



LEGISLATIVE ASSEMBLY

NATIONAL CAPITAL TERRITORY OF DELHI

FIRST REPORT

COMMITTEE ON WELFARE OF OTHER BACKWARD CLASSES

(2020-21)

(SEVENTH ASSEMBLY)

**SUBJECT: EXAMINING THE ISSUE OF CERTAIN ENTRIES OF
THE CENTRAL LIST OF OBCs PERTAINING TO NCT OF
DELHI**

(PRESENTED ON 10.03.2021)

ADOPTED BY THE HOUSE ON 11.03.2021

COMMITTEE ON WELFARE OF OTHER BACKWARD CLASSES
Legislative Assembly,
Old Secretariat,
Delhi – 110054

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DELHI LEGISLATIVE ASSEMBLY

COMMITTEE ON WELFARE OF OBCs (2020-21)

COMPOSITION OF THE COMMITTEE

1. Shri Sahi Ram	Chairperson
2. Shri Ajay Kumar Mahawar	Member
3. Shri Ajesh Yadav	Member
4. Shri Dinesh Mohaniya	Member
5. Shri Kartar Singh Tanwar	Member
6. Shri Madan Lal	Member
7. Shri Mahinder Yadav	Member
8. Shri Naresh Yadav	Member
9. Smt. Preeti Jitender Tomar	Member

ASSEMBLY SECRETARIAT

1. Shri C. Velmurugan	Secretary
2. Shri Sadanand Sah	Deputy Secretary
3. Shri Subhash Ranjan	Section Officer

PREFACE

1. I, the Chairperson, Committee on Welfare of Other Backward Classes (2020-21) having been authorised by the Committee to present the Report on their behalf, do present this First Report of the Committee on 'Examining the issue of certain entries of the Central List of OBCs pertaining to NCT of Delhi'.
2. The Report was considered and adopted by the Committee at their sitting held on 14.01.2021 and presented to the Hon'ble Speaker, Delhi Legislative Assembly on 15.01.2021.
3. The Committee would like to draw the attention towards the fact that the subject matter of the reference received from the Justice Rohini Commission is strictly within the statutory mandate of the Commission for OBCs, Government of NCT of Delhi. However keeping in view the time-bound nature of the issue, the Hon'ble Speaker agreed to make an exemption and referred the matter to the Committee for examination.
4. The Committee examined the issue in great detail and sent its report and recommendation to the Hon'ble Dy. Chief Minister, GNCTD for further necessary action on 18.01.2021.
5. The Committee had taken the opinion/views/comments of the communities and stakeholders concerned and subject experts in connection with the examination of the above-mentioned subject. The Committee wishes to express their gratitude to the organizations/networks/coalitions of the communities' concerned and subject experts namely: Shri S.S. Jodhka, Professor, JNU and Shri Vipin Gupta, Assistant Professor, Delhi University for sharing relevant information and views as sought by the Committee in connection with the examination of the subject.
6. For facility of reference and convenience, the summary of recommendations of the Committee have been separately mentioned in Chapter III of the Report.

7. The Committee would like to place on record its appreciation for the valuable and efficient assistance rendered to them by the officials of the Delhi Legislative Assembly Secretariat which enabled us to present this report within a short period of time. A special mention has to be made for the valuable contribution of Shri Kumar Rajesh (Fellow-Delhi Assembly Research Centre) attached to the Committee who provided the required inputs and authentic resource materials.



New Delhi
15.01.2021

Sahi Ram
Chairman
Committee on the Welfare of Other Backward
Classes
Legislative Assembly of NCT of Delh

CHAPTER I

INTRODUCTION

On 23.11.2020 the Hon'ble Speaker, Delhi Legislative Assembly referred a matter to the **Committee on Welfare of OBCs**, Delhi Legislative Assembly with the subject 'Examining the issue of correction of any repetitions, ambiguities, inconsistencies, and errors of spelling or transcriptions of certain entries of the Central List of OBCs pertaining to NCT of Delhi.'

The Committee examined the above-mentioned matter in the light of a questionnaire sent by the Hon'ble Commission to Examine the Sub-Categorization of OBCs (CESOB) vide letter dated 27.08.2020 (**Annexure-I**) to Chief Secretary, Government of N.C.T. of Delhi seeking comments/opinion of the Government of NCT of Delhi on 'the issue of correction of any repetitions, ambiguities, inconsistencies, and errors of spelling or transcriptions of certain entries of the Central List of OBCs pertaining to NCT of Delhi.' Vide letter dated 18.11.2020 (**Annexure II**) the Hon'ble Deputy Chief Minister, GNCTD requested the Hon'ble Speaker, Delhi Legislative Assembly that the issue be examined by a Committee of the Delhi Assembly. The Hon'ble Speaker agreed to the request and referred the matter to this Committee.

Questionnaire Sent by the Hon'ble CESOB

S.No.	Entry of the Central List of OBC	Issues/Information Sought
1.	Entry 5: Badhai, Barhai, Khati, Tarkhan, Jangra-Brahmin, Vishwakarma, Ramgarhia, Ramgarhia-Sikh, Panchal, Dheeman	<p>➤ How to differentiate Barhai from Badhai in Hindi; both may be rendered as: बढई?</p> <p>➤ Ramgarhia-Sikh is included in Ramgarhia. Is it necessary to specify the religion?</p>
2.	Entry 9: Barai, Bari, Tamboli	<p>➤ Bari is a community of leaf-plate makers and different than Barai, who are betel leaf growers. What is the opinion of the state?</p>
3.	Entry 12: Bharbhooja, Kanu	<p>➤ Are Kanu and Bharbhooja at the same socio-economic level? We propose to split this Entry as: (a) Bharbhooja, (b) Kanu. What is the opinion of the State?</p>

4.	Entry 13: Bhat	➤ How to render Bhat in Hindi: भट अथवा भाट?
5.	Entry 15: Chak	➤ How to render Chak in Hindi: चक अथवा चाक?
6.	Entry 22: Gadaria, Gadheri, Gaddi, Garri, Dhangar, Kurba	➤ The Entry includes diverse communities. Gadheri is a caste of pack ass keepers. Gaddi is a Muslim caste related to Ghosi. Dhangar, Kurba are from distant States. We propose to split the Entry as: (a) Gadaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba. What is the opinion of the State?
7.	Entry 23: Ghasiara, Ghosi	➤ These are different communities. POI/225 says Ghasiara are post-Partition Kshatriya immigrants from Multan and Lahore. POI/228 says Ghosis are Muslim milkmen akin to Ahirs. We proposed to split the Entry: (Ghasiara; (b) Ghosi. Please comment.
8.	Entry 30: Khatgune	➤ What is the traditional occupation of this community? POI/Delhi/367 mentions Khatbune, who weaves cots and are from Labana caste. Should the Entry be Khatbune (खाटबुने)?
9.	Entry 36: Luhar, Bhubhalia, Saifi	➤ Bhubhalia are itinerant ironsmiths and not at the same level as Luhar and Saifi. We propose to split the Entry as: (a) Luhar, Saifi; (b) Bhubhalia. Please Comment.
10.	Entry 38: Mali, Saini, Southia, Sagarwanshi-Mali, and Nayak.	➤ Nayak (POI/Delhi/526) seems a different community than Mali, Saini (POI/601). We propose to split the Entry as: (a) Mali,

		Saini; (b) (Southia, Sagarwanshi-Mali; (c) Nayak. Please Comment.
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The Committee examined the issues raised in the above-mentioned matter in its meetings held on 07.12.2020, 11.12.2020 and 14.01.2021 and heard the Departmental Representatives from the Welfare of SC/ST/OBC/Minorities Department and Revenue Department of the Government of Delhi in great detail.

In the meeting held on 07.12.2020, the Committee sought the opinion of the Department for the Welfare of SC/ST/OBC/Minorities on the above-mentioned subject. The Department informed the Committee that the Commission for Other Backward Classes, Government of N.C.T. of Delhi had held consultations with some knowledgeable persons on the above-mentioned matter, but the Commission could not give conclusive recommendations due to lack of authentic data and inputs of registered organizations of these communities. The Committee also heard the Chairman, Commission for Other Backward Classes, Government of NCT of Delhi in its meeting held on 11.12.2020 who apprised the Committee about the Commission's inability to deliberate on the matter due to lack of resources and authentic information.

Thus, the Committee issued a Press Communiqué (**Annexure III**) on 18.12.2020 in the Delhi edition of major newspapers (Hindi & English) to seek the views/comments/opinions of the concerned communities/stakeholders/registered organizations on the issues highlighted in the CESOB questionnaire.

In response, the Committee received opinions/views/comments from registered organizations/coalitions/networks of these communities as well as distinct members of the concerned community such as:

Registered organizations/coalitions/networks

- i. All India Dhangar Samaj Mahasabha
- ii. Akhil Bhartiya Bari Samaj
- iii. All India Backward Classes Federation
- iv. Akhil Bharatiya Vishwakarma Virat Sangh
- v. Swabhimani Rakshak, NGO for De-notified, Nomadic and Semi-Nomadic Tribes

Individual members of the community:

- vi. Shri Yogendra Pal, Member of Pal Samaj Samiti
- vii. Mahendra Kumar, Azamgarh

Further, the Committee also wrote to all the Hon'ble Members of Delhi Legislative Assembly requesting them to share their opinion/views/comments on the matter after consulting with the concerned communities and stakeholders in their respective constituencies.

The Committee approached subject experts from the discipline of Sociology and Anthropology to seek their opinion/views for further deliberation on the matter. The views of the following experts were considered by the Committee:

- i. **Shri Surinder Singh Jodhka, Professor**, Centre for the Study of Social Systems, JNU
- ii. **Shri Vipin Gupta, Assistant Professor**, Department of Anthropology, University of Delhi.

The above-mentioned experts shared their views with the Committee in written as well as through video-conferencing during the meeting of the Committee held on 14.01.2021. The views of the subject experts have been included in **Chapter 2** of this report.

The Committee extensively referred to the following books/reports/documents to arrive at its conclusion and recommendation:

- i. People of India Series published by Anthropological Survey of India, for the state of DELHI, UP, HARYANA, RAJASTHAN
- ii. People of India, Volume VIII, National Series- Communities Segments, Synonyms, Surnames and Titles, Appendix, Published by Anthropological Survey of India.
- iii. Kaka Kalekar Commission (First Backward Classes Commission) Report
- iv. Ethnic DATABASE, University of Maryland

CHAPTER 2

OBSERVATIONS AND RECOMMENDATIONS OF THE COMMITTEE

This Chapter of the report discusses the issues raised for the respective entries of OBCs pertaining to NCT of Delhi in a great detail based on various ethnographic facts, government documents, submission by the communities/stakeholder concerned and opinion of subject-experts.

Entry 5: Badhai, Barhai, Khati, Tarkhan, Jangra-Brahmin, Vishwakarma, Ramgarhia, Ramgarhia-Sikh, Panchal, Dheeman

I. How to differentiate Barhai from Badhai in Hindi; both may be rendered as: बढई?

Observations based on Government documents and People of India-Anthropological Survey of India (ASI):

- i. People of India, Volume XLII, Uttar Pradesh, Part-I on Pg. 190, Published by Anthropological Survey of India.
- ii. People of India, Volume VIII, National Series- Communities Segments, Synonyms, Surnames and Titles, Appendix, Published by Anthropological Survey of India.
- iii. मध्य प्रदेश शासन द्वारा घोषित पिछड़ा वर्ग में समलित जातियों की सूची¹
- iv. List of Extremely Backward Castes, Government of Bihar²

The book People of India, Volume XLII, Part-I on Pg. 190 noted that:

*“Barhai claim descent from Lord Vishwakarma, son of Brahma. According to their belief, there were five sons of Vishwakarma and were described differently by Vishwakarma. Those who were engaged in the woodwork (carpentry) were known as **Barhai**”.*

The appendix of ‘synonymous castes/surnames’ of the book ‘People of India, Vol VIII, Communities, Segments, Synonyms, Surnames & Titles’ noted that **‘Barhai’ and ‘Badhai’ are used synonymously.**

The Gazette of India notification no³ 12011/68/98-BCC dt.27/10/1999 transliterate ‘Barhai’ and ‘Badhai’ as ‘बरहई’ and ‘बढ़ई’ respectively. The state list of OBCs for the state of Bihar,

¹ Accessed from <http://bcwelfare.mp.nic.in/Public/Pages/OBCCastList.aspx> on 10.12.2020

² Accessed from <http://scbc.bih.nic.in/docs/List-of-OBCs.pdf> on 10.12.2020

³ Accessed from <http://www.ncbc.nic.in/Writereaddata/note15635288544824097205.pdf> on 30.12.2020

Rajasthan and Madhya Pradesh uses 'बढ़ई' term to denote group of people who are engaged in woodwork/carpentry.

Submission by Akhil Bharatiya Vishwakarma Virat Sangh: In English Barhai should be used and should be rendered as बढ़ई in Hindi.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): Both the terms Barhai (बरहई) and Badhai (बढ़ई) are synonymous to each other and are descendants of Vishwakarma whose traditional occupation is woodwork. In the surrounding states of Delhi viz. Madhya Pradesh and Uttar Pradesh, due to ease of pronunciation, the term Barhai (बरहई) is popularly used along with Badhai (बढ़ई). **Hence, for regional clarity both the expressions Barhai (बरहई) and Badhai (बढ़ई) should be included in Entry 5.**

Opinion of Subject Experts: Both Barhai and Badhai can be included for administrative purposes

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and subject-experts, both the expressions Barhai (बरहई) and Badhai (बढ़ई) should be included in Entry 5.

II. Ramgarhia-Sikh is included in Ramgarhia. Is it necessary to specify the religion?

Observations based on Government documents and People of India, Anthropological Survey of India (ASI):

- i. NCBC Advice No- 32-36/Delhi/2012⁴
- ii. The People of India-All Communities Vol. XX (Delhi), Pg No 641, Published by Anthropological Survey of India.

The National Commission for Backward classes in 2012 received a request for inclusion of 'Ramgarhia-Sikh' in the Central list of Other Backward Classes for the State of Delhi. The Commission consisting of Justice Shri M.N. Rao, Hon'ble Chairperson and Ors, held a Public Hearing in respect of the request of the State Government for inclusion of 'Ramgarhia-Sikh' caste in the Central List of OBCs for the State of Delhi on 24th August, 2012. The representatives of the community were also present during the hearing.

⁴ Accessed from <http://www.ncbc.nic.in/Writereaddata/Ramgarhia635302278735506979.pdf> on 10.12.2020

The representative of the Community shared with the Commission that “RAMGARHIA is one community comprising both Sikh and Hindus. The traditional occupation of the community is carpentry, black-smithy and masonry. In the beginning this community was known as Tarkhan which indicated a type of social stigma and so they adopted the name RAMGARHIA.

The State Government has included this community at Sl. No. 5 along with following castes:

‘Badhai, Barhai, Khati, Tarkhan, Jangra-Brahmin, Vishwakarma, **Ramgarhia**, Panchal, Dheeman’

The National Commission noted that although RAMGARHIA finds a place in the Central List, RAMGARHIA-SIKH was not included. The National Commission also took in to account the report of the State Commission in this regard which concluded:

“We are satisfied that Badhai, Barahai, Khati, Tarkhan, Jangra-Brahmin, Panchal, Muthul-Brahmin, Dheeman, and Ramgarhia-Sikh belong to Vishwakarma, the main community, and they are socially backward”.

The National Commission while agreeing to the conclusion of the State Commission noted that “the above finding of the State Commission for Backward Classes shows that the main community is Vishwakarma and there were several sub-sects of whom ‘Ramgarhia-Sikh’ is one.

The National Commission further noted that ‘the conclusion of the State Commission for Backward Classes is supported by the Ethnographic account.

“In the People of India-All Communities Vol. XX (Delhi), it is stated under the head ‘Sikhs’ that ‘in Delhi Sikh are divided in to numerous subgroups such as Khatri, Jat, Ahluwalia, Ramgarhia, mazhabi and Ramdasis’. It is therefore factually clear that the community RAMGARHIA includes SIKH also”.

While proceeding further the Current Panel of NCBC also referred to it’s an earlier **advice No. 1/97 Delhi** through which it recommended the inclusion of “Ramgarhia, Panchal, Dheeman” at Sl. No. 5 in the Central Lists of OBCs. Keeping in view of the above mentioned advice, the NCBC noted, “A reading of the earlier Advice No. 1/97 Delhi of the NCBC shows that what was considered was Ramgarhia Community as a whole consists of Sikh and Non-Sikhs both”. Thus, finally the NCBC formed the view and recommended that, “RAMGARHIA-SIKH deserves to be included in the Central List of OBCs for the State of Delhi. As an addition to the existing Entry No. 5, the Community RAMGARHIA-SIKH should be included by the next to RAMGARHIA at entry No. 5.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): Ramgarh is a place in a Punjab where people are followers of Guru Nanak Devji. The traditional occupation of people in Ramgarh is carpentry/woodwork. Ramgarhia includes ‘*Keshdhari*’ as well as non-‘*Keshdhari*’ and people from both the sect are engaged in carpentry and woodwork and are collectively called Ramgarhia. Hence, for clarity along with Ramgarhia, Ramgarhia-Sikh should also be mentioned in Entry 5.

Submission by Akhil Bharatiya Vishwakarma Virat Sangh: For clarity, Ramgarhia (Bina Pagdi Dhari) and Ramgarhia-Sikh (Pagdi Dhari) both should be included in Entry 5.

Opinion of Subject Experts: State may mention the religion.

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and opinion of subject-experts, it deems necessary to specify the religion of the RAMGARHIA caste.

Additional Comments on Entry 5 by concerned community/stakeholders

- i. The All India Backward Class Federation also highlighted that in Entry 5 Panchal is also included which is a part of Vishwakarma Community only and are traditionally involved in works related to iron. However, in Entry 36 Luhar is also included which is different from Bhubhalia community in terms of socio-economic status. Panchal and Luhar are of the same stature and synonymous to each other. **Thus, to avoid any confusion, Luhar should be included in Entry 5 along with Panchal.**
- ii. The Akhil Bharatiya Vishwakarma Virat Sangh submitted that Luhar/Lohar is a sub-caste of Vishwakarma community only. **So, Luhar/Lohar should be shifted to Entry 5 from Entry 36 to avoid any confusion.** The caste included in Entry 5 are part of the larger Vishwakarma community.

Opinion of Subject Experts on the additional comments: Categories pertaining to one particular occupation must be at one place (Entry-5), State can clearly specify the sub-categories like Luhar/Lohar/Panchal.

Opinion of the Committee: Based on the information shared by the communities concerned and subject experts, the entry Luhar may be shifted to Entry 5 from Entry 36 along-side Panchal.

Entry 9: Barai, Bari, Tamboli

- **Barai is a community of leaf-plate makers and different than Barai, who are betel leaf growers. What is the opinion of the state?**

Observations based on Government documents and People of India-Anthropological Survey of India (ASI) documents:

- i. People of India, Volume XLII, Uttar Pradesh, Part-I, Barai- Pg. 177-182; Bari- Pg. 194-99, Published by Anthropological Survey of India.

Barai

‘Barai’ community grows and sells betel. They are called Barai or Baseeth in the rural areas, and Chaurasia and Tamboli in the cities. The term ‘barai’ comes from ‘bari’, a hedge or enclosures and simply means ‘gardener’. Regarding the origin of Barai ‘... *legend gives them a Brahman ancestry. This is to the effect that the first Barai was a Brahman whom God detected in the flagrant case of lying to his brother, his sacred thread was confiscated and being planted in the ground grew up in to first betel-vine which he was set to tend*’ (op.cit.).

Among Barais, three main social divisions have been reported in order of hierarchy, Chaurasia, Katiyar and Nag. The Barias place themselves in the Vaishya *varna* and are treated similarly by the other communities. They claim a status superior to the Yadavs, nais, Dhobis, Kumbhars, Kahars, Malis, Lodhs, Aarakhs and Bhurjis. The Barai have a Chaurasia Samiti at Pandairba in Lucknow, which caters to some of their social needs.

The major economic resource of the Barai is horticulture (cultivation of betel-vine leaf), followed by agriculture.

Bari

The Bari community derives its name from the Sanskrit word *vari*, meaning ‘water’ with a suffix meaning ‘power’. Therefore, according to the Bari, they were controllers of water, and due to this occupational attribute they were called Bari. They have now started using Rawat and Verma as surnames. Since the surname Rawat is also used by the Pasi, and Verma is also used by the Kayastha, it was decided by the members of the community to write Bari as their surname.

According to their historical tradition, the Baris went underground with Maharana Pratap of Chittaurgarh under the leadership of Kirat Bari when the former lost the battle of Haldi ghati against Man Singh. **In the jungle, they started plucking leaves from tress and selling them for livelihood.**

The Bari community is distributed in the plains of Uttar Pradesh and Madhya Pradesh. The educated Bari place themselves as Kshatriyas in the *varna* system. Those who live in villages and follow their traditional occupation understand that their place is much lower in the social order of the area. The Brahmans, Thakurs and Vaishya consider the Bari below the Nai and above the Kahar in the social order of the area.

The forest is the main natural resource for the traditional work of the Bari. **Collection of tree leaves, preparation of leaf-plates and leaf –cups and selling them to their *Jajman* and shopkeepers, wage-earning, private service and government service are the main occupation of Bari. In villages and small towns where people still prefer to eat in leaf-plates and leaf-cups, the Bari obtain economic benefit by providing these items.**

Submission of All India Backward Classes Federation (Regd. No. 215/2018): Barai along with growing betel and betel leaves also cultivates and sells Catechu (Kathha). Tamboli deals in tobacco products. The principle occupation of Bari is leaf-plate making. Hence, the entries in Entry 9 are correct.

Submission of Akhil Bharatiya Bari Samaj: Bari is a community of leaf-plate makers. Due to high illiteracy and Poverty among the community, Bari people are living in their life in destitution. Most of the people from the community in North India uses Bari surname. In Delhi, people from Bari community also uses Rawat-Bari surname. Hence, along with Bari, Rawat-Bari should also be included in Entry 9.

Opinion of Subject-Experts: Both Bari and Barai are involved in occupation based on leaves, therefore, both can be included in Entry-9

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and subject-experts, it may be concluded that, “Bari is a community of leaf-plate makers and different than Barai, who are betel leaf growers.”

Entry 12: Bharbhooja, Kanu

➤ **Are Kanu and Bharbhooja at the same socio-economic level? We propose to split this Entry as: (a) Bharbhooja, (b) Kanu. What is the opinion of the State?**

Observations based on Government documents and People of India-Anthropological Survey of India (ASI):

- i. People of India, Volume XX, Delhi, Bharbhooja- Pg. No. 116, Published by Anthropological Survey of India.

- ii. List of Other Backward Classes as recommended by the First Backward Classes Commission (Kaka Kalekar Commission) 1955⁵.

Bharbhooja: As per the report of Kaka Kalekar Commission (1955), the traditional occupation of Bharbhooja is Grain Parching.

POI/Delhi/116 mentions that Crooke (1896) also considered Bharbhooja's to be an occupational caste of grain-parcher. He also mentioned that they are also called as Bhuja, or Bhurji. They believe that they were agriculturalists centuries earlier and had to enter in to this trade as their land became barren.

Kanu: As per the report of Kaka Kalekar Commission (1955), the traditional occupation of Kanu is Sweet Sellers.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): The ancestral occupation of Kanu community is of cattle herding, selling milk, and Halwai. This community uses Shah, Gupta, Bhurji, Maghaiya, etc. as their surname.

The main occupation of Bharbhooja community is grain parching. Due to decline in parching activities, this community also adopted the occupation of Halwai. Bharbhoojas are also found among Muslims. Hence, the proposition that the Entry 12 be split as: (a) Bharbhooja, (b) Kanu is correct.

Opinion of Subject Experts: Socio-economic position of any community cannot be determined without conducting appropriate study on the concerned communities. State can consider the split (a) Bharbhooja, (b) Kanu.

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and subject-experts, the proposed split of Entry 9 as (a) Bharbhooja, (b) Kanu deems to be justified. However, the Committee does not have the requisite information to comment upon the socio-economic level of Kanu or Bharbhooja community.

⁵ Accessed from the Library of Gokhale Institute of Politics and Economics - Pune
<https://dspace.gipe.ac.in/xmlui/bitstream/handle/10973/33679/GIPE-058128.pdf?sequence=2&isAllowed=y> on 10.12.2020

Entry 13: Bhat

➤ **How to render Bhat in Hindi: भट अथवा भाट?**

In the Central List of OBCs for the NCT of Delhi, Bhat is mentioned at Entry number 13 vide Gazette Notification No. 12011/7/95-BCC dt. 24/05/1995.⁶ The same Gazette Notification transliterate 'Bhat' as **भाट** in Hindi.

Similarly, in the Central List of OBCs for the State of Punjab vide Gazette Notification⁷ No. 12011/68/93-BCC dt 10/09/1993 include 'Bhat' as Entry No 30. The same Gazette notification transliterates 'Bhat' as **भाट** in Hindi.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): Bhat should be rendered as **भाट** in Hindi and भट are different from **भाट**. Bhat (भाट) are also known as Charan and some areas as Dakot also. The principle occupation of this community is *Vansh-Lekhan*.

Opinion of Subject-Experts: State can stick to **भाट** in Hindi

Observation and Recommendation of the Committee: Bhat should be rendered as **भाट** in Hindi.

Entry 15: Chak

➤ **How to render Chak in Hindi: चक अथवा चाक?**

The order no 446/64/-1-2000⁸ of Uttar Pradesh State Commission for Backward Classes renders Chak as **चक** in Hindi.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): Chak should be rendered as **चक** in Hindi.

Opinion of Subject Experts: Chak can be rendered as **चक** in Hindi.

Observation and Recommendation of the Committee: Chak should be rendered as **चक** in Hindi.

⁶ Accessed from NCBC website at <http://www.ncbc.nic.in/Writereaddata/4635221884291334829.pdf> on 31.12.2020

⁷ Accessed from NCBC website at <http://www.ncbc.nic.in/Writereaddata/1635221883806497098.pdf> on 31.12.2020

⁸ Accessed from Uttar Pradesh State Commission for Backward Classes website http://upsbcc.in/site/writereaddata/UploadGovernmentOrder/pdf/C_201803201738002530.pdf on 03.01.2021

Entry 22: Gadaria, Gadheri, Gaddi, Garri, Dhangar, Kurba

- **The Entry includes diverse communities. Gadheri is a caste of pack ass keepers. Gaddi is a Muslim caste related to Ghosi. Dhangar, Kurba are from distant States. We propose to split the Entry as: (a) Gadaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba. What is the opinion of the State?**

Observations based on Government documents and People of India-Anthropological Survey of India (ASI) documents:

- i. People of India, Volume XX, Delhi, Pg. No. 526, 601, Published by Anthropological Survey of India.

Gaddi: Both Crooke (1896) and Ibbeston (1916) state that the Muhammedan Gaddis were regarded as a sub-caste of the Ghosi, and were closely allied to the Ahir, because of the similarity in their occupations as cowherds. They speak Urdu at home and Urdu and Hindi outside and use the Persian script with Muslims and the Devnagari with others. The members of the community tend to regard their position in the local social hierarchy as low and this is confirmed by other communities. Their traditional occupational was animal husbandry but now they are engaged in various occupation including business and service both government and private. Some are still involved in their traditional occupation like dairy farming.

Gadheri: The Gadheri are also known as Gadhewale since they use pack asses as a means of livelihood. Their traditional occupation also includes making brick and hence they were also known as *Kist-farosh*. The Gadheri speak Urdu within the family and with other Muslims. They also speak Hindi with non-Muslims. The Gadheri is an endogamous community. Some of them use 'Khan' as their surname. Though they claim to be Sheikh, this typical Pathan surname is used by some, and is reported to be a relatively recent introduction. Their self-perception in the local hierarchy is rather low and this is corroborated by others.

Gadaria: Etymologically, the word *Gadaria* is a derivative of the Hindi word *gadar* which means sheep. The Gadaria is also called as Pal or Pal Shatriya. They are distributed all over Delhi, mainly in rural areas. **In Delhi, two subgroups called the Nikhar and Dhangar are reported.** Earlier, the traditional and primary occupation of the Gadaria was domestication of sheep and goats, while a few worked as agricultural labourers. Now, only a few are engaged in their traditional occupation. Some work in government jobs in various capacities.

Submission of All India Dhangar Samaj Mahasangh: Gaderi should also be added in this entry as a synonym for Gadaria. Garri should be spelled as GAIRI which is a shepherd caste

of Rajasthan. Similarly, Kurba should be spelled as KURUBA which is a shepherd caste of Karnataka. The Entry 22 may be split as: i). Gadaria, Dhangar, Kurba, Gairi, Gaderi ii). Gadheri, Gaddi.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): The Communities namely Gadaria, Gadheri, Garri, Gaddi, Dhangar, Kurba sustain their livelihoods from cattle rearing and herding goats, lamb, donkeys. Their principle occupation is the same and they are known as above mentioned names in different states of India. These communities are found among Muslims also. The division suggested for Entry 22 is hence suitable.

Opinion of Subject Experts: State can consider the proposal to split the Entry as: (a) Gadaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba.

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and subject-experts, the proposed split of Entry 22 as: (a) Gadaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba; is justified.

Additional Observation of the Committee: The spelling of Garri may be considered as GAIRI and that of Kurba as KURUBA respectively.

Entry 23: Ghasiara, Ghosi

- **These are different communities. POI/225 says Ghasiara are post-Partition Kshatriya immigrants from Multan and Lahore. POI/228 says Ghosis are Muslim milkmen akin to Ahirs. We proposed to split the Entry: (a). Ghasiara; (b). Ghosi. Please comment.**

Observations based on Government documents and People of India-Anthropological Survey of India (ASI) documents:

- i. People of India, Volume XX, Delhi, Ghasiara- Pg. No. 225, Ghosi-229, Published by Anthropological Survey of India.

- ii. List of Other Backward Classes as recommended by the First Backward Classes Commission (Kaka Kalekar Commission) 1955⁹.

Ghasiara: The Ghasiara like to refer to themselves as Chauhan Rajput and place themselves in the Kshatriya *varna*. They immigrated to Delhi from Lahore and Multan at the time of Partition in 1947. The name of the community is derived from the word *ghas* meaning grass. A few are still engaged in their traditional occupation of cutting and selling grass and horse tending. The majority are now businessmen, industrial workers, in government and private employment or self-employed mechanics in automobile workshops. The Ghasiara follow Hinduism and worship all Hindu gods and goddesses.

Ghosi: Ghosi is a Muslim Community living around the borders of Old Delhi. The Ghosis are milkmen; the word *ghosi* is associated with the Muslim milkmen group. It is said originally they were Ahirs who got converted to Islam, and the Ghosi community now in Delhi seems to be a combination of these with a mixture of Gujar Muslim blood and other Muslim groups who specialized in this profession.

Traditionally, the Ghosi tend cows and buffaloes, whose milk they sell. They also make and sell butter, curd and *khoya*. Apart from this, the community members have diversified economic pursuits, and emerged as small traders, labourers, low grade employees in government and private service, and as self-employed in all kinds of activities, including masonry.

The Kaka Kalekar Commission noted that the traditional occupation of the Ghasiara and the Ghosi community is grass cutting and cattle rearing/milkmen respectively.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): The principle occupation of Ghasiara and Ghosis both is related to milk. Ghosi is a Muslim community while Ghasiara are immigrant Hindus. Ghasiara earn their livelihood by selling grass and cattle rearing. Thus, the division proposed for Entry 23 as (a). Ghasiara (b). Ghosi is correct.

Opinion of Subject Experts: State can consider the split of the Entry: (a). Ghasiara; (b). Ghosi

⁹ Accessed from the Library of Gokhale Institute of Politics and Economics - Pune
<https://dspace.gipe.ac.in/xmlui/bitstream/handle/10973/33679/GIPE-058128.pdf?sequence=2&isAllowed=y> on 10.12.2020

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and subject-experts, the proposed split of Entry 23 as: (a). Ghasiara; (b). Ghosi, is justified.

Entry 30: Khatgune

- **What is the traditional occupation of this community? POI/Delhi/367 mentions Khatbune, who weaves cots and are from Labana caste. Should the Entry be Khatbune (खाटबुने)?**

Submission of All India Backward Classes Federation (Regd. No. 215/2018): This community earn their livelihood by weaving ropes and cot with Hemp rope and wish cord. The spelling of this community as Khatgune is wrong and should be corrected to ‘Khatbune’ (खाटबुने). They are also known as *ganwar* and *banjare* and are related to the *labana* caste. Labana community is higher in social status as compared to Khatbune community. Thus, the entry should be KHATBUNE and Labana should also be included in Entry 30.

Opinion of Subject Experts: Entry must be Khatbune (खाटबुने)

Observation and Recommendation of the Committee: The Entry should be Khatbune (खाटबुने).

Entry 36: Luhar, Bhubhalia, Saifi

- **Bhubhalia are itinerant ironsmiths and not at the same level as Luhar and Saifi. We propose to split the Entry as: (a). Luhar, Saifi; (b). Bhubhalia. Please Comment.**

Observations based on Government documents, People of India-Anthropological Survey of India (ASI) and other research studies:

- i. The People of India-All Communities Vol. XX (Delhi), Lohar/Luhar- Pg No 421-424, Published by Anthropological Survey of India.
- ii. People of India, Volume XLII, Uttar Pradesh, Part I, Bhubhalia/Bhuvaria-Pg. No. 325-329, Part-III-Saifi-Pg. No. 1240, Published by Anthropological Survey of India.
- iii. University of Maryland- Ethnic Data Project¹⁰

¹⁰ Accessed from http://mar.umd.edu/amar_project.asp, on 11.12.2020

Lohar/Luhar¹¹

The Lohar or Lohakar name is derived from the Sanskrit word *lohakara*, an iron worker. They are also known as Vishwakarma or Panchal. In Delhi, they recognize themselves as Panchal Brahmans and trace their origin from Manu, the eldest son of Vishwakarma, who later became a representative of Vedic Twashtri, the architect and craftsman of the gods and designer of ornaments, the most eminent of artisans, who framed the celestial chariots of the deities, on whose craftsmanship they subsist and whom, as a great immortal god, they continually worship. The word *Panchal* means *shilpa* or art and craft. *Shilpa* is derived from the Sanskrit *sheelsmadhan* meaning forming new things from various materials.

In Delhi Lohars are migrants from Uttar Pradesh and Haryana and are settled mostly in the trans-Yamuna area in Delhi. They speak Haryanvi or Khadi Boli amongst themselves and also with others and use the Devnagari script.

The Lohar claim to be of Brahman descent and have provided themselves with as many as forty-seven Brahmanical *gotras*, such as Bhardwaj, Gautam, Shandilya, Kashyap, Bhriku, Vashistha and Vatsayan. They have a high perception of themselves as Brahmans but are considered in the middle rank by other communities.

The Lohar is an occupational community with its members traditionally engaged as blacksmiths in the manufacturing of various iron implements used for agricultural, industrial and domestic purposes. They are also engaged in government and private services, industrial work, as skilled and unskilled labour and in self-employment activities.

Saifi

The Saifi is one of the artisan communities. The people engaged in Carpentry (Nazzar) and ironsmithy (Ahengar) are collectively known as the Saifi. They neither have any synonym, title nor any sub-group. They are distributed in Bulandshahr, Bijnor, Muzaffarnagar, Meerut and Delhi. The Saifi is one of the communities belonging to the Sunni sect of Islam. There is neither any social division nor social group among them. They do not use any surname or title which is specific to the Saifi. The Saifi consider themselves equal to any other Muslim community since all the communities from the *faquir* (poorest) to the riches among the Muslim are considered as equals.

¹¹Lohar&Luhar are used synonymously. Source: People of India, Volume VIII, National Series- Communities Segments, Synonyms, Surnames and Titles, Appendix, Published by Anthropological Survey of India.

The Saifi is an artisan Muslim community. They are basically a landless community mainly depending on occupations varying from carpentry, iron-smithy, small scale industry, shop keeping, services to agriculture and wage labour, etc. for their livelihood. Except in case service, individual proprietors exercise their control over the resources. Carpentry and ironsmithy have been reported to be the traditional occupations of the Saifi which still continue to figure among their present primary occupations. There is no art and craft specific to the community. In a way, wood carving and wood engraving for manufacturing various articles of furniture may be considered as the items of art and craft of the Saifi.

Bhubhalia

The Bhubhalia are also synonymously known as Gadia Lohar/GaduliaLohar/GaddiLohar/Bhuvaria (Lohpita)¹². They are traditional ironsmiths, who derive their identity from *lohpita* (*loh*= iron and *pita*= striking). They are nomadic and move from one place to another in their characteristic carts made of wood and iron. They originally belonged to Rajasthan and are scattered all over the central and western of India.

The people claim themselves of the Rajput order. Their history, as perceived by themselves, describes them to be the ex-soldiers of Maharana Pratap, who fled to the jungles in small bands to save the honour of their womenfolk from the hands of Muslim conquerors. They mingled with other nomadic and jungle tribes, like Khurpalta, who gave them the art of making carts. Further, they explain that earlier they used to fashion weapons only during night and during day time they would indulge in guerrilla warfare. Gradually, they become deft in making iron objects and took it up as a source of their livelihood. They are widely spread throughout the plains of U.P., Gujarat, Rajasthan, Bombay, Kashmir, M.P. and Delhi, and occasionally go to Himachal Pradesh.

Bhubhalia are divided in to several exogamous *gotras* which are: Snabhla or Shisodia, Vijjoni, Bhujjara, Khemani or Tomar, Laskhani or Chouhan, Parihar or Poriyar, Pontani, Dambhi or Gahlot, Solanki, Paror, Bhaddani, Nandi, Hambarthani, etc. Some of their

¹²Birnir, Jóhanna K., Jonathan Wilkenfeld, James D. Fearon, David Laitin, Ted Robert Gurr, Dawn Brancati, Stephen Saideman, Amy Pate, and Agatha S. Hultquist. 2015. "[Socially relevant ethnic groups, ethnic structure and AMAR.](#)" Journal of Peace Research 52(1): 110-115. University of Maryland.

gotran names smack of their Rajput origin, as is claimed by them, but they are reckoned low by other castes like Rajputs, the Brahmans and the Jats, who would never dine in their houses. On the other hand, Bhubhalia claim superiority over castes like the Dhobi, Dhanuk, Chamar, Teli, Passi and Gareriya.

The nomadic Bhubhalia principally live by making and repairing simple iron implements for agriculture or of domestic use. They also recently tried to sedentize themselves by taking employment in private service or in factories or mills.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): The traditional occupation of Luhar community is making agricultural equipment and other utility items from iron. They have a stable residence either in the country-side or the cities. They consider themselves as one among the five sons of Vishwakarma. They consider Panchal as their sibling community. Panchal and Luhar are synonymous to each other.

Bhubhalia basically belongs to Rajasthan and consider themselves related to Maharana Pratap. Making weapons for soldiers was their traditional occupation. Now a days, their main occupation is to migrate from one place to another and make and sell household equipment of iron. They are also known as Gadiya Luhar as they reside and operate from their vehicle only. Gadia Luhar and Bhubhalia are synonymous to each other hence in Entry 36 along with Bhubhalia, Gadia Luhar should also be mentioned.

Saifi is a Muslim community who earn their livelihoods from making and selling household iron equipment.

Opinion of Subject Experts: Split the Entry as: (a). Luhar, Saifi; (b). Bhubhalia. All the categories of one particular occupation must be at one place in the list.

Observation and Recommendation of the Committee: Based on the ethnographic account presented above, it may be concluded that the categorization proposed to split the Entry 36 as: (a). Luhar, Saifi; (b). Bhubhalia is justified.

Entry 38: Mali, Saini, Southia, Sagarwanshi-Mali, Nayak

- **Nayak (POI/Delhi/526) seems a different community than Mali, Saini (POI/601). We propose to split the Entry as: a). Mali, Saini b). Southia, Sagarwanshi-Mali; C). Nayak. Please Comment.**

Observations based on Government documents and People of India-Anthropological Survey of India (ASI):

- i. People of India, Volume XX, Delhi, Nayak-Pg. No. 526, Saini- Pg. No. 601, Published by Anthropological Survey of India.
- ii. List of Other Backward Classes as recommended by the First Backward Classes Commission (Kaka Kalekar Commission) 1955¹³.

Mali, Saini

The Saini or Sayani are also known as *mali*. They are called Saini, because they are descendants of Maharaja Soor Sen. They came to be known as Saini because they were such good agriculturists that the natives called them *sayane* meaning clever or skilful. They claim Rajput origin and classify themselves in the Kshatriya order in *varna* system. The migration of Sainis into Delhi still continues but a few of them are natives of Delhi. They are distributed throughout Punjab, U.P. and Rajasthan. In Delhi, they are concentrated in areas such as Shalimar Village, Masjid Moth, Saini Enclave, Arya Nagar (Pahargunj), Lampur Village, Aryapura, Bhojargarh (Narela), Badli, Haidpur, Azadpur Village, Trinagar, Moondka, Najafgarh, Nagloi, Lakshmi Nagar, Naharpur, Lajpat Nagar, etc.

The Community identifies itself as being in the middle range in the social hierarchy and is so perceived by others too. The Saini are Hindu as well as Sikh. The traditional and primary occupation of the Saini is gardening and most of them are still engaged in it while the educated among them are either serving in government and private organizations or running small scale industries and shops. Saini are very good at *ikebana* and flower decoration.

Sagarwanshi-Mali

¹³ Accessed from the Library of Gokhale Institute of Politics and Economics - Pune <https://dspace.gipe.ac.in/xmlui/bitstream/handle/10973/33679/GIPE-058128.pdf?sequence=2&isAllowed=y> on 10.12.2020

Sagarwanshi-Mali are found in Delhi and Rajasthan. As per the report of Kaka Kalekar Commission (1955), the traditional occupation of Sagarwanshi-Mali is vegetable growing. Presently, in Rajasthan OBC list, they are clubbed together with Kahar, Mallah (Nishad), Bari.

Nayak

Nayak or Naik literally means a chief or a leader, a title awarded during the Rajput rule to some of the community members commanding the military. Afterwards the community recognized itself as Nayak. The Nayaks claim Rajput origin and have the same *gotra* as Rajputs, except the Bhaela *gotra*. After the defeat of Rajput rulers, they migrated to remote places in the forests and started living there, while a good number migrated to the south and joined the army of Shivaji, to whom they trace their family heritage.

The Nayak migrated mainly from Rajasthan and settled in Old Delhi and the trans-Yamuna areas, and especially in Nabikarim, Paharganj, Multani Dhanda, Naibasti, Filmistan, Pankha Road, Sultanpuri and Shahdara. They are also distributed in UP, Rajasthan, Haryana, MP, Maharashtra, Gujarat, Karnataka, Orissa, Goa, WB and Andhra Pradesh.

Girdharilal (1968) mentioned roughly 84 *gotras* amongst them in his book, *Bharatvarsh Nayak Etihās*. There are twelve main *gotras*. Bhatti, Panwar, Tanwar, Chauhan, Rather, Bogia, Khinchi, Bagela, Joiya, Angun, Sankhala and Solanki. They recognize themselves as Kshatriyas and perceive themselves as being in the middle rank of the social hierarchy.

The Nayak are landless people and are mainly engaged as skilled and unskilled labourers and industrial workers, while a few are self-employed and some are in private service.

Submission of All India Backward Classes Federation (Regd. No. 215/2018): The traditional occupation of both Mali and Saini is gardening of fruit, flowers and vegetables. They also grow coarse grains and legumes. Both of these communities are spread all over India and are generally situated at the bottom of landowners.

Nayak consider themselves related to Banjaras and Bhil Community. In many areas Nayak are also engaged in marginal farm activities. Nayaks were soldiers in Maharana Pratap army and hence in Rajasthan they consider themselves among Kshatriyas. After end of Monarchy in Rajasthan, their social and economic status declined and they started growing vegetables for their livelihood.

Sagarwanshi Mali lives in Delhi along the bank of the river Yamuna and they grow vegetables in flood plains of Yamuna River. They don't own any land for either agriculture or habitat. When flood happens in Yamuna they have to shift their habitat to some other place.

Hence the division proposed as: a). Mali, Saini b). Southia, Sagarwanshi-Mali; C). Nayak is justified.

Opinion of Subject Experts: Split the Entry as: a). Mali, Saini b). Southia, Sagarwanshi-Mali; C). Nayak

Observation and Recommendation of the Committee: Based on the above ethnographic facts, government documents, and submission by the communities/stakeholder concerned and subject-experts, the proposed split of Entry38 as: a). Mali, Saini b). Southia, Sagarwanshi-Mali; C). Nayak, is justified.

Chapter III

Summary of Recommendations

The Committee has arrived at its final recommendations after ascertaining various ethnographic facts and government documents, and giving thorough consideration to the submissions by the communities/stakeholder concerned and opinion of the subject-experts.

S.No.	Entry of the Central List of OBC	Issues/Information Sought by the Hon'ble CESOB	Recommendation of the Committee on Welfare of OBCs, Delhi Legislative Assembly
1.	Entry 5: Badhai, Barhai, Khati, Tarkhan, Jangra-Brahmin, Vishwakarma, Ramgarhia, Ramgarhia-Sikh, Panchal, Dheeman	<p>➤ How to differentiate Barhai from Badhai in Hindi; both may be rendered as: बड़ई?</p> <p>➤ Ramgarhia-Sikh is included in Ramgarhia. Is it necessary to specify the religion?</p>	<p>➤ Both the expressions Barhai (बरहई) and Badhai (बड़ई) denotes the same community and should be included in Entry 5 in Hindi as well as English for regional clarity.</p> <p>➤ Ramgarhia community as a whole consist of Sikh and Non-Sikh both. Hence, for clarity along with Ramgarhia, Ramgarhia-Sikh should also be included in Entry 5.</p>
3.	Entry 9: Barai, Bari, Tamboli	➤ Bari is a community of leaf-plate makers and different than Barai, who are betel leaf growers. What is the opinion of the state?	➤ Bari is a community of leaf-plate makers and are different than Barai, who are betel leaf growers.
4.	Entry 12: Bharbhooja, Kanu	➤ Are Kanu and Bharbhooja at the same socio-economic level? We propose to split this Entry as: (a) Bharbhooja, (b) Kanu. What is the opinion of the State?	➤ The proposed split of Entry 9 as (a) Bharbhooja, (b) Kanu seems to be justified. However, the Committee does not have the requisite information to comment upon the socio-economic level of the Kanu or Bharbhooja community.
5.	Entry 13:	➤ How to render Bhat in Hindi: भट अथवा भाट?	➤ Bhat should be rendered as भाट in Hindi.

S.No.	Entry of the Central List of OBC	Issues/Information Sought by the Hon'ble CESOB	Recommendation of the Committee on Welfare of OBCs, Delhi Legislative Assembly
	Bhat		
6.	Entry 15: Chak	➤ How to render Chak in Hindi: चक अथवा चाक?	➤ Chak should be rendered as चक in Hindi.
7.	Entry 22: Gadaria, Gadheri, Gaddi, Garri, Dhangar, Kurba	➤ The Entry includes diverse communities. Gadheri is a caste of pack ass keepers. Gaddi is a Muslim caste related to Ghosi. Dhangar, Kurba are from distant States. We propose to split the Entry as: (a) Gadaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba. What is the opinion of the State?	➤ The observations regarding the Gadheri, Gaddi, Ghosi, Dhangar and Kurba community is correct. The proposed split of Entry 22 as (a) Gadaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba; is justified.
8.	Entry 23: Ghasiara, Ghosi	➤ These are different communities. POI/225 says Ghasiara are post-Partition Kshatriya immigrants from Multan and Lahore. POI/228 says Ghosis are Muslim milkmen akin to Ahirs. We proposed to split the Entry: (a). Ghasiara; (b) Ghosi. Please comment.	➤ The observations regarding the Ghasiara and Ghosi community is correct. The proposed split of Entry 23 as (a). Ghasiara; (b). Ghosi, is justified.
9.	Entry 30: Khatgune	➤ What is the traditional occupation of this community? POI/Delhi/367 mentions Khatbune, who weaves cots and are from Labana caste. Should the Entry be Khatbune (खाटबुने)?	➤ The Entry should be Khatbune (खाटबुने)
10.	Entry 36: Luhar, Bhubhalia, Saifi	➤ Bhuhhalia are itinerant ironsmiths and not at the same level as Luhar and Saifi. We propose to split the Entry as: (a) Luhar, Saifi; (b) Bhuhhalia. Please Comment.	➤ The proposed split of Entry 36 as (a). Luhar, Saifi; (b). Bhuhhalia is justified.

S.No.	Entry of the Central List of OBC	Issues/Information Sought by the Hon'ble CESOB	Recommendation of the Committee on Welfare of OBCs, Delhi Legislative Assembly
11.	Entry 38: Mali, Saini, Southia, Sagarwanshi-Mali, and Nayak.	➤ Nayak (POI/Delhi/526) seems a different community than Mali, Saini (POI/601). We propose to split the Entry as: (a) Mali, Saini; (b) (Southia, Sagarwanshi-Mali; (c) Nayak. Please Comment.	➤ The proposed split of Entry 38 as (a). Mali, Saini (b). Southia, Sagarwanshi-Mali; (C). Nayak, is justified.

New Delhi
15.01.2020

Sahi Ram
Chairman
Committee on the Welfare of Other Backward
Classes
Legislative Assembly of NCT of Delhi

Annexure I

Justice G. Rohini
Former Chief Justice High Court of Delhi
and Chairperson of Commission to
Examine Sub-Categorization of OBCs
Tel. No. : 011-23022348
E-mail : cesob-msje@gov.in



भारत सरकार
सामाजिक न्याय और अधिकारिता मंत्रालय
विज्ञान भवन उपमहान, नई दिल्ली-110 011
GOVERNMENT OF INDIA
MINISTRY OF SOCIAL JUSTICE AND EMPOWERMENT
VIGYAN BHAWAN ANNEXE, NEW DELHI-110 011

D.O. letter No.11014/1/2017-CESOB/134

Dated:27.8.2020

Dear Sri Vijay Dev,

I would like to inform you that while extending the tenure of the Commission to Examine the Sub-Categorisation of OBCs (CESOB) by six months beyond 31st January, 2020, vide Presidential Order dt.27/01/2020, the following Term of Reference has been added to the existing three Terms of Reference of the Commission.

"To study the various Entries in the Central List of OBCs and recommend correction of any repetitions, ambiguities, inconsistencies and errors of spelling or transcription."

While working on the additional Term of Reference, the Commission found that certain rectifications may be needed in some of the Entries of the Central List for the Union Territory of Delhi.

The list of Entries in which clarifications are required, together with the observations of the Commission is annexed herewith. You are requested to instruct the concerned officers of the Department/ State Commission to look into the State records and answer the queries/express your views on each entry in the list attached and send the same to the Commission on or before 7.9.2020.

In this regard, the Commission desires to have a proper consultation with the officers of the concerned Departments of the State, State Backward Classes Commission and other stakeholders, if any. The schedule of the meeting would be communicated to you after receiving your response to the queries attached.

Warm regards,

(Justice G. Rohini)

Please obtain the views of our OBC Commission & put up immediately

Sh. Vijay Dev, IAS
Chief Secretary,
5-Level
Delhi Secretariat,
IP Estate,
New Delhi 110002

Diary No. 13643 DSCST
Date 7/9/2020

NCT DELHI: Issues to be discussed with the State

Entry 5: Badhai, Barhai, Khat, Tarkhan, Jangra-Brahmin, Vishwakarma, Ramgarhia, Ramgarhia-Sikh, Panchal, Dheeman

How to differentiate Barhai from Badhai in Hindi; both may be rendered as: बड़ई? Ramgarhia-Sikh is included in Ramgarhia. Is it necessary to specify the religion?

Entry 9: Barai, Bari, Tamboli

Bari is a community of leaf-plate makers and different than Barai, who are betel leaf growers. What is the opinion of the State?

Entry 12: Bharbhooja, Kanu

Are Kanu and Bharbhooja at the same socio-economic level? We propose to split this Entry as: (a) Bharbhooja, (b) Kanu. What is the opinion of the State?

Entry 13: Bhat

How to render in Hindi: भाट/भट्टा/भट्ट? भाट/भट्ट

Entry 15: Chak

How to render in Hindi: चक/अथवा चाक?

Entry 22: Galaria, Gadheri, Gaddi, Garri, Dhangar, Kurba

The Entry includes diverse communities. Gadheri is a caste of pack ass keepers. Gaddi is a Muslim caste related to Ghosi. Dhangar, Kurba are from distant States. We propose to split the Entry as: (a) Galaria, Garri; (b) Gadheri; (c) Gaddi; (d) Dhangar, Kurba. What is the opinion of the State?

Entry 23: Ghosiara, Ghosi

These are different communities. POI/225 says Ghosiara are post-Partition Kshatriya immigrants from Multan and Lahore. POI/228 says Ghosis are Muslim milkmen akin to Ahirs. We propose to split the Entry: (a) Ghosiara; (b) Ghosi. Please comment.

Entry 30: Khatgune

What is the traditional occupation of this community? POI/Delhi/367 mentions Khatbune, who weave cots and are from Labarja caste. Should the Entry be Khatbune (काटबुने)?

Entry 36: Luhar, Bhubhalia, Saifi

Bhubhalia are itinerant ironsmiths and not at the same level as Luhar and Saifi. We propose to split the Entry as: (a) Luhar, Saifi; (b) Bhubhalia. Please comment.

Entry 38: Mali, Saini, Southia, Sagarwanshi-Mali, Nayak

Nayak (POL/Delhi/526) seems a different community than Mali, Saini (POL/601). We propose to split the Entry as: (a) Mali, Saini; (b) Southia, Sagarwanshi-Mali; (c) Nayak. Please comment.

MANISH SISODIA
मनीष सिसोदिया



DEPUTY CHIEF MINISTER
GOVT. OF NCT OF DELHI
उप मुख्यमंत्री, दिल्ली सरकार
DELHI SECTT, I.P. ESTATE,
दिल्ली सचिवालय, आईपीएस्टेट,
NEW DELHI-110002
नई दिल्ली-110002
Email: msisodia.delhi@gov.in

D.O. No. : DYCM/2020/4070

Date : 18/11/20

Respected Sir,

I am enclosing herewith a copy of D.O. letter dated 17/11/2020 received from Chairman, Commission for Other Backward Classes along with D.O. letter dated 27/08/2019 from Justice G. Rohini and other enclosures vide which Justice G. Rohini Commission has sought comments/views on certain entries in the Central List of OBC pertaining to Delhi regarding splitting and differentiation of some of the communities mentioned in the list.

The OBC Commission has held detailed discussions and also consultation with some knowledgeable persons in this regard. However, in the absence of authentic data and inputs of registered organisations of these communities, the OBC Commission is unable to given its conclusive recommendations regarding issues raised by Justice G. Rohini Commission.

It is necessary to have wide ranging consultation with stakeholder communities before taking a final view in the matter. It is, therefore, requested that the matter may kindly be got examined either by any of the existing Committees of the Assembly or by constituting a sub-committee of MLAs which will give its recommendations to the Government in a time bound manner which will be forwarded to the Delhi Commission for Other Backward Classes..

With profound regards,

Yours sincerely,


(Manish Sisodia)

Shri Ram Niwas Goel,
Hon'ble Speaker,
Delhi Legislative Assembly,
Old Secretariat,
Delhi - 110054.



18/12/2021 दिनांक 28.

दिल्ली विधान सभा सचिवालय
राष्ट्रीय राजधानी क्षेत्र दिल्ली
पुराना सचिवालय, दिल्ली-110054

विषय: राष्ट्रीय राजधानी क्षेत्र से संबंधित अन्य पिछड़ा वर्ग की केंद्रीय सूची में कुछ प्रविष्टियों के संबंध में सार्वजनिक टिप्पणियों हेतु आमंत्रण

दिल्ली विधान सभा की अन्य पिछड़ा वर्ग कल्याण समिति राष्ट्रीय राजधानी क्षेत्र से संबंधित अन्य पिछड़ा वर्ग की केंद्रीय सूची के कुछ प्रविष्टियों में दोहराव, अस्पष्टता, असंगति तथा वर्तनी की गलतियों की जाँच कर रही है।

संबंधित समुदाय: बढई, बरही, खाती, तरखान, जांगड़ा-ब्राह्मण, विश्वकर्मा, रामगढ़िया, रामगढ़िया-सिख, पांचाल, धीमान; बरई, बारी, तम्बोली; भरभुजा, कानू; भट/भाट, चक/चाक; गडरिया, गधेरी, गद्दी, गरी, धनगर, कुर्बा; घसियारा, घोसी; खटगुणे/खटबुने; लुहार, भूभलिया, सैफी; माली, सैनी, सौथिआ, सागरवंशी-माली, और नायक

इस समुदायों के सदस्य और संबंधित हितधारक, <http://www.delhiassembly.nic.in/OBC/OBC-Entries.pdf> पर उपलब्ध प्रश्नावली के अनुसार, अपनी टिप्पणियाँ/विचार/सूचना दस्तावेजी प्रमाण के साथ, यदि कोई हों तो, ई-मेल आईडी **dvscommittee@gmail.com** पर अथवा डाक द्वारा, अन्य पिछड़ा वर्ग कल्याण समिति, विधान सभा सचिवालय, रा.रा.क्षे. दिल्ली, पुराना सचिवालय, दिल्ली-110054 को दिनांक 28.12.2020 तक भेज सकते हैं।

DIP/Shabdarth/0505/20-21 **उप सचिव (समिति)**

Hindustan Times

FIRST VOICE. LAST WORD.



Legislative Assembly Secretariat National Capital Territory of Delhi Old Secretariat, Delhi-110054 (Committee on Welfare of OBC)

Subject: Invitation for Public Comments on certain entries in the Central List of OBCs pertaining to NCT of Delhi.

The Committee on Welfare of OBC, Delhi Legislative Assembly is examining the issue of correction of any repetitions, ambiguities, inconsistencies, and errors of spelling or transcription of certain entries of the Central List of OBCs pertaining to NCT of Delhi.

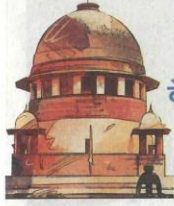
Communities concerned: Badhai, Barhai, Kahti, Tarkhan, Jangra-Brahmin, Vishwakarma, Ramgarhia, Ramgarhia-Sikh, Panchal, Dheeman; Barai, Bari, Tamboli; Bharbhooja, Kanu; Bhat; Chak; Galaria, Gadheri, Gaddi, Garri, Dhangar, Kurba; Ghasiara, Ghosi; Khatgune; Luhar, Bhubhalia, Saifi; Mali, Saini, Southia, Sagarwanshi-Mali, and Nayak.

The members of these communities and stakeholders concerned may send their comments/views/information along with documentary evidence, if any, as per questionnaire available at <http://www.delhiassembly.nic.in/OBC/OBC-Entries.pdf> on the email id: dvscommittee@gmail.com or by post to the Committee on Welfare of OBC, Legislative Assembly Secretariat, NCT of Delhi, Old Secretariat, Delhi-110054 by **28.12.2020**.

Sd/-

DIP/Shabdarth/0505/20-21

Deputy Secretary (Committee)



कोर्ट ने खेती
कानूनों पर
केंद्र से उठरने
को कहा
देखें अंदर

NBT



नवभारत टाइम्स

18/12/2021



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**दिल्ली विधान सभा सचिवालय
राष्ट्रीय राजधानी क्षेत्र दिल्ली
पुराना सचिवालय, दिल्ली-110054**

विषय: राष्ट्रीय राजधानी क्षेत्र से संबंधित अन्य पिछड़ा वर्ग की केन्द्रीय सूची में कुछ प्रविष्टियों के संबंध में सार्वजनिक टिप्पणियों हेतु आमंत्रण

दिल्ली विधान सभा की अन्य पिछड़ा वर्ग कल्याण समिति राष्ट्रीय राजधानी क्षेत्र से संबंधित अन्य पिछड़ा वर्ग की केन्द्रीय सूची के कुछ प्रविष्टियों में दोहराव, अस्पष्टता, असंगति तथा वर्तनी की गलतियों की जांच कर रही है।

संबंधित समुदाय: बड़ई, बरही, खाती, तरखान, जांगड़ा-ब्राह्मण, विश्वकर्मा, रामगढ़िया, रामगढ़िया-सिख, पांचाल, धीमान, बरई, बारी, तम्बोली; भरभुजा, कानू; भट/भाट; चक/चाक; गडरिया, गधेरी, गद्दी, गरीं, धनगर, कुर्बा; घसियारा, घोसी; खटगुणे/खटबुने; लुहार भूमलिया, सैफी; माली, सैनी, सौथिया, सागरवंशी-माली, और नायक

इन समुदायों के सदस्य और संबंधित हितधारक, <http://www.delhiassembly.nic.in/OBC/OBC-Entries.pdf> पर उपलब्ध प्रश्नावली के अनुसार, अपनी टिप्पणियां/विचार/सूचना दस्तावेजी प्रमाण के साथ, यदि कोई हों तो, ईमेल आईडी dvscommittee@gmail.com पर अथवा डाक द्वारा, अन्य पिछड़ा वर्ग कल्याण समिति, विधान सभा सचिवालय, रा.रा.क्षे. दिल्ली, पुराना सचिवालय, दिल्ली-110054 को दिनांक 28.12.2020 तक भेज सकते हैं।

हस्ता./-

उप सचिव (समिति)

DIP/Shabdarth/0505/20-21

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दिल्ली विधानसभा सचिवालय
राष्ट्रीय राजधानी क्षेत्र दिल्ली
पुराना सचिवालय, दिल्ली-110054

विषय : राष्ट्रीय राजधानी क्षेत्र से संबंधित अन्य पिछड़ा वर्ग की केन्द्रीय सूची में कुछ प्रविष्टियों के संबंध में सार्वजनिक टिप्पणियों हेतु आमंत्रण

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संबंधित समुदाय : बड़ई, बरही, खाती, तरखान, जांगड़-ब्राह्मण, विश्वकर्मा, रामगढ़िया, रामगढ़िया-सिख, पांचाल, धीमान, बरई, बारी, तम्बोली, भरभुजा, कानू, भट/भाट, चक/चाक, गडरिया, गधेरी, गद्दी, गरी, धनगर, कुर्बा, घसियारा, घोसी, खटगुणे/खटबुने, लुहार, भूभलिया, सैफी, माली, सैनी, सौथिया, सागरवंशी, -माली और नायक।

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DIP/Shabdarth/0505/20-21

हस्ता./- उपसचिव (समिति)

18/12/2021 T. Hindu 328



**Legislative Assembly Secretariat
National Capital Territory of Delhi
Old Secretariat, Delhi-110054.
(Committee on Welfare of OBC)**

Subject: Invitation for Public Comments on certain entries in the Central List of OBCs pertaining to NCT of Delhi

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DIP/Shabdarth/0505/20-21

Deputy Secretary (Committee)