commission.
- b) As per information provided by the State and the submissions made by the representatives of the castes/ sub-castes/synonyms, the Bench observed that the representation of these castes/ sub-castes/synonyms in service seems to be low. Similarly a vast majority of the members of these castes/ sub-castes/synonyms are engaged in their traditional occupations or working as manual labour which fall within the lower rung of occupational hierarchy. Their living conditions are also indicative of their poor socio-economic conditions.

- c) 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 Gujarat.

In view of the foregoing facts and evidence, the submissions made by the representatives of the caste/ sub-castes/ synonyms and the representatives of the Gujarat Government, evidence & documents presented at the time of Public Hearing and also on perusal of ethnographic literature by eminent authors, reports of State Level Commission for Backward Classes and other available information, the Bench is of the considered view that the following castes/ sub-castes/ synonyms are socially & educationally backward and should be included in the Central List of OBCs for the State of Gujarat as under:

#### **1. Arab (Muslim)**

The Arab belongs to the Sunni sect of Islam. Religious instruction is given in the local madrasahs. Most of them stick to their traditional social customs and beliefs. Commensal relations are confined to only those communities professing Islam. At present, most of them are working as security Guard and chaukidar in different establishments and as agricultural labourers, which indicate that profession wise they have not risen up. Literacy rate of the caste/Community is approximately 3.0 percent. Total number of caste/community members employed in the State Govt and in the Central Services is very low.

In view of the above the caste/community Arab (Muslim) may be included as main caste at serial No. 101 in the Central list of OBCs for the State of Gujarat.

## **2. Nizama (Hindu)**

As stated by the representative of the caste/community, they are socially and educationally backward in the State. Literacy rate of the caste/Community is low in the State. The caste/community has no representation in Parliament and State Legislative Assembly.

In view of the above the caste/community Nizama (Hindu) may be included as main caste at serial No. 102 in the Central list of OBCs for the State of Gujarat.

## **3. Sumra (Muslim)**

Sumra Profess Islam and they belong to the Sunni sect. Marriages are performed as per Islamic tradition. Their level of literacy is moderate. For livelihood the caste / community mainly depend on cattle breeding, followed by agriculture and other manual labour. Due to their traditional occupation of cattle breeding, they are known as maldhar.

As per Para 7 of NCBC Guidelines on procedural clarification, when ever a caste or community fulfills the guidelines 2 (e) & (f) i.e.; caste and communities, which in terms of the caste system, are identified with traditional crafts or traditional or hereditary occupation (in this case cattle breeding) considered to be lowly or undignified may be included, and findings/advice formulated to that effect.

In view of the above the caste/community Sumra (Muslim) may be included as main caste at serial No. 103 in the Central list of OBCs for the State of Gujarat.

#### **4.Tamboli**

The main occupation of the caste is selling betel-leaves in retail. Most of the caste people adhere to the old religions belief. By religion they are Hindu. Socially they are regarded as backward community in the State. Educationally they are also backward. Very few persons have reached to Graduation level.

In view of the above the caste/community Tamboli may be included as main caste at serial No. 104 in the Central list of OBCs for the State of Gujarat.

#### **5.Charan**

The main profession of Charan is recitation and singing of folksongs and folktales, moving from one place to another. The level of literacy is low among them. The representative has cited the Bakshi Commission report of the Gujarat in which at page no. 67 the heading is given as Charan Gadhavi and in narration it has been written as "Charan" only, that means Charan represents Gadhavi. So, it can be easily understood that both the words are same. In the State OBC list as well as the Central OBC list at Sl. No.13 and at Sl. No.11, the caste/community has been mentioned as: Charan Gadhvi. The representative want inclusion of Charan in the Central list at Sl.No.11 as Charan Gadhvi, Charan

In the Report of Second Backward classes Commission, generally known as Mandal Commission Report, Para 12.10 under Chapter XII – "Identification of OBCs" reads as under;

"Whereas the Commission has tried to make the State-wise lists of OBCs as comprehensive as possible, it is quite likely that several synonyms of the castes listed as backward have been left out.

Certain castes are known by a number of synonyms, which vary from one region to the other, and their complete coverage is almost impossible. In view of this, the Commission recommends that if a particulare caste has been listed as backward then all its synonyms whether mentioned in the State Lists or not should also be treated as backward”.

Keeping in view the above provision and also the findings of the Commission, it is decided to include Charan in the Central List of OBC for Gujarat at Sl. No. 11 as its synonym Charan Gadhvi is already in the Central List of OBC for Gujarat.

#### **6. Bajania**

For livelihood the caste / community, mainly depend on group dancing and playing gymnast on the beat of drum and begging and move about the country during the fair season under a headman or naik in gangs of ten to twelve. While on the move they live in tents, which they carry with their kit on small donkeys. Women and children of the caste are also engaged in their traditional occupation. They place themselves in the Sudra Varna. The caste/community is identified with the occupations considered to be lowly or undignified. In many places they have been classified under Nomadic and Vimukta Jati. The literacy level is very low. The Bajania profess Hinduism and worship the gods and goddesses of wider Hindu pantheon.

As per Para 7 of NCBC Guidelines on procedural clarification, when ever a caste or community fulfills the guidelines 2 (e) & (f) i.e.; caste and communities, which in terms of the caste system, are identified with traditional crafts or traditional or hereditary occupation (in this case group dancing and playing gymnast on the beat of drum and begging,)

considered to be lowly or undignified may be included, and findings/advice formulated to that effect.

As they are included in the State list at Sl. No.53, Bajania may be included in Central list at Sl. No. 51.

**7. Mistri Suthar/Sutar, Suthar, Mistri, Gurjar Suthar/Sutar, Gujjar, Gujjar Suthar/Sutar**

Traditionally, they all are a professional class of carpenters/masons and spread over the entire state. They are socially and educationally backward in the State.

In view of the above the castes/sub castes/synonyms/communities Mistri Suthar/Sutar, Suthar, Mistri, Gurjar Suthar/Sutar, Gujjar, Gujjar Suthar/Sutar may be included as main caste at serial No. 90 in the Central list of OBCs for the State of Gujarat.

**8. Prajapati [Gujjar Prajapati, Varia Prajapati, Sorthia Prajapati]**

**Sorathiya Prajapati**

Prajapati (Kumbhar) community is an occupational caste, which has several endogamous divisions, such as, Gujjar, Kadiya, Sorathia, Variya, Vatalia etc. These sub castes are mainly doing work like potmaking, agriculture labour, bricks manufacturing labour, and tiles manufacturing labour. They generally follow Kanbi customs, which in neighbouring State of Maharashtra is in the Central list of OBCs (Entry No. 70. Kunbi, Lewa Kunbi, Lawa Patil, Lewa Patidar, and Kurmi). They are socially and educationally backward in the State.

In view of the above the castes/sub castes/synonyms/communities Prajapati [Gujjar Prajapati, Varia Prajapati, Sorthia Prajapati] Sorathiya Prajapati may be included as main caste at serial No. 84 in the Central list of OBCs for the State of Gujarat.

### **9.Satawara, Sathwara-Kadiya,Satwara-Kadiya,Dalwadi and Kadiya .**

The caste/community (Satwara) is known as Satwara, Sathwara & Dalwadi also. Some people of this community do masonry works, hence they are known as Kadiya. In north Gujarat they are also referred to as Kadi. and in the Jamnagar region as Dalwadi. For livelihood the caste / community mainly depend on agriculture labour, masonry, construction work and other manual labour. The level of literacy among them is very low. The main caste/community, i.e; Sathwara is in the Central List of Gujarat at Sl.No. 81.

It is decided to include Satawara, Sathwara-Kadiya,Satwara-Kadiya, Dalwadi and Kadiya as sub caste of 'Sathwara' in the Central List of OBC for Gujarat as its main caste Sathwara is already in the Central List of OBC for Gujarat at Sl.No. 81.

### **10.Mochi**

Prior to independence, Mochi continued to be considered as other backward class from 1935 onward by Bombay Presidency(Gujarat was a part of it). After independence from 1950 onwards Mochi of Gujarat continued to be considered as other backward class in the former Bombay State except the Mochi of Dang Dist & Umargaon Taluka of Valsad upto 1960.

Since Mochi was considered as scheduled caste during 1976 to 2002, so at the time of publishing the common list of OBC for Gujarat by the Government of India in the year 1993, SL-52 was kept blank with footnote that they were considered as scheduled caste. Had they were not considered as scheduled caste during 1993 (1976 to 2002), their name would have appeared in the common list of OBC for Gujarat. But unfortunately consequent upon descheduling Mochi from scheduled

caste on 17-12-2002 / 18-02-2003 though the caste name was included in the State SEBC list on the original position at SL-52 on 27-05-2003, it could not be included by the Government of India in the list of OBC for Gujarat till date.

In view of the above the caste /community Mochi may be included as main caste at serial No. 50 in the Central list of OBCs for the State of Gujarat, except in Dang Dist. & Umargam Taluka of Valsad District, where they are in SC list).

After inclusion the entries in respect of the above castes/ sub-castes/ synonyms would read as under:

**101. Arab (Muslim)**

**102. Nizama (Hindu)**

**103. Sumra (Muslim)**

**104. Tamboli**

**11. Charan Gadhvi, Charan**

**51. Nat, Nat-Bajania, Bajigar, Natada, Bajania**

**90. Mistri (Suthar/Sutar), Mistri (Suthar/Sutar), Suthar, Mistri, Gujar (Suthar/Sutar), Gujjar, Gujjar (Suthar/Sutar)**

**84. Kumbhar (Prajapati, Varia), Prajapati [Gujjar Prajapati, Varia Prajapati, Sorthia Prajapati], Sorathiya Prajapati**


**81. Sathwara, Satawara, Sathwara-Kadiya, Satwara-Kadiya, Dalwadi and Kadiya.**


**50. Jansali, Sivanja, Myangar, Jingar, Dasania, Chamadia, Bharatbhara, Chandlia, Sonari, Aaribharatbhara, Mochi (except Dang Dist. & Umargam Taluka of Valsad District, where they are in SC list)**

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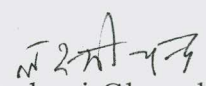
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Yadav (Ahir), Yadav Hindu Ahir caste/community is not in the State list of OBCs with its other sub castes/synonyms Since we have got some doubts with regard to Yadav (Ahir), Yadav Hindu Ahir caste/community. We may call for further information from the State Backward Class Commission/State government/Representationist. And hence the matter may be kept pending.


  
(Justice S. Ratnavel Pandian)  
Chairman

  
Dr. Subba Somu)  
Member

  
(Abdul Ali Azizi)  
Member

  
(Lakshmi Chand)  
Member-Secretary

AUTHENTICATED

  
Member-Secretary  
National Commission for Backward Classes  
New Delhi

## **V. ADVICE OF THE COMMISSION**

The Commission considered and agreed in full with the above findings and decided to tender the following advice to the Central Government under section 9(I) of the NCBC Act, for necessary action by the Central Government under section 9(2) of the Act.

Sub-castes/Synonyms under reference are socially & educationally backward and be included in the Central list of OBCs for the State of Gujarat. The relevant entries after inclusion will read as under:

**101. Arab (Muslim)**

**102. Nizama (Hindu)**

**103. Sumra (Muslim)**

**104. Tamboli**

**11. Charan Gadhvi, Charan**

**51. Nat, Nat-Bajania, Bajigar, Natada, Bajania**

**90. Mistri (Suthar/Sutar), Mistri (Suthar/Sutar), Suthar, Mistri, Gurjar (Suthar/Sutar), Gujjar, Gujjar( Suthar/Sutar)**

**84. Kumbhar (Prajapati, Varia), Prajapati [Gujjar Prajapati, Varia Prajapati, Sorthia Prajapati], Sorathiya Prajapati**

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Member-Secretary  
National Commission for Backward Classes  
New Delhi

81. Sathwara, Satawara, Sathwara-Kadiya, Satwara-Kadiya, Dalwadi and Kadiya.

50. Jansali, Sivanja, Myangar, Jingar, Dasania, Chamadia, Bharatbhara, Chandlia, Sonari, Aaribharatbhara, **Mochi** (except Dang Dist. & Umargam Taluka of Valsad District, where they are in SC list)

  
(Justice S. Ratnavel Pandian)

Chairman



(Dr. Subba Somu)

Member



(Ram Awadhesh Singh)

Member



(Abdul Ali Azizi)

Member



(Lakshmi Chand)

Member-Secretary

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National Commission for Backward Classes  
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