



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

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