

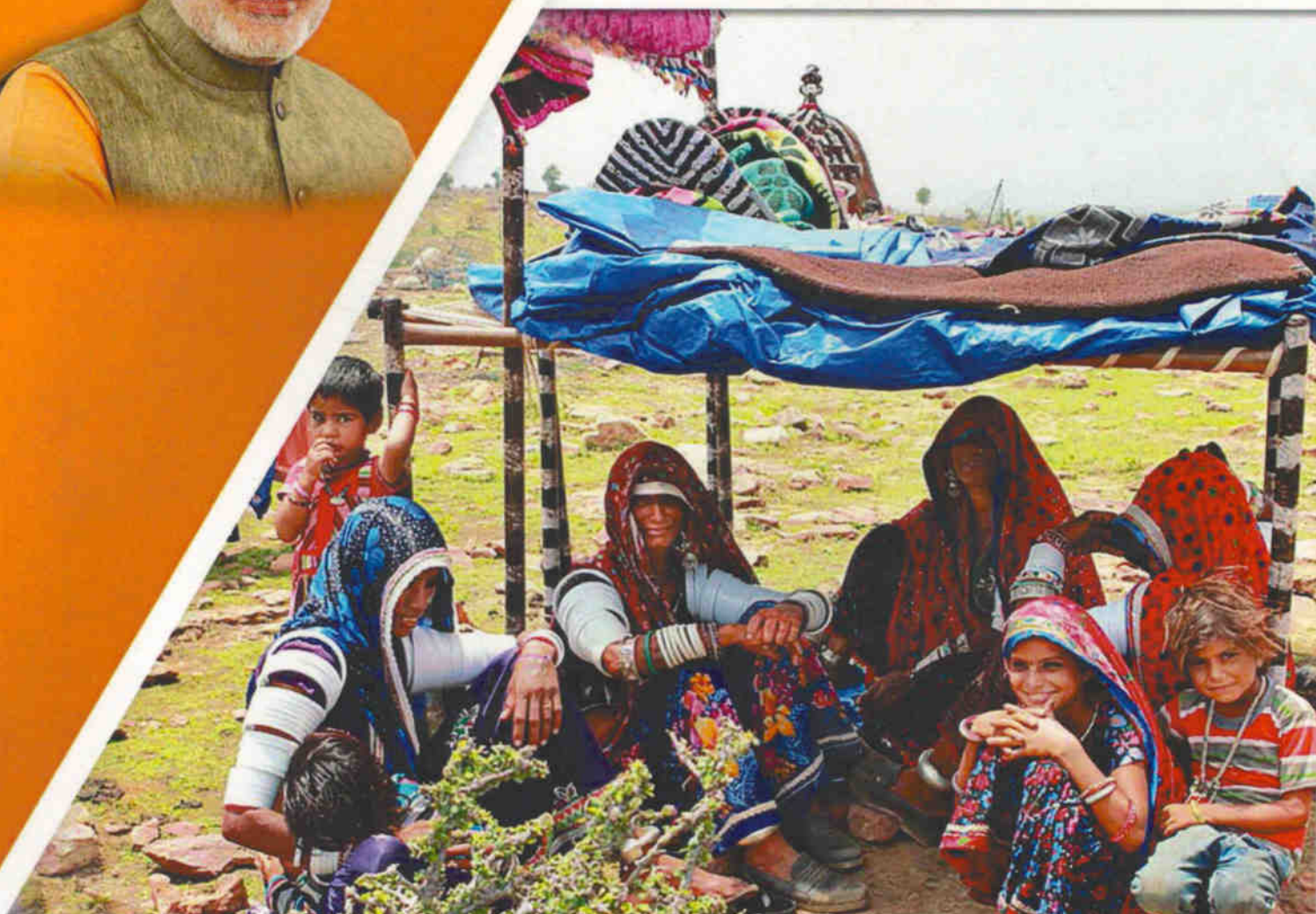


REPORT

DECEMBER 2017



सत्यमेव जयते



**National
Commission for
Denotified Nomadic
and Semi- Nomadic
Tribes**



सत्यमेव जयते

Government of India

**NATIONAL COMMISSION
FOR DENOTIFIED
NOMADIC AND
SEMI- NOMADIC TRIBES**

**Ministry of Social Justice & Empowerment
Government of India**

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FOREWORD

At the outset, I wish to thank our Prime Minister Shri Narendrabhai Modiji for his decision to appoint a National Commission for De-notified, Nomadic and Semi-Nomadic Tribes in January, 2015 for the DNT/NT/SNTs who are considered to be the most backward communities in India. I am also thankful to the Shri Thawar Chand Gehlot, Minister of Social Justice and Empowerment, Government of India. The time frame given to this commission was of three years and I am glad that I am able to submit the report within the deadline.

The misery of these communities began with the enactment of the Criminal Tribes Act, 1871. Colonial government's policies affected their lives and livelihood adversely. Even after Independence, they have not benefitted much from the planned development of over seven decades. We were pained to see the miserable condition in which the members of these communities are living. I, along with my colleagues in the Commission, visited all 36 States and Union Territories, undertook more than 300 field visits, interacted with thousands of members and representatives of these communities. Meaningful interactions were done with the Anthropologists, Social Scientists and other stakeholders. Based on the above, the Commission has submitted several practical recommendations, which I am sure will help the Government in designing appropriate development strategies for these communities.

The Commission has faced a lot of difficulties, including the denial of the required funds, for carrying out the socio-economic survey of these communities. As a result, we could not conduct the nationwide survey which would have been very helpful in designing appropriate policies and programmes for the DNT/NT/SNT. I, therefore, recommend that a detailed survey of these communities should be conducted at the earliest to assess their socio-economic status and understand their problems.

In order to complete this mammoth task, I got excellent support from my colleagues Shri Shravan Singh Rathod, Member, and Shri B. K. Prasad, IAS, the Member Secretary of the Commission. I extend my heartfelt thanks to them. I also thank Shri H K Das, IAS, former Member Secretary and Shri B K Lodhi, former Deputy Secretary for their valuable contributions. I would also like to thank the Members of the Expert Committee for their guidance. I must appreciate the significant contributions made by Shri Ashok Vardhan Shetty, IAS, Prof. R. Siva

Prasad, Prof. Chandrakant Puri, Prof. Vinay Kumar Srivastava and Prof. S. Narayan. The entire Research Team, especially Shri Pallav Kumar, Ms Shiney Vashisht, Ms Seema Grewal, Shri Siddharth Majumdar and the administrative wing of the Commission, also deserve appreciation, without their support this would not have been possible.

At the end, I would like to say that the people of the NT/DNT/SNT from across the country have faith that the Hon'ble Prime Minister Shri Narendrabhai Modiji would change their plight by accepting their long pending demands, many of which have been incorporated in the recommendations. I hope the Government of India will accept our recommendations and will ensure justice to these communities.



Bhiku Ramji Idate

Chairman



Message from Member Secretary

It gives me immense pleasure to present the final Report of the National Commission for De-notified, Nomadic and Semi-Nomadic Tribes (NCDNT).

The history of Denotified, Nomadic and Semi-Nomadic communities of India is one that of persecution, subjugation and neglect. Little did the colonial state realize the plight of these people after they were branded as criminals under various versions of Criminal Tribes Act and forcibly alienated from their traditional occupations and habitations through other subsequent legislations. Many of the communities did not know what they were doing, in their humble way, to eke out their livelihood was an act of crime, for instance, the collection of nuts and berries from the forests. Being totally unskilled from the perspective of the jobs that the towns and cities demanded, the evacuees fell into quandary, not knowing how they would survive, how would they feed their children, and how would they have a roof on their heads. The tertiary sector of economy, as it has expanded presently, where they could have sought little employment, was almost non-existent at that time, as the urban sector had not increased to the level it has done now with newer opportunities being added with the passage of time.

The antipathy towards these communities can be broadly classified into two phases – Pre independence and Post-Independence. The pre-independence phase was marked by state sanctioned harassment in the form of the draconian Criminal Tribes Act and various other legislations meant to legally, socially and economically disenfranchise these communities. Such a witch hunt was a result of the vital but lesser known contribution of these communities in our struggle against the colonial powers.

The post-independence phase began with symbolic reparations on the part of the newly established state but stopped short of impactful and meaningful legislative and policy measures. While the nation has undoubtedly progressed over the last seven decades, a large section of these communities have missed the bandwagon of development. Consequently today they have come to represent the poorest of the poor, often invisible from government records and unable to derive any benefit from the state.

Hence, constitution of this Commission was a landmark step by the

Government to undo previous wrongs and firmly place these communities in the trajectory of economic growth and social empowerment. The constitution of this Commission was greeted with exceptional enthusiasm and support from ordinary citizens of these communities conspicuously discernable during the field visits. Extensive consultation with the relevant stake holders, review of previous work done and reaching out to the community members have been the three main pillars that has guided the functioning of this Commission.

The report is written with a humanistic perspective in mind. This is its philosophy. It is not only that the people be given material benefits and fine-tuned programmes to take care of their specific problems, but also devotedly, we should initiate a change in our collective social thinking. For this, as the recommendations perused in this report show, we urge upon the state to herald the changes for the amelioration of these communities at the earliest. The war on poverty can never be won if the interests of the Denotified, Nomadic and Semi Nomadic Tribes are not taken into consideration. These people have lots of expectations from the Indian state, and I am confident that the present Government has highest commitment and resolve to fulfill their expectations.

B K Prasad

B K Prasad

Member Secretary



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LIST OF ABBREVIATIONS

AHM	Agariya Heetrakshak Manch
BPL	Below Poverty Line
CTA	Criminal Tribes Act
DNC	De-notified Community
EBC	Extremely Backward Caste
ICSSR	Indian Council of Social Science Research
IIPA	Indian Institute of Public Administration
ITI	Industrial training Institute
MBC	Most Backward Castes
NAG	National Alliance Group
NCDNT	National Commission for De-notified, Nomadic and Semi-Nomadic Tribes
NT	Nomadic Tribe
OBC	Other Backward Caste
PVTG	Particularly Vulnerable Tribal Group
RTE	Right to Education
SBC	Special Backward Caste
SC	Schedule Caste
SNT	Semi-Nomadic Tribe
ST	Schedule Tribe
TAG	Technical Advisory Group
VJNT	Vimukt Jati Nomadic Tribe

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PART ONE

CHAPTER 1

INTRODUCTION

India is profoundly committed to the twin idea of development and welfare. It wholeheartedly subscribes to the thesis of inclusivity, which implies that the gains of its all-round progress should not only be distributed equitably, but also reach the people, most marginalized and dispossessed in social and economic terms, so that they could be brought at par with the 'mainstream society' and guaranteed a life of comfortable living, dignity, and security.

With this as its principal objective, the Indian State since its independence has entrusted its relevant institutions to identify the communities that have continued to remain excluded from the growth story of the nation, in spite of the best intentions of the nation and its leaders. It is with this intention that the Government of India constituted a National Commission for De-notified, Nomadic and Semi-Nomadic Tribes in January 2015 entrusting it with the task of identifying and enlisting these communities State-wise, assessing the status of their development and recommending appropriate strategies for their economic upliftment.

The De-notified, Nomadic and Semi-Nomadic Tribes are the most neglected, marginalised and economically and socially deprived communities. These communities differ greatly on the scale of deprivation. Most of them have been living a life of destitution for generations; and still continue to do so with an uncertain and gloomy future. From an unsmiling childhood, they step into tearful old age. Their adult life is too short to make any perceptible difference to their future savings and livelihood. Poor health adversely affects their longevity. Haunted by all – from common masses to law-enforcers – they lead a precarious existence, bereft of the rights that are bestowed upon the legitimate citizens of the nation. In a nutshell, they are citizens who are yet to be conferred with the rights of citizenship.

Low on the Human Development Index, these communities were certainly not caught in the same predicament as they are now. The Colonial government struck a big jolt on them by promulgating the notorious Criminal Tribes Act, 1871, to list them as 'Criminal Tribes' so that they could be handled in a draconian way to prevent their future engagement with criminal activities. For the acts of few, the entire community was branded as 'criminal'. This was the beginning of the process of stigmatisation, labeling people with dishonored titles that has continued till date. Even after the Act has been repealed, in the cognition and the mindset of the wider world, including the law-enforcing agencies, the erstwhile 'criminal tribes', who have been 'de-notified', persist to be harboring criminal tendencies. Even now, whilst investigating criminal cases in villages, the police round up all the members of the 'de-notified community', including women and children, for the needle of suspicion is invariably point-

ed towards them. Stigma lasts longer, more than the lifespan of an individual. That is why, it is extremely important that changes are brought about in the collective thinking about these communities.

No community is criminal. If it comes to a juncture where a number of its men start indulging in crime to search for livelihood, there must be a set of reasons. An intensive study of the lives of these communities, both through field studies and secondary data, amply tells us that the invasive economic policies of the colonial rulers were singularly responsible for destroying the lifeline of people, thus depressing them to a state of abject poverty where they were constrained to adopt crime as a mode of survival. From their point of view, had they not done so, they would have died of hunger and starvation. Crime for them was an adaptive strategy. However, its genesis lay in the diabolical colonial rule.

Some 'de-notified tribes' followed a nomadic way of life; and there were nomadic tribes which were not included in the list of 'criminal tribes'. The non-criminal nomadic tribes had their own share of problems. Many policies of the British government were detrimental to their lives and livelihoods. Also, they lost much of their traditional occupations with the advent of a new economic order. While, on one hand, their entry and free passage in the forests was prohibited, they also had conflicts with agriculturists on the other. The synergy that prevailed between the peregrinating animal keepers and the agriculturalists broke down when multi-cropping patterns developed. Industrialisation and technological progress rendered many occupations of the nomads and the products they manufactured unproductive, in the process depressing them in the ranks of poverty.

The structure of dominance, beginning with the colonial state, has oppressed the de-notified, nomadic, and semi-nomadic communities to such an extent that they have become subdued. In such a situation, the state has to go to these people, since the latter, because of their unawareness of the bureaucratic procedures and etiquette, may not approach the government for help and support. In a highly hierarchical society that India is, these people at the lower rungs of the ladder suffer from tremendous psychological inferiority. They are hesitant to seek their rights, for they fear they may be humiliatingly driven away in case they asserted their presence and tried to insist on getting the benefits.

Against this backdrop, assigned with the responsibility of identifying and enlisting these communities and suggesting appropriate strategy for their advancement, the Commission began working resolutely towards its goal by charting out a well devised strategy which included a detailed questionnaire based nationwide household survey as well as focused group discussions with stratified groups of all Denotified, Nomadic and Semi-nomadic communities. However, due to denial of funding by the Ministry for the field survey, the Commission suffered a major setback in achieving its desired objectives; the survey and the field validation work had to be stopped, which eventually affected the fulfillment of some of the mandates given to this Commission by the Government. Despite these constraints, the Commission has worked tirelessly to fulfill the tasks given to it and visited all 36 States

and Union Territories, held 37 Full Commission meetings, undertook over 200 field visits, interacted with over 3000 members of the community, received and analysed over 3700+ memoranda and petitions, interacted with over hundred Anthropologists, Social Scientists, domain experts, NGO's and went through extensive academic literature on this subject.

This report aims to understand the background of these communities, examines various British policies which adversely impacted them and how the stigma of criminality was bestowed upon them, endeavors to identify and suggest a State-wise list of De-notified, Nomadic and Semi-nomadic tribes and finally suggests suitable recommendations to address problems faced by these communities.

Constitution of the Commission and Organizational Set-Up

The Government of India constituted the first commission initially in October 2003 for Denotified, Nomadic and Semi Nomadic tribes. Since this commission could not function properly due to some constraints, in March 2005, the Renke Commission was constituted to complete its mandate. In July, 2008 this Commission submitted its report and made certain recommendations and based on these recommendations in 2011 a working group constituted by the National Advisory Council proposed a detailed set of recommendations for these communities. After considering the given recommendations by both NAC and Renke Commission, the Government took a decision in February, 2014 to constitute a National Commission for Denotified, Nomadic and Semi-Nomadic for a period of three years.

The Commission was constituted when the Chairman Shri. Bhiku Ram Ji Idate and Member Shri Shравan Singh Rathod joined on 9th January, 2015. Staff positions were sanctioned on 30th March, 2015 and the budget was approved only on 8th July, 2015. However, the Commission started functioning properly from September 2015 after Shri H.K Das joined as Member Secretary along with other staff. Shri H.K Das left the Commission in June 2016, after which Shri B.K Prasad took charge as Member Secretary in August 2016. In April 2017, a research wing consisting of four research associates and four research consultants was instituted.

The Commission has two wings, namely, the research wing and the administrative wing. The tenure of the Commission was marred by serious problems like non-allocation of budget for field surveys, lack of a full-fledged research wing and vacant senior staff positions like the Deputy Secretary who was also the Head of the Research wing for more than one year. The organizational chart of the Commission is shown at the end of this report.

Terms of Reference

As per the Gazette Notification Dated 12 February, 2014 (printed on 19th February, 2014) the commission has been assigned the terms of reference given overleaf:

- To prepare state wise list of castes belonging to Denotified and Nomadic Tribes.
- To identify the castes belonging to Denotified and Nomadic tribes in the lists of Scheduled Castes, Scheduled Tribes and Central list/ State Lists of Other Backward Classes.
- To identify the castes belonging to Denotified and Nomadic Tribes which have not been included in the lists of Scheduled Castes, Scheduled Tribes and Central of Other Backward Classes and to pursue their case for inclusion in these lists depending on the modalities laid down for the purpose.
- To identify the places where DNTs are densely populated.
- To evaluate the progress of the development of Denotified and Nomadic Tribes under Union and the States.
- To suggest appropriate measures in respect of Denotified and Nomadic Tribes to be undertaken by the Central Government or the State Government.
- Any other related work as may be assigned by the Ministry of Social Justice and Empowerment.

The Commission was given a period of three years to submit its report. As per the approved procedure and methodology to be adopted by the Commission, it had to accomplish its task by following the procedure as briefed below.

1. Seeking information from Central Government Ministry/Department/Institution and States/Union Territories (Henceforth, UT)
2. By conducting visits to state/UTs and meeting senior officers/ social activists to elicit their views on the issues relating to DNTs, to know/ study the welfare schemes of Central/ State Government being implemented in the States/UTs .
3. Visiting the Districts and other places inhabited by DNTs.
4. Conducting Surveys and Studies on issues relating to DNTs.
5. Receiving and examining representations from social organizations/NGO's on the issues relating to DNTs.
6. By studying the existing reports/books/literature on the issues relating to DNTs.

CHAPTER – 2

HISTORICAL AND SOCIO-CULTURAL BACKGROUND

India has always strived to be unified despite its diversity. The fullest and most complete expression of this is enshrined in the Constitution of India, where every individual is given inalienable Rights and Freedoms, irrespective of caste, class, gender, language or religion. However, due to specific historic reasons, there are sections of Indian citizenry who are deprived of the basic rights that the majority of Indians enjoy. Amongst these sections, the most deprived are the De-notified, Nomadic and Semi-Nomadic communities.

The term 'De-notified Tribes' stands for all those communities which were once notified under the Criminal Tribes Acts, enforced by the British Raj between 1871 and 1947. These Acts were repealed by the Independent Indian Government in 1952, and these communities were "De-Notified". A few of these communities which were listed as de-notified were also nomadic. Sadly, we have no data on the number of these communities.¹

Though the notified communities were often described as "Criminal Tribes", they were often treated as castes in traditional rural society. There were restrictions placed on marriage, access to village facilities and dining. While there are significant overlaps with the Scheduled Castes or Scheduled Tribes, these communities are often treated differently by police and other authorities when it comes to crime. Despite 65 years elapsing since the repeal of the colonial era Criminal Tribes Act, the authorities still view many of these communities with suspicion.

Once classified as "Criminals," these communities faced constant surveillance, had their movements regulated and their traditional forms of livelihood destroyed with the advent of the colonial economy. Driven to despair, many of these communities took to the world of crime or confronted the government. All these communities, as far as the British were concerned, were termed as Criminals. However, it is important to note that some of these communities undertook criminal activities at the behest of others. These were the people traditionally in the margins of the settled societies. Some among them were engaged in acts of criminality, attacking farms and households and then disappearing into the forests.

Apart from the DNTs, there are several nomadic and semi-nomadic communities who were also affected by the colonial policies. The following section attempts to look into the historical and socio-cultural factors concerning these communities.

¹The latest attempt to enumerate these communities was done by the Renke Commission, which used the data of the 1931 census. The commission placed their numbers at anywhere between 10 and 12 crores.

From Hunter gatherers to Pastorals/Peripatetic

Before settling down human beings used to move from one place to another and their primary form of occupation was hunting and gathering. Anthropologists call these communities 'subsistence-based', where production was utilized for consumption.

As societies evolved, while some communities became sedentary, many other chose the nomadic way of life, including peripatetic. Those nomads who depended on livestock became pastoral nomads and the others who have used their skills like entertaining, smithery, etc became the non-pastoral (peripatetic) nomads.

Terms such as nomads and semi-nomads are applied to 'social groups who undertook a fairly frequent, usually seasonal physical movement as part of their livelihood strategy in the recent past'. The term semi-nomad is mostly used to describe those sections of nomads whose duration, distance and frequency of movement is comparatively less than others. The distinction between nomads and semi-nomads do not involve distinguishable ethnic categories or social groups, it rather describes the degree of mobility practiced by them. Hence, the term Nomad should also allude to the semi-nomads belonging to their social or ethnic stock.²

During the colonial period many of these communities were sedentarised as a result of various enactments of policies of the British. The introduction of railways by the British throughout colonial India and the expanding road network made nomadic communities trade dependent on pack bullocks or donkeys largely, if not wholly, redundant.

Historically, Nomadic Tribes and De-notified Tribes never had access to private land or home ownership. These tribes used forests and grazing lands for their livelihood and residential use. These communities had "strong ecological connections. Many of them are dependent upon various types of natural resources and carve out intricate ecological niches for their survival. The changes in ecology and environment seriously affect their livelihood options."³

Nomadic Pastoralism is facing severe crises in India. What threatens this way of life are the development strategies of the modern-state. Throughout much of its long history, pastoralists have been marginalized. Many of these communities were nomadic at the dawn of independence but now they have settled down in rural and urban areas, this does not mean that these communities have lost

²AparnaRao et al, 2003, *Nomadism in South Asia*, Oxford University Press, New Delhi, P. 3 (Retrieved from Panda, S., Dr. (2008). Redressing the Stigma of 'Nomadism' and 'Criminality': Underpinnings of its Omission and Incorporation in Indian Reservation Policy. Retrieved from <http://www.indianfolklore.org/journals/index.php/Mukt/article/viewFile/131/140>

³Renke Commission Report, Annexure 5, Rapid Community Based Survey of Denotified, Nomadic and Semi-Nomadic Tribes in India, p. 26. (<http://www.hic-sarp.org/documents/NomadicReport.pdf>, a report by Habitat International Coalition's housing and Land Rights Network)

their nomadic characteristics. This was due to the fact that many of the grazing hands were brought under the plough, thereby depriving the pastoral communities their resources. In case of peripatetic, many of them lost their livelihoods and patronage. The identity of semi-nomadic communities has deteriorated from being pastoralists and peripatetic to underdeveloped and backward.

Since the beginning of 20th Century the modern state has proved detrimental to the nomadic way of life. The modern state has always been trying to regulate the lives of its citizens. The nomadic livelihood is threatened due to a variety of problems, including expanding economy and urbanization, leading to a loss of grazing areas and laws which prohibit them from entering forest areas traditionally belonged to them.

Unfortunately the marginalization of these communities continued even after Independence in 1947. Land reforms of 1950 were focused on growing more food and to generate revenue, so public lands were used for cultivation of crops. These policies led to neglect of pastoralism. Common resources were grabbed by influential villagers and areas that were previously used as grazing sites were developed as agricultural fields. For example, Rajasthan Canal has brought vast tracts of land under cultivation pushing the nomads out. Due to policies like these, forest and permanent pastures became private. These policies have led to permanent pastures being heavily reduced and now the percentage of what they were at independence has considerably fallen.

Pastoral nomads chose those fields for grazing their animals which were close to water sources but due to these policies the grazing lands were taken over by peasants which have led to worsening of condition of the nomads. Before the existence of these policies agricultural fields were accommodative of migrating flock of animals which used to eat away what was left and deposited manure therein. Such was the relationship that peasants use to pay these tribes so that they could receive manure.

But with policies pushing forward for more cultivation of crops due to the growing demand, the relationship between peasants and pastoralists has gone sour. There are physical conflicts every year between the migratory herds of animals and peasants. Communities like Raika in Rajasthan have asked the State Government to arm them in order to protect themselves from the peasants. The nomadic pastoralist because of these policies and hostilities from peasants find their occupation a difficult proposition. The exact number of the nomadic tribes in India is still unknown as there has been no formal census conducted which could help in tracking them. Thus the exercise of providing them with basic human rights has become a herculean task.⁴

⁴Jena, N. R., Dr. (n.d.). STATE, PASTORAL NOMADS AND THE COMMONS: A STUDY OF THE MUSLIM GUJJAR TRIBE IN NORTH INDIA. Retrieved from

<https://dlc.dlib.indiana.edu/dlc/bitstream/handle/10535/5513/State%2C%20Pastoral%20Nomads%20and%20the%20Commons%20A%20Study%20of%20the%20Muslim%20Gujjar%20Tribe%20in%20North%20India.pdf?sequence=1&isAllowed=y>

This new global economic order barely allows these traditional communities to lead their own little autonomous life. Hence, many of the traditional forms of nomadism are becoming fragile. For example, folk artists of past have turned destitute today, artisans who supplied the agricultural implements or weapons of warfare are reduced to beggars, pastoralists who once owned large herds are reduced to marginal farmers, and so on.⁵

Romas and Indian Nomads

There are divided opinions about the time of the migrations of the Roma from India though the fact that the Roma originated from the Indian soil has been established beyond any doubt by both linguists and anthropologists as well as by various genetic studies.

If we venture into comparing the patterns of living of the Roma and that of the nomads in India, it is safer to select communities with similar professions in the regions from where the Roma are supposed to have branched out. Our assumptions here are not that the groups of nomads taken for comparison are genetically or linguistically directly linked to the Roma, but that the similarities in patterns of living cannot be accidental. Also, the nomadic communities in India, like the Lohar, Dom, Nut and other nomadic groups have faced very similar situations as the conditions, which the Roma or Sinthies themselves faced more than a thousand years ago when they left the shores of India. This was especially true during the conflicts between the Mughals and the Rajput chieftains of Rajasthan and, later, after the 1857 revolt against the East India Company that prompted the British Indian government to declare almost all the nomadic groups as 'Criminal Tribes', thus breaking the harmony between the local communities and the nomads.

The gypsies of Europe correspond in their habits with the curious tribes called Nuts or Nats, who live from their outstanding dexterity and acrobatic talents, fortune-telling, and the like; and are numerous in Bengal, Behar, Bundelkund, Malwah, and Guzerat. They are commonly known by three names – 1, Nat (Sanskrit nata, a dancer, actor, tumbler, a public performer), a rogue, one who leads a wandering life; 2, Beria, a dancer or tumbler, Berin, a female dancer or songstress; 3, Bazigar, a player or juggler. ... The Nuts have two languages; one for the use of the craftsmen of the sect; and other, general among men, women, and children; both are based upon Hindustani'.⁶

The European experience with the Romani influenced the colonial governments attitudes and policies in India. The movement of the Romani people, and their refusal to being brought into the settled economic process was a cause for anxiety for the newly formed nation states in Europe. With the advent of Enlightenment and modernity in Europe, all forms of knowledge, geography and polity

⁵Panda, S., Dr. (2008). Redressing the Stigma of 'Nomadism' and 'Criminality' : Underpinnings of its Omission and Incorporation in Indian Reservation Policy . Retrieved from <http://www.indianfolklore.org/journals/index.php/Mukt/article/viewFile/131/140>

⁶p. 94, On the Origin of the Gypsies. The Anthropological Review, Vol. 4. (12), pp. 89-96.

were being formalised. The Romani people, by virtue of their movement were treated with suspicion. This is because the need to control and regulate all aspects of the society and economy was ever on the mind of these Governments. The Romani people faced and continue to face discrimination and oppression by the governments in Europe. It was the fear of these itinerant communities that informed the need to control the nomadic peoples of India.⁷

British Habitual Criminal Act 1869 - A preamble to Criminal Tribes in India?

The Criminal Tribes was not wholly a product of the colonial environment.⁸ as the debates around the Criminal Tribes Act of 1871 were still raging in India, the British Government passed the Habitual Criminals Act of 1869. This new legislation gave the authorities exceptional power to regulate those activities of deemed "habitual offenders." Having already formalised the category of habitual offenders in England, the Colonial Administration's understanding of the caste system in India led to the creation of hereditary criminals. The caste system was seen as an entity with measurable traits like endogamy, ritual practices or fixed occupation, according to the British colonizers, therefore habitual criminals would beget habitual criminals. This led to the Criminal Tribes Act, 1871 which made it compulsory for tribes suspected of criminal activities to be registered, which further led to surveillance on them and curtailed their movements.⁹

Criminal Tribes - A Colonial Construct?

Thus, the category of the Criminal Tribe was born out of the Colonial British Government's misguided attempt to control Crime in India- by enactment of the Criminal Tribes Act in 1871. Through this as well as subsequent versions of the Act, the British branded nearly 150 communities as being criminal by birth. These communities were placed in settlements and were policed regularly. They were placed under constant surveillance and their movement regulated. This led to harassment, loss of livelihood and the denial of even the basic rights enshrined by law.

While initially the Criminal Tribes Act of 1871 was primarily operational in the Punjab and North West Provinces, the subsequent Criminal Tribes Act of 1911 extended to the entire country and gave sweeping powers to the Provincial Administration to declare tribes or sections of the people as criminal. This was often used as a means for the Colonial Government to control the itinerant populations of India.

The creation of this category of Criminals was a product of Colonial Modernity and the strengthening of the various apparatuses of the nation state. By 1860, with the emergence of the new working-class in the post-Industrial Revolution Britain, the state was at odds in trying to control its citizens.

⁷Prof. R Sivaprasad Expert Committee Member NCDNT

⁸Metcalf, pp123

⁹Ibid

It was out of this necessity that the British Government began to differentiate between the industrious working class and the criminal working class. This gave birth to the Habitual Criminals Act of 1869, which identified a section of the population as criminal classes.

In the Indian sub-continent, for centuries communities were pushed into the forest by the large empires like the Mughals. These communities saw their livelihood destroyed, either directly by imperial forces or saw it destroyed during the course of the incessant wars and campaigns that were a constant feature of the medieval political landscape. These communities often took refuge in dense forests, which the Imperial armies could scarcely penetrate. In this context it would be difficult to ascertain if the attacks on the rulers and the settled economy were an act of rebellion or that of law and order. In the words of Eric Hobsbawm, "...are peasant outlaws whom the lord and state regard as criminals, but who remain within peasant society, and are considered by their people as champions, avengers, fighters for justice, perhaps even leaders for liberation, and in any case as men to be admired, helped and supported."¹⁰ For the British, it was an act of convenience to classify these people as criminals.

Rebellion against British Hegemony

As the British rule by the mid-century became more secure, the colonial search for 'knowledge' began.¹¹ Driven by their twin experiences of the Thugi movement and the Freedom Movement of 1857, the British Government was anxious to rule India without disrupting its social institutions. The British Raj became obsessed with the ordering of Indian institutions and began its vast studies, resulting in ethnographic surveys and caste censuses. When seen through this prism, we can observe how the Colonial state created the category of the Criminal Tribes and Castes. Thugi was seen as a uniquely Indian phenomenon.¹² It was observed that in the erstwhile North West Provinces, the Punjab or Awadh, all the support for the Criminal Tribes Act came with reference to thugs and the Colonial government's efforts to control and pacify them. And, "in almost all the reports on the criminality of the tribes and castes, the pedigree of knowledge of these groups is traced back to the thugs."¹³ Once this link between the tribes and thugs was drawn, then it became a question of how to control these Criminal tribes and castes.

There is much evidence to show that many of these communities who participated in the Rebellion against the British in 1857. They were used by the local princes and large landholders against the British Forces. There were those like the Gurjar Kotwal of Meerut, Dhan Singh Gurjar, who led local villagers and protestors to the jail and opened the prison gates freeing nearly 839 prisoners¹⁴ (many of whom were imprisoned for opposing the British Government). The Gurjars were later notified as

¹⁰Eric Hobsbawm, *Bandits*, London, 1981, Chapter 2

¹¹Metcalf

¹²Sanjay Nigam, *disciplining and policing criminal from birth*

¹³Ibid pg 134

¹⁴Farmers, cops and sadhus who aided sepoys in 1857" UdayRana, TOI, 9th May, 2015

<https://timesofindia.indiatimes.com/city/meerut/Farmers-cops-and-sadhus-who-aided-sepoys-in-1857/articleshow/47225728.cms>

one of the Criminal Tribes.

The Rebellion, or indeed the Freedom Movement of 1857 called the First war of Independence by Karl Marx, shook the Colonial Government to its core. They now realised that they would have to distinguish between the loyal and the rebellious in India. Large number of communities who sided with the rebels were declared as Criminal Tribes.

Once this category was created by the British, they placed many who would oppose the colonial rule as being "Criminal Tribe". And with the British taking over the Forests of India, the livelihood of nomadic communities was threatened. For centuries, the forest communities provided valuable services to local Princes and village communities.

Sensing the valuable resources that can be extracted from the Indian forests, the colonial officials passed the Forest Act of 1865, which represented the first attempt by the British Colonial State to regulate and exert its monopoly over the Indian forests and its produce. This legislation was further amended and expanded in the Indian Forest Act of 1878. This was done ostensibly because, according to Hugh Cleghorn, the first Inspector General of Forests in India, *"the Government in India began to be seriously embarrassed by the scarcity of timber; its attention was directed to the management of the indigenous forests"*.¹⁵

One of the reasons for the large demand of timber was the construction of railways, which required significant resources. Thus, under the Forest Act of 1878, the Revenue Department and the Forest Department got control of the entire forest and grazing land. This Act prevented indigenous communities from collecting forest produce to make their products like mats, ropes and baskets. The common grazing land was cordoned off from them, so they could no longer effectively maintain their livestock thus affecting their livelihood adversely. Further the Salt Policy in the 1880s, affected many of the nomadic communities badly. With the advent of the railways and the English Trading companies, the trade of communities like the Koravars, Yerukulas, Korachas, Brinjaries and Lombadis were severely impacted.¹⁶ These communities were instrumental in trading products like salt in the interiors of the Madras Province. They were vital Cost of Goods Sold (COGS) in the economic activity of the entire region. When the Colonial Government decided that in 1805 all the traditional manufacturers would sell salt only to the Government and they would then supply it to the trading communities at a hefty premium, thus effectively wiping out the income of the petty salt traders like Koravars and others.

¹⁵Jan Oosthoek, "The Colonial Origins of Scientific Forestry in Britain" Quoted in Environmental History Resource, Indian University https://dlc.dlib.indiana.edu/dlc/bitstream/handle/10535/6310/colonial_forestry.html?sequence=1

¹⁶MeenaRadhakrishnan, Dishonoured by History

Role of De-notified Tribes in Freedom Struggle

As the British tried their best to control the indigenous and nomadic communities of India, they face resistance and rebellion. These communities, seeing their livelihood being snatched away from them were not willing to simply lay down before the new colonial masters.

Umaji Naik is considered as one of the first freedom fighters against the British. He belonged to the Ramoshi community which migrated from Telengana to Maharashtra. The Marathas entrusted night patrolling responsibility to this community until their defeat at the hands of the British in 1818. From 1825 till 1830 the Ramoshi community fought against the British colonizers under the leadership of Umaji Naik. Umaji Naik was executed by the British but the history books do not mention about his sacrifice.¹⁷

The Kuki Uprising of 1917-1919 was another example of the indigenous people of India taking up arms against the Colonial state. The British penetrated deep into the North Eastern regions of India and tried to recruit the indigenous tribes for labour corps, which the local people rebelled to defend their integrity and freedom. The Kuki found mention as a Criminal Tribe.

The British suspected that the nature of these tribe's livelihood made them act as messengers between different communities. The British administration went onto make a list of Criminal tribes which consisted for forest-dwellers, nomads and shifting cultivators. This list was made to ensure that these communities would be isolated from the rest of the country.

Salvation Army and the Imperial Order

Once the Criminal Tribes Act was passed and the category of the Criminal clearly established, missionary groups like the Salvation Army became an important feature of the moral control that the Colonial state tried to exert¹⁸. The Salvation Army worked with the Colonial Administration in regulating the settlements of the itinerant communities.

While on the one hand, they would advocate that these "Criminals" be given a chance at rehabilitation, they were also benefitting from the economic gains of a captive labour force.

Culture and Tradition of De-notified, Nomadic and Semi-Nomadic Tribes

The politics of marginalisation has fallen directly on the shoulders of the members of these communities. As we have clearly seen it was Colonial legislation that led to a large number of communities to

¹⁷Hebbar, P. (2013, April 7). The Forgotten Freedom Fighter - Indian Express. Retrieved October 18, 2017, from <http://archive.indianexpress.com/news/the-forgotten-freedom-fighter/1098685/2>

¹⁸MeenaRadhakrishnan, Dishonoured by History (opening citation) pp16

face institutional discrimination. When seen through the lens of the colonial government, it is evident that many facets of the culture of these communities were rarely studied or ignored. This has led to the larger national consciousness being ignorant of the cultural traditions of the communities.

The De-notified and Nomadic communities have diverse ideological patterns, culture, political and social lifestyle, customs and traditions. The customs of Nomadic communities have a long tradition of continuity and many of their practices claim an ancient heritage. They have their own Gods and Goddesses, Moreover, their own festivals and celebrations are diversified.

Members of a single nomadic community can be found across different states. Often we find that these various 'branches' absorb the cultural practices and social norms of the State where they live most part of the year. For example, The Raika-Rabari of Sindh (Pakistan) has cultivated faith in the Sufi-saints whereas those in Rajasthan have adopted features of the dominant caste of the Rajput. In Gujarat, The Raika – Rabari are closer to the pastoral caste known as Bharwad. Similarly, some other nomadic communities like Gadia Lohar, Banjara have a mix of the local characteristics as well as the unique features of their own community which are common across their hamlets in other parts of the country.¹⁹

Rana (2011) in his article refers to nomads as *"the different categories of the mobile population having internal differentiations and hierarchies and yet who cling to each other due to their multiple similarities"*.

The nomads are known for their cultural richness, special cultural identity and diversity but globalization and modernization have greatly influenced them socially, culturally as well as economically. In spite of this, these communities are trying to preserve their cultural integrity by organizing festivals in order to remember and keep alive their history and traditions.

The social and cultural characteristics of nomadic communities are closely related with their economic activities. Most of the communities follow a traditional system of moving in groups of five to twenty with a senior member who is responsible for settling disputes, leading each group. Each of these sub groups travelled independently on different routes in order to earn their livelihood. In some communities there is a system of meeting and an annual customary camping, where reunions, marriages and even cattle trading take place.

The nomadic way of life revolves around socio-economic necessity, ranging from making tools and utensils, supplying basic goods (salt, wool), providing medicines and herbs, to entertaining people. The available accounts indicate that these nomadic communities were an integral part of the society and its economic processes around the middle of the 19th century. With their skills and ability to travel for long distances with their kin, they provided essential goods and services to sedentary agrarian communities.

¹⁹Religion of the Raika-Rebari, Vinay Kumar Srivastava

The sedentary and nomadic way of life coexisted together in the society since ancient times. The nomadic way of life was not unacceptable in society and even the sedentary part of society practiced nomadism on certain occasions. One point of view is also that nomadism emerged in response to change in climatic factors such as drought and flood. During the colonial period, the sedentary lifestyle became more acceptable and the nomadic communities started facing dishonor and the stigma continues till date.

Post – Independence Scenario²⁰

In Independent India, despite attempts by previous governments to provide them with some avenues of growth and development by placing them in the same category as scheduled tribes, scheduled castes and other backward communities, it has been incomplete at best and inadequate at worst. They remain, in most cases, firmly placed at the lowest rung of the social hierarchy, often facing the prejudices that were created during Colonial rule. It was stated: "In the lowest strata of Indian society, there were three classes of men who were as much depressed as any other classes, the aboriginals, the criminal and wandering tribes. These people were sunk in ignorance, despised and persecuted". Bourne pointed out, "Hindus take little interest in these people and particularly all that has been or being done to elevate them is the work of the missionary bodies. They were considered so unclean that they were not permitted to spit on the public way". Dadabhai Naoroji raised the question of the elevation of the depressed classes. He said, "The government did not show even the least interest to appoint them in the least categories of services. In Madras, there are a large number of depressed classes. Some of them are not allowed even to enter the public places.... To escape from the higher sections the depressed people were driven to embrace either Christianity or Islam".

As is the case with most of the communities in India, large majority of De-notified and nomadic communities are primarily patriarchal. This is the larger trend that we have observed based on representations received.

The De-notified, nomadic and semi-nomadic communities have a very strong caste or tribal panchayat. The decisions pertaining to their domestic and social life are negotiated in their Kulapanchayat (Caste Councils). The panchayat comprises of the village elders. Their laws (unwritten) are respected and obeyed by everyone. Any violation of these conventions is dealt with seriously.

The following few brief narratives provide a glimpse of cultural and diverse livelihood patterns of Denotified, Nomadic and Semi-nomadic communities.

Dombari/Kolhati

The Dombaris traditionally earned livelihood by making and selling combs from the horns of

²⁰Malli Gandhi, "Denotified Tribes : Initiatives Taken For Development And Outcomes", Man In India, 92 (3-4) : 433-444

cows and buffaloes, or by engaging in 'tamasha', a traditional dance and song of the region. However they have now taken up occupations such as rickshaw pulling, cycle repairing, masonry and daily wage labour. The Dombaris practice Hinduism. They speak the Kolhati language among themselves, but can speak Marathi and Hindi as well. They have a traditional Panchayat for the settlement of disputes.

Faqir/Fakir

The traditional occupation of this community was to beg for alms but they now run small businesses such as selling baskets, crockery and stationery. They follow the religion of Islam. The Fakirs speak in Urdu and Hindi among themselves, but can also speak Marathi. They do not have a traditional council for managing the community's affairs, but approach the Qazi, i.e. religious head of the local mosque for dispute resolution and to preside over social matters.

Pangul

The Panguls were traditionally wandering beggars who sought alms by playing the flute. Presently however, most members of this community are in the business of selling milk, while some practice horticulture, animal husbandry, and wage or skilled labour in industrial settings. A few have managed to become landed agriculturalists and some have even entered service in the government and private sectors. The Pangul are Hindus who believe mainly in Goddess Lakshmi. They speak Marathi and Hindi. They do not have a traditional council and resolve disputes through discussions mediated by eminent community members.

Masan Jogi

The Masan Jogi are traditional beggars, who used to obstruct burials of the dead by sitting in the burial pit until they received alms. They were known to practice black magic as well. However, many now work as wage labourers in agriculture, road laying and forest work. In urban areas, they earn as rickshaw pullers and participate in market labour. Some community members also prepare and sell mats made of date palm leaves in the dry season. The Masan Jogis are Hindus who consider Lord Masoba (a form of Shiva) to be their patron deity. They generally speak a mixture of Telugu and Marathi, but can also speak proper Marathi, Urdu, Kannada and Hindi. They have a traditional council to maintain social order and settle disputes.

Nandiwale/Tirmal

The traditional occupation of this community was to put on a performance with their bulls (which are trained to nod their heads as a response to questions asked by members of the audience) to entertain people and earn money. Most Nandiwale now earn through agricultur-

al labour and animal husbandry. They are Hindus by religion, and their main deity is Mahamai (Lakshmi). Their mother tongue is Telugu, but they have learnt to speak Marathi fluently, and some even speak Hindi. The Nandiwale have a traditional council which oversees dispute resolution and plays a significant role in social ceremonies and religious activities.

Birhor

Birhor is a wandering, simple, shy and god-fearing community which is semi-nomadic in nature. The term Birhor is derived from two words, 'Bir' - forest and 'hor' – man; hence they call themselves man of forest. They live in makeshift leaf hutments in the outskirts of the villages. Earlier Birhor used to catch and kill monkeys from the forests and eat their meat. But due to forest and wildlife conservation laws this has declined to a great extent. Crafting ropes from Siali bark, a raw material collected from the forest, is the lifeline of Birhors. Thus the livelihood of the Birhor mainly depends on the forest as well as the local market.

Van Gujjars

The pastoral nomads like Gujjars, a muslim tribe living in the foothills of Himalaya have survived as nomadic groups up to present and their only source of livelihood has been animal husbandry, which they were traditionally engaged into. The community maintained the exclusivity of their culture and refused to give up pastoralism and nomadism. Even their livelihood practice remains the same till date, the animal husbandry is based on their own traditional knowledge and is forest oriented. Over the years, they have started catering to the needs of urban market through their milk production and products. The cattle breeding skills of these pastoralists are based on traditional knowledge passed on to them through generations, which they are still conserving.

Perna

Perna community is found in States of Rajasthan, Haryana and Delhi. Their traditional occupation has been animal rearing and street entertainment (music and dance). However, this community is stigmatized to be involved in prostitution and face harassment because of the same. During field visit to one of their settlements in Delhi, the community leaders and women told that no such tradition exists in the community. Some people may be involved in this profession just like any other community. However, the whole Perna community is stigmatized and humiliated in the society. The community have faced discrimination to the extent that they were thrown out by their employers.

At present, they earn their livelihood by working as drivers, construction labourers, selling cattle milk, goat and chicken.

Sapera – The Snake Charmers

Sapera, is a community of snake charmers in India. They are one of the nomadic communities found in North India, who live in camps at the outskirts of most North Indian towns. they earn their living by curing snake bites, ridding people's homes of snakes and showing the snakes to tourists for money while playing their homemade 'Been' (their trademark music instrument).

Over the years, the Sapera community lost its traditional occupation due to the Wildlife Act. In order to solve this problem, there is a strong need to provide alternative livelihood opportunities to this community.

Banjara

Banjara is a traveller, a nomad, a vagabond. It is a nomadic tribe which belongs to Rajasthan. They are found in Andhra Pradesh, Telangana, Bihar, Madhya Pradesh, Himachal Pradesh, Gujarat, Tamil Nadu, Maharashtra, Karnataka, Odisha and West Bengal wandering from one place to another. The Banjara are known by different names such as Lambada, Lambani, Sugali. In Sanskrit, the term 'Lavan' means salt. There was a time when they used to trade in salt and so they were known as 'Lavani'. Over a period of time, they were called Lambadi. The Banjara have a rich oral literature, preserved in their community from time immemorial. They have conserved their songs, myths, legends, tales and folklore of people by word of mouth. These songs and tales are the distinct ways of knowing the culture of Banjara. The knowledge is reproduced, preserved, and conveyed from generation to generation through oral tradition.²¹ The hereditary occupation of Banjara was to carry salt, grain, cattle and such other merchandise on pack bullocks. Banjara were respected by the kings and rulers, since trading in food grains was considered a respectable occupation. As their trading in food grains has almost become extinct, they have started engaging themselves in agriculture and animal husbandry. Banjara now also deal in small trades and business like selling milk, medicinal herbs or vegetables.

Behrupiya

The nomadic Bahrupiya were traditionally mendicant actors and quick-change artists, but now lead largely settled lives running small businesses, engaging in dairy or poultry farming, working as agriculturalists on their own land or as agricultural labour or daily wage workers. They are mostly Hindu by religion, and are followers of the Shakti Panth or Bhawani cult. The majority of Bahrupiya speak Marathi, while some speak Marwadi and Telangi and Hindi as well. While they have nobody to maintain internal social order, dispute resolution is resolved by an adhoc body (Jaat Panchayat) which is formed afresh for each dispute.

²¹The Language loss of the indigenous edited by G.N.Devy, Geoffrey V. Davis and K.K. Chakravarty, Chapter – 7, articulating tribal culture: The oral tradition of Lambadas by BanothDeepaJyothi (pg 91-95)

In the words of a Behrupiya - "While we live in deplorable conditions, we still try to make people laugh and smile, that's what a Behrupiya is"

Yerukala

Yerukala and Kathedas are two ex-criminal tribes of Andhra Pradesh. They are stigmatized as decoits, robbers, burglars, pilferers, thieves and Railway wagon breakers. They were registered under the Criminal Tribe Act. Yerukala used to be nomadic moving around different districts of Anantpur, Karnool, Cuddapah and coastal districts of Guntur and Nellore. At one time they acted as spies, who collected secrets from enemy, passing them over to rulers who employed them. When the British conquered these territories, they lost their livelihood as spies. Then they looked for alternative occupation such as agriculture, petty-business, rope-basket-mat making; and some of them worked as Night watchmen in villages. A loss of livelihood due to colonial policies left them in total disarray. Against this backdrop they adopted crime for their livelihood.

Changes started coming when they came under the influence of Salvation Army. Several local reform movements started emerging or contributing to an important transformation of their lives. For example, during the pre-reform period, they were always suspected; they led a solitary life in isolated haunted places. They were branded as Criminals. After the post-reform period, they are respected, they move freely at present. They mix with surrounding society. However, they are still haunted and harassed by police. Earlier crime was the only known source of income, now they are working on other vocations. The Yerukala women are specialized in sooth saying and fortune telling.



*A Yerukala woman making baskets from Tamil Nadu
(Photo- Pallav Kumar²²)*

²²Research Associate, NCDNT



A Singhiwala Settlement in Karnal District, Hayana (Photo- Shiny Vashishf²³)

Singhiwala

Singhiwala, also known as Kalbelia (NCT Delhi)²⁴, Sikriband and Singikat (in Punjab) is a traditional healer tribe. This is a particularly backward community of Nomadic nature. This community falls under Nomadic Tribe category in NCT Delhi, Haryana, Punjab, Madhya Pradesh, Rajasthan and Chhattisgarh. In M.P., 'Kalbelia', a synonym of this community, fall under DNT category. The community members mostly follow their traditional caste occupation of 'Blood Letting' and believe that any physiological problem can be cured with the safe removal of blood from the affected area. This is done by creating a cut with a razor on the affected area and then letting the "impure blood" drain out through veins. The name Singiwala is derived from a combination of two Hindi words, the *Singi* which refers to a conical brass pipe with a wide mouth and *wala* which means holder. The Singi pipe is used to suck impure blood from wounds. The Singiwala community, consisting of both Hindus and

²³Research Associate, NCDNT

²⁴http://censusindia.gov.in/Tables_Published/SCST/SCCRC_07.pdf

Muslims, are natives of Rajasthan. A section of Singiwala community emigrated to Haryana in 18th Century and formed a distinct community known as Singikat.

During the visit to their habitation, it was seen that the settlement was sustaining cohesively in temporary shades and tents. They rely on 'beggary' and 'blood letting' for inflow of cash. Child Marriage and illiteracy were found to be prevalent in the community. One of the major reasons for the community still being marginalized turned out to be lack of permanent houses and lack of identification.

Gadia Lohar

Gadia Lohar is a nomadic community originally from Rajasthan. The people belonging to this community are Lohar (Ironsmitth/blacksmith) by profession who move from one place to another on bullock carts, which in Hindi is called 'Gadi'; hence the name 'Gadia Lohar'. They are known by different names in different states like Bhubalia or Bhuvalis in Punjab; Lohpitta or Gadi Lohar in Uttar Pradesh. The Gadia Lohar were blacksmiths in the army of Maharana Pratap of Mewar, where they forged armor for the king and fought shoulder to shoulder with him. When Mewar was taken over by the Mughals, they took a pledge of not leading a settled life and to never return to their homeland until Rana's power was restored. Since then, a bullock cart is their mobile home and their life is full of uncertainties. It is believed that after they were driven out from Mewar, they imposed following taboos on themselves:

1. *Not to return to the Chittorgarh Fort*
2. *Not to live in permanently settled homes*
3. *Not to light a candle at night*
4. *Not to keep their cots in their carts*
5. *Not to keep a rope for drawing water from the well.*²⁵

The Gadia Lohars observe caste endogamy. They are divided into ten nakhs (sub-castes) which are found among the Rajputs also. These are: Bodana, Chauhan, Dabi, Gehlot, Panwar. Most of the sub-castes are divided into many clans. This community is being caught in the maelstrom of age old traditions, have been roaming the subcontinent for hundreds of years. In today's modern world, clinging to their centuries old traditions is taking them nowhere.

During field visits, very few people of Gadia Lohar community were seen making iron tools, which is their traditional occupation. Due to mechanization, all the manufacturing is done at the factories only which have led Gadia Lohar to explore other areas in order to earn their livelihood. The Gadia Lohar are now becoming small-time pavement retailers of other products.

²⁵Misra, 1977, *The Nomadic GaduliaLohar of Eastern Rajasthan*, Anthropological Survey of India



A man of Gadia Lohar Community at work, Palam, Delhi

The traditional attire of the women of this community, especially the bright colour clothes that they wear and the exquisite jewellery that accompanies these clothes, catch the attention of people. Traditionally they used to speak Marwari, but now use Hindi and other local languages of that particular place.

Dialects

The DNT/NT communities have always been looked down upon by the sedentary communities for their unsettled and deviating lifestyle. Being subdued in the social stratum, they were never treated with dignity. Likewise, their languages too were not recognized. Every subgroup of these communities has its own distinct language for intra-group communication. The following table provides an example of different dialects spoken by some of the DNT/NT communities.

Sl.	Name of DNT/NT	Mother Tongue	Remarks
1	Berad (also known as Bedars, Byaderu, Talvarru and Naikra-Makalru)	Beradi	Berads speak impure Kannada or Marathi (1908:13)
2	Bhamta (Ghantichors, Uchlias, Khisa-katrus, Takaris, Vadaris, Kalwadru, Tudugwadru, and Pathruts)	Waddari	Bhamptas speak a corrupt language called 'Waddari' or debased form of Telugu (1908:23)
3	Kaikadi (Korwas, Korchas, and Pamlors)	Kaikadi	They speak corrupt Telegu or Arvi (1908:69)
4	Banjara (Vanjaris, Brinjaris, Lamans, Lambanis, and Lambadis)	Gormati	They have a peculiar dialect. Their dialect is called 'Banjari' which resembles Marwadi and contains some Hindustani and Marathi words (1908:5)
5	Pal Paradhi and Raj Pardhi (Takaris or Takenkars, Phas-Pardhis, Langoti Pardhis, Haranshikaris, Advichanchers and Chigri-batgirs)	Paradhi	The Pardhi's home language is a corrupt guttural mixture of dialects in which Gujarati pre dominates. It has a strong family likeness 'Baori-bhasha.' (1908:137)
7	Waddar (1908: 166)	Waddar	Among themselves Waddars speak the corrupt form of Telugu. (1908:168)
8	Waghari (also known as Baghris)	Waghari	They speak a dialect resembling corrupt Gujarati which however the average Gujarati cannot easily understand. (1908: 155-158)

Source – https://www2.hu-berlin.de/transcience/Vol7_No2_36_46.pdf accessed on 30 October 2017

Table 1: Various dialects spoken by some of the DNT/NTs

Livelihoods

The DNTs and NTs show great pride in their past. They try to survive on traditional patterns of livelihood. They have been into supply of goods and services to people in villages and towns (service nomads as called by Robert M. Hayden), some were pastoral nomads while others were involved in

a variety of occupations like entertaining people, fortune telling and practice of crafts. One thing which was common in this community is the fact that they were dependent on sedentary people amongst whom they move.

Entertainment as primary occupation is illustrated by *Nandiwalla*, who perform tricks with trained bulls. This practice also had a religious connotation, since *bull* (*nandi*) is the vehicle of Lord Shiva. Misra's survey of nomads found different kinds of Entertainment occupations among nomads, like storytelling, wearing different make ups, acrobatics, snake charming and the recitation of verses. In addition, the nomads were noted to be jugglers, top-spinners, and displayers of trained bears and monkeys. Also there is no denying the fact that there were other entertainment occupations which existed.²⁶

Misra also found Religious practitioners who sung devotional songs, displayed images of deities and engaged in different manners of Bhiksha. Since groups of monks or individual mendicants have long roamed the country begging and bestowing blessings, the Hindu view begging and giving to beggars as meritorious. The other occupation category was of craftsmen who included blacksmiths, fortune tellers, magicians, tattooist, performers and several others. All these occupations were only primary as most of these communities practiced secondary occupation like selling liquor.

The nomadic communities have been forced to adopt new means of livelihood abandoning their traditional occupations. Most of them became daily wage labourers; some migrated to cities like Delhi in search of work. Communities with traditional occupations of singing and playing instruments got opportunities to work in hotels and cafes in tourist places. But the fight for livelihood, land and shelter is common across all nomadic communities.

²⁶http://www.pitt.edu/~rhayden/RMH_Professional_page/India_fieldwork_files/Cultural%20Ecology%20of%20Service%20Nomads.pdf retrieved on 6 November 2017

CHAPTER -3

GENESIS OF CRIMINAL TRIBES- CRIMINAL ACTS, POLICIES & BEYOND

In this Chapter we shall explore and highlight the various legislations which were enacted by the colonial government to regulate and control the movement and livelihood of the so-called "Criminal Tribes". As we have mentioned earlier in this report, the category of Criminal Tribes was born out of specific political and social conditions that prevailed in the new nation-states of Europe. These nation-states, in the wake of the Industrial Revolution, attempted to organize and regulate the society, and more specifically the labour force. The experience of the British Government in dealing with the Romani People, informed their opinions on how to 'deal' with Nomadism in India. This was aggravated by the Colonial Governments misunderstanding of the livelihood patterns of Indian communities and how Caste functioned. When the British came to India, they applied their understanding of the hereditary nature of professions even to crime, which finally resulted in specific legislations which delineated Criminal Tribes in India.

These laws influenced various aspects of governance during pre and post colonial India and subjected Nomadic and Denotified Tribes (NT-DNTs) to numerous historical injustices as well as continued severe discrimination against these tribes which rarely finds a place in the public discourse. It was due to these colonial policies that certain communities lost their livelihood, and this lack of work got linked to the concept of such communities living by crime. (Even in England, lack of "ostensible means of livelihood" made a person qualify as a potential criminal at that time.) We shall now look at the various legislations enacted by the British Colonial Government in India.

Regulation XXII Of 1793

Magistrates were invested with summary powers, and could put members of certain specified tribes, vagrants and suspected persons to do manual works and imprison them for six months if they were caught absconding. This regulation marked the beginning of 'criminalizing' communities on the basis of suspicion and gave full power to the magistrate of an area to enforce this regulation. The magistrate while enforcing the act could also arrest the suspect if there was any retaliation.

Indian Penal Code 1860 and Criminal Procedure Code 1861

In order to check the serious menace caused by dacoits and thieves to ordinary people, a system of regulation and roll call of suspected person was adopted in Punjab, Oudh and the North Western Provinces by an executive order.

With the implementation of Indian Penal Code in India, most of the regulations that was earlier enforced in India were removed, one of them was the Regulation XXII Of 1793, which took away the summary power of the magistrate to send any person to prison and label them as criminal on the basis of suspect.

The Criminal Tribes Act (Henceforth, CTA) of 1871:²⁷

The central theme of the CTA 1871 dwelt on keeping a close vigil on the “criminal tribes” and surveillance over their manifold activities. The real intention was not only to control “crimes”, as per the various provisions of the Act, but also to control their mobility. While this legislation solely served the purpose of effective monitoring of the movement and the actions of these communities, the colonial state created rhetoric of reformation and rehabilitation to justify its actions. The provincial governments armed with wide powers under the provisions of the Act were authorized to declare any group of people whom they suspected as incorrigibles as ‘Criminal Tribes’. Through this Act the phrase ‘criminal tribe’ was first concocted and the system of registration began.²⁸ As the Criminal Tribe Act came into force, a gang, a tribe or a class of people could be declared as criminal, The local government had to report the case to the Governor-General stating reasons why a particular community can be termed as criminal and also state the arrangements for livelihood if the community was a wandering community and needed to be settled.

This Act did not affect the populace in the Bombay Presidency except in Sindh. The law provided for the maintenance of a register in which the names and other particulars of all the members of the itinerant communities and their relatives, including births and deaths, were recorded. Not only was reporting at the police station required to be done regularly but the community also had to bear with the patrolling policemen as well as the embarrassment of a roll-call of all the members.

Since the colonial administration had an adverse impact on the livelihoods of these tribes, it turned not only men but other members of their families towards criminal activities. If the men were thrown into prison, the families suffered further depredations, as well as great financial and emotional stress. The authorities found that criminals who were released from prison were barely “rehabilitated” and turned into more hardened criminals than before. As a result of various adverse outcomes, the Act was amended in 1897. Power was delegated to the provincial governments for notifying tribes. Enhanced penalties for repetition of offences and breach of rules were also provided.²⁹

²⁷Crime and Criminal Tribes. http://shodhganga.inflibnet.ac.in/bitstream/10603/25615/9/09_chapter%202.pdf last accessed 30th December, 2017 16:00 hrs

²⁸Crime and Criminal Tribes. http://shodhganga.inflibnet.ac.in/bitstream/10603/25615/9/09_chapter%202.pdf last accessed 30th December, 2017 16:00 hrs

²⁹Crime and Criminal Tribes, op.cit

The Criminal Tribes Act of 1908:

The Criminal Tribes Act underwent further amendments in 1908. Provincial governments could now execute plans whereby tribes suspected of engaging in criminal activities could be registered as well as kept under surveillance by the police. Non furnishing of the required information by families could lead to punishment. To make matters worse, convicted members of criminal tribes were placed in settlements. Special 'settlements' were constructed for the notified tribes where they had to perform hard labour. Their children, separated from parents, were sent to reformatory schools with the hope that such steps would bring about a certain degree of change in the lives of these criminal tribes. With subsequent amendments to the Act, punitive penalties were increased, and fingerprinting of all members of the criminal tribe was made compulsory, such tight control according to many scholars was placed to ensure that dissent could not take place.³⁰

The Criminal Tribes Act of 1911

In spite of bringing about specific amendments in the CTA, the British government passed another Act, which came to be known as the Criminal Tribes Settlement Act of 1911. A feature of this Act prescribed that in case sufficient grounds existed whereby any tribe, gang or class was "addicted to the systematic commission of non-bailable offences, the provincial government could, by notification in the local official gazette, declare that such persons or group was a criminal tribe.³¹

Another important feature of this Act provided for schedules to be prepared for various criminal tribes. Personal identification marks like thumb and palm impressions of each of the members of the tribe were recorded. This helped law enforcement authorities to track down the criminals easily and accurately. The more notorious members of the tribe and their activities were under strict vigil. Family life could be adversely affected since the authorities could remove any child of the age of six or above from the 'criminal' parents and take the responsibility of providing education and training under the supervision of government-run institutions.

The Criminal Tribes Act of 1924

The Criminal Tribes Act underwent further changes in 1923, at the behest of the Indian Jail Enquiry Committee, and was applied to the whole of British India in 1924. Many provisions of the 1911 Act were found to be defective as it contained many infirmities, since, for all intents and purposes, it was preventive and not corrective. There were no attempts nor were there any intentions in its provisions to reform and rehabilitate the present criminals and. The separation of children from criminal parents could lead to breakdown of filial relations.

³⁰The Criminal Tribes Act (Act XXVII of 1871) Muslims and Crime: A Comparative Study, by Muzammil Quraishi. Published by Ashgate Publishing, Ltd., 2005. ISBN 0-7546-4233-X. Page 51

³¹Crimes and Criminal Tribes, op.cit

The district magistrate under the law could be asked by the local government to maintain regular registers of the members of criminal tribes under his jurisdiction. The district magistrate would order every member of the tribe concerned to furnish the information required by him.

Further as per Section 16 of the Criminal Tribes Act, reformatories and educational and agricultural settlements for criminals could be established, under law by the local government for housing any tribe, group or any individual in a particular settlement. A person with no previous conviction or on not paying a fine could also face being sent to a settlement.³²

Unjust punishments and sentences prevailed, inter-alia, Section 23 of the Act declared that any person belonging to the category of ex-criminal tribes, convicted for any offence under the First Schedule of Indian Penal Code, and if convicted of the same offence again, would be liable to be punished with imprisonment up to ten years. This section contemplated further punishments also. The local policeman and the village headman demanded forced and free labour from the poor on the pretext of registration and grant of pass.

The various amendments to the Criminal Tribes Act was solely intended to control these indigenous people. Since Government policy aimed at suppressing the more destructive elements among the tribes, their 'civilisational effort' in encouraging them to settle down and enable them to earn an honest livelihood remained unfulfilled. The inhuman conditions and the low social status of these tribes continued to persist.

Laws Affecting Nomadic Communities

Apart from the Criminal Tribes Act, there were numerous other legislations which directly affected the livelihoods of the Nomadic and Semi-Nomadic communities in India. Laws like the Forest Act of 1865 or the Regulations on the Salt Trade directly impacted the lives of the Nomadic Communities in India. As explained earlier, many of these communities protested against the new laws, and found themselves policed under the Criminal Tribes Act.

Forest Policies under British Colonial Period:

The arrival of the British clearly marked the era of exploitation of India's forest resources. Empirical evidence clearly indicates that colonial forest administration was revenue centric and exploitative. Colonial rule did not recognize any rights and concessions for the forest dwellers. Ownership of forests and wastelands of the country de-facto under the State had begun. The early years of railway expansion saw an unprecedented and unsupervised assault on the more accessible forests. Large chunks of forests were destroyed to meet the demand for railway sleepers. The British imposed restrictions on the local forest dwellers leading to livelihoods, rights

³²Ibid

and privileges being adversely impacted.

Forest Act 1865:³³

The various provisions of this Act saw the earliest attempt at regulation of forest produce and assertion of the monopoly of the state over the forests. The Act empowered the state to declare any land covered with trees as forest and to regulate it by due notification. It thus resulted in undue restraint, by law, of the socially regulated practices of the forest communities. It became clear by the passing of this law that the customary 'rights' of using forest products were transformed as 'privileges'. Surprisingly, the Act was applicable only to forests under the control of the government and no provisions were made to cover private forests.

Forest Act, 1878:

This Act extended the state's authority over the forests, which were divided into three different categories, namely, Reserved Forests, Protected Forests and Village Forests. The Act tightened the government's control on forests by prohibiting certain activities like trespassing or pasturing of cattle. This legislation brought about the near obliteration of centuries of customary use of the forests by rural population across the country. Asserting control over woodlands for commercial timber production, intervention in lives and livelihood of local communities saw changes of an unprecedented degree.³⁴

Forest Policy Resolution-1894:

The first Forest Policy envisaged the unbridled supremacy of the State's interest in the administration of the state forests for 'public benefit', imposing restrictions on the forest inhabitants as well as in the areas in proximity of the forests. Commercial value of the forest prevailed over the community use of the forest. However, as a limited gesture it classified some forests as minor forests which were set aside to fulfill the needs of the communities. Thus, not only did forest wealth augment British revenue but in the process, the rights of the Forest communities were severely curtailed. Henceforth, these communities had to deal with Forest Officials, who solely represented the interests of the State in regulating the access and exploitation of forest produce.³⁵

Forest Act-1927:

The India Forest Act of 1878 saw various amendments by different Acts of local Governments. Later

³³Tribes and Forest a Critical Appraisal of the Tribal Forest Rights in India. https://www.researchgate.net/publication/308794288_Tribes_and_Forest_A_critical_appraisal_of_the_tribal_forest_right_in_India last accessed on 30th December, 2017. 16:15hrs

³⁴Ibid

³⁵Tribes and Forest a Critical Appraisal of the Tribal Forest Rights in India. op.cit

it was replaced by the Indian Forest Act, 1927. This Act not only further regulated the people's right over forest, but also codified all the practices of the forest officials which led to dwindling rights of the forest communities. The forest officials at the grassroot level, now dealt directly with the communities. Highly authoritative, and arbitrary, the forest officials intruded in lives of the people. Coercive behaviour and abuse of power forced many forest communities to migrate to other places. The present Act deleted provisions in the 1878 Act regarding communities' rights over forests. The Forest Settlement Officer would now enquire into claims over forest lands and forest produce. This Act also put certain control over rights to shifting cultivation, ostensibly the biggest reason for forest depletion. The principles of colonial forestry rested solely on imperial commercial interests, resulting in falling customary rights of traditional conservation and management systems. State ownership of forests led to notable decline of the subsistence economy of the forest people. It forced many communities to look for alternate occupation. The colonial period by virtue of its legal and policy instruments transferred the right over forests from communities to the imperial government. Since common property had become state property, village communities were further alienated from their own forests. Later the Government of India Act, 1935 provided that "Forests" be transferred from the Union to State List. This authority of the state over forest produce continued even after Independence.³⁶

Taxation on Salt (Salt Act, 1835) :

A recurring feature in India was a tax on salt since the earliest times. To bring in imports from their own country, special taxes were imposed on Indian salt by the British colonial government in 1835. Resultantly, the traders of the British East India Company gained enormously. The vastly unfavourable salt taxes imposed by the British were protested by the Indian public throughout the late 19th and early 20th centuries. Such public protests were spearheaded by Mahatma Gandhi's Salt Satyagraha in 1930 followed by other satyagrahis in other parts of India. The salt tax, however, continued to remain in effect and was repealed only by the Interim Government in 1946, to be later re-introduced as the Salt Cess Act, 1953.

Amongst the many taxes levied by the English East India Company, the Salt Tax had a significant impact on the lives of the nomadic communities in the Indian Sub-continent. A Salt Commission set up by the Company rule in 1835 to review the existing Salt Tax recommended imposition of further tax on salt to facilitate the sale of imported English salt. Subsequently, the manufacture of salt under the provisions of the Salt Act gave monopoly to the Company rule and later the British Government in India. By 1878, a uniform Salt Tax policy prevailed over the whole of British India, including the princely states. Both production as well as possession of salt was made unlawful by this policy. Certain provisions of the Bombay Salt Act, drawn on the same lines as the Indian Salt Act, enabled a salt-revenue official not only to raid the premises for illegally manufacturing salt, but also seize the production seen as contraband. Shipping of salt overseas was strictly prohibited under the Act.

³⁶Ibid

The Government monopoly on the collection and manufacture of salt became a reality under the India Salt Act of 1882. Only official government salt depots were permitted to manufacture as well as handle salt. It would be amply clear that the Salt Tax, along with opium, which formed the bulk of the revenue of India was the most reprehensible and cruel revenue imposed by a colonial government on the people of India.³⁷

However tax on salt remained even after India became Independent, via the Salt Cess, 1953 and brought into force on the 2nd January, 1954.

Independent India

After the independence in 1947, some benchmark changes came into being. In January 1947, Government of Bombay set up a committee, which included B.G. Kher, then Chief Minister Morarji Desai, and Gulzarilal Nanda, in order to deal with the criminal status of the then notified tribes. This set into motion the final repeal of the Act in August 1949, which resulted in 2,300,000 tribals being decriminalised.³⁸ The Criminal Tribes Act Enquiry Committee Report (1949-50), also known as the 'Ayyangar Committee Report', made recommendations specifically for the 'Repeal' of the CTA.

The Criminal Tribes Laws (Repeal) Act (1952)³⁹

Following the recommendations of the 'Ayyangar Committee Report', all other Criminal Tribes Laws stood repealed by the Criminal Tribes Laws (Repeal) Act in 1952. This law extended to the whole nation except the state of Jammu and Kashmir. According to this law, every other law criminalizing these tribes in any state of India shall stand repealed on the 31st August 1952 or from any other date declared by the Central Government by notification in the Official Gazette.

The Habitual Offenders Act

Although the Habitual Offenders Act came into being in 1952, but even before that it was still in existence under various states legislatures. For instance, The Punjab Act on Habitual offenders (1918), was supplemented by the Punjab Habitual Offenders (Control & Reform) Act, 1952 with the aim of correction, treatment and rehabilitation of the habitual offenders. This act required the person declared as habitual offender to report the local authorities about his presence and whereabouts in the area. Similarly, the Madras Restriction of Habitual Offenders Act (1943) empowered the district magistrate to notify habitual offenders and impose restrictions on them. Then there was Bombay Habitual Offenders Act (1947) and Andhra Pradesh Restriction of Habitual Offenders Act (1948)

³⁷<http://www.history.com/topics/salt-march>

³⁸Revankar, Ratna G. *The Indian Constitution--: A Case Study of Backward Classes*. Fairleigh Dickinson Univ Press, 1971. ISBN 0-8386-7670-7. Page 238

³⁹<http://lawmin.nic.in/legislative/textofcentralacts/1952.pdf>

which worked upon the same lines of creating restrictions for the habitual offenders. Even after the implementation of the 1952 Act, Mysore Restriction of Habitual Offenders Act (1952), Rajasthan Habitual Offenders Act (1953), Hyderabad Offenders (1954), Kerala Habitual Offenders Act (1960), Karnataka Offenders Act (1961), and Himachal Pradesh Habitual Offenders Act (1969) etc. were also in existence in the respective states.

The Habitual Offenders Act (1952)-The major difference between CTA and this act was that the latter targeted individuals and not communities. However, the law enforcing agencies felt that the application of the Act was very limited. Only criminals convicted of serious offences and criminal minded persons interned in the settlement came under its purview, such inadequacies led to the Government bringing about an All India Habitual Offenders Bill which aimed towards an effective instrument to be able to exercise better control over the criminals".⁴⁰

Post-Colonial Forest Policies

The first post-independence forest policy formulated in 1952 was founded on a realisation of 'maximum annual revenue from the forests' which would contribute to nation building. This dashed all hopes of the tribal people which saw renewed regulation on their rights over the forest resources. It not only followed the lines of colonial policy makers, but went beyond, in the infringement of the privileges of the tribal. The forests of tribal left untouched in the old colonial policy were now subjected to various controls under the new one. Free grazing was recognised under the old policy but a fee was imposed on it in the new regulations. The 'rights' to shifting cultivation deemed as 'privileges' in the colonial period were now converted to 'concession' under this policy. The post independent Act saw the withdrawal of the control and right over forest land for cultivation by the tribal, duly provided by the colonial predecessor, and the beginning of the control of the private forests by the state. The old policy left untouched free grazing in forests. The new policy sought to bring it under control. Fees were introduced and grazing was to be kept to the minimum.

Adverse Consequences of the Forest Policy 1952

The Forest Policy of 1952 of free India was considered worse than its colonial predecessor policy of 1894, particularly for the indigenous people. To analyse the Forest policy and its impact on the tribal of India, the President of India constituted a Commission under the Chairmanship of U.N. Dhebar. The Scheduled Area and Schedule Tribe Commission emphasized the importance of forests in the life of the tribal people for it provided them with the very basis of their living by way of food, as well as income from the sale of forest produce, besides fuel. The Committee took an adverse view of the gradual extension of Government authority over forests to the detriment of tribal life and economy. Transformation from 'rights' and 'privileges' in 1894, to 'control' and 'concession' in 1952 brought in further plight in the lives of the forest dwellers. The Commission recommended that the

⁴⁰http://shodhganga.inflibnet.ac.in/bitstream/10603/127684/16/12_chapter%204.pdf

policy of 1952 need to be reconsidered. Tribal should be allowed to cultivate forest lands and their requirements for grazing and shifting cultivation need to be conceded. The need for a relook into the responsibilities of forest officials was also emphasised.⁴¹

Anti Beggary Laws

Anti-beggary laws in India and their creation as well as implementation need to be understood in the context of the nation's socio-historical milieu. There is no denying that the post-colonial Bombay (Prohibition of Beggary) Act (BPBA) 1959 had the underpinnings of a colonial legacy. During the colonial era, it was in Bengal that saw the first penal law aimed at curbing the unsettled, homeless persons seeking alms in public spaces. However, these socially excluded persons were identified not as 'beggars' but 'vagrants'. The Bengal Vagrancy Act, 1943, defined the vagrant as a person 'found asking for alms in any public place, or wandering about or remaining in any public place, if such person exists by asking for alms but does not include a person collecting money or asking for food or gifts for a present purpose'. Further, within the tenets of legal history of pre-colonial India, there was never a law against begging/vagrancy. Herein it would be significant to point out that in 1874, the European Vagrancy Act was amended to facilitate its extension to the Indian colony. Various provisions of the Bengal Act were incorporated in similar legislation in Mysore, Madras and Bombay. It was finally only in 1959 that the BPBA was passed (extended to Delhi in 1960), the objective being to detain, train, and teach the 'beggar', certain 'agriculture, industrial and other pursuits'.

Subsuming many diverse geographical and occupational identities including the many nomadic communities, travelling from place to place and performing on the streets to earn a livelihood, central to their everyday lives. Such nomadic communities included singers, dancers, street performers, acrobats, fortune-tellers, and also those who earned a living by selling medicinal herbs, iron implement, goods made of bamboo or leaves like baskets, mats, brooms and so on. There was the distinct possibility that they could all be encompassed as 'vagrants'.

The motive behind enacting the BPBA, 1959 was to control the segment of the population that comprises the poor. The life of snake charmers, mostly drawn from de-notified tribes, had become unlawful after the government imposed ban on use of animals for any sort of amusement. The Behrupiya community had to go through the same occupational change due to the affects of BPBA.

Acts like the Wildlife Protection Act 1972 and Animal Protection Act 2006 have adversely affected NT/DNTs, who have been for long entertaining people, using their skills and by training their pets have lost their principal means of livelihood. People belonging to these communities, due to the adverse effect of such legislation, have turned into adopting 'criminal' activities. Fortune tellers, Snake charmers and Street Performers, amongst others because of their occupations, have become 'vulner-

⁴¹Tribes and Forest a Critical Appraisal of the Tribal Forest Rights in India. op.cit

able'. The irony is that the government which is so considerate about animals appears to be insensitive towards its own people.⁴²

CONCLUSION

While the colonial laws helped the British rulers to exploit forests and forest produce, they portrayed that it were the NT/DNT / tribal who were instrumental in the destruction of forests, wildlife and the fabric of the community. However verifiable evidence points to the fact that actually that laws were instrumental in preventing these communities from exercising their traditional rights over the forest produce. The colonial era saw the beginning of commercialisation of forest produce guised as 'national interest'. As has been seen most of the rights of the indigenous people over the forests were taken away. The Tribal communities, traditional dwellers of the forests had to abandon their forest homes and traditional livelihoods.

It would not be a travesty of truth not to assert that as far as the tribes are concerned, the forest is inseparable from their existence and growth as a community. Tribal and forest policies of state could not be framed on incompatible premises for autonomy and control over forests resources, both during colonial and post- colonial periods. However this inherent demand was never considered by the state.

⁴²<http://blogs.lse.ac.uk/humanrights/2017/07/11/prohibition-of-beggary-acts-criminalizing-a-way-of-life-and-the-need-to-amend-these-laws/>

www.lawjournals.org/download/143/3-3-51-711.pdf

CHAPTER-4

REVIEW OF PREVIOUS STUDIES

This chapter provides a summary of the Reports of various Committees and Commissions that were appointed at different points in time to look into the lives, predicaments, problems and futures of the communities that came to be labelled as 'criminal'. The British Colonial officers and Scholars left no stone unturned in 'proving' that some communities of people were proverbially criminal, and the lifestyles based on crime that they acquired during their lifetimes was uncritically passed down to the posterity, in the same way, as the other cultural traits (language, religious practices, ways of acting) were transmitted. It was also not surprising that some of these administrators and writers also erroneously thought that biological factors could have facilitated the hereditary transmission of criminal tendencies.

GOVERNMENT REPORTS UNDER VARIOUS COMMISSIONS

The 'Notes on Criminal Tribes Residing in or frequenting The Bombay Presidency, Berar and The Central Province' by Major E.J. Gunthorpe, MSC Berar Police (1882), is a remarkable historical study on the outlook and status of 'Criminal Tribes'. These notes were 'originally commenced with the intention of aiding the police to recognize, and cope with, the Criminal Tribes who frequented these parts of India'. The book discusses the characteristics, occupations, habits, settlement details, etc., of 19 'Criminal Tribes', along with their synonyms. These tribes were- Bowrie (Budhuk), Takenkar, Lungotee Pardhi, Cheetawalla Pardhi, Soonaeia, Bunjara, Mooltanee, Kaikaree, Professional Poisoners, Poona Bhampta, Fakir Coiner, Kunjur, Deccanee Kunjur, Marwaree Kunjur, Gopaul, Mang, Mang Garodee and Ramoosee. The regional variation in crimes is also discussed. For instance, about Bowrie, it says- "only the Delhiwal Bowries practice burglary, cutting into camps and robbing camps, while Moghyas commit decoity." In this report, different struggles of the Thuggee and Dacoity Department have also been discussed along with interesting accounts of petty crimes that these communities committed. This book also includes background information about these tribes, like their marriage patterns, their rituals, rites and customs, etc.

According to the **Salvation Army International Heritage Centre Subject Guide on Denotified Tribes**, Salvation Army had first started its work with Criminal Tribes in Mumbai 1882. Its work was to combat the supposed criminal tendencies of communities with religious faith, through the instruction of children. Anglo-Indian Salvation Army officer Frederick Booth-Tucker was a key exponent of the work with Criminal Tribes. Creating separate settlements, for rehabilitation, was one of the main tasks of the Army. The settlements that it established were considered to be an experiment in 'curing criminals'. The first attempt was done for the Dom in Gorakhpur, United

Provinces in 1908.⁴³ The Salvation Army cared for 22 settlements with approximately 10,000 residents across India, with nearby or on-site industrial homes and schools where adults and children worked and attended lessons, until the repeal of the CTA in 1949.

The **Vol. XXIX Report on the Settlement and Reclamation of the Criminal Tribes of Marwar (1918)** that Rai Bahadur Pandit Sukhdeo Prasad had compiled and was reported by Shamsheer Singh, Inspector General of Police, Marwar State, provides a review of the Criminal Tribes Report for 1918. The report gives a brief account of the status of acquired land, cattle, land survey findings, convictions, details of chowkidari lag and debts recovered by the Inspector-in-Charge for the Marwar region. The report clearly states that these communities are criminal tribes and suggests that a staff of 115 police officials had been assigned the work of exercising surveillance on these tribes. The report counted 21,289 persons as belonging to Criminal Tribes. In total, there were 205 convictions for absence without leave and 126 for crimes like theft. The report recommended that the chowkidars be appointed to the villages where there were none, to deal with Criminal Tribes. A detailed account of Darbar assets and debt recovered from registered criminals has also been discussed. The report also informs about a separate settlement for all registered Criminal Tribes in order to keep a proper watch on them and make them work; it said that they were being settled in scattered places, although it was not possible to keep adequate control over them, despite the measures that were being taken.

The Report on Census of India, 1931, offers an important account of 'Criminal Tribes'. It discusses various tribes of India and their details under two categories- Exterior Castes and Primitive Tribes. 'Criminal Tribes' are not discussed separately but are mentioned at a number of places. State-wise population figures of the individual Criminal Tribes are given, like in Mysore, the population of four depressed castes was 50,709 (Banjaras), 10,238 (Koracha), 13,607 (Korama) and 164,876 (Yodda), as compared to its total population of 1,239,856. It is clearly mentioned that these tribes are 'more criminal than depressed'. Denotified tribes are stated to be criminal due to their profession or habit and the reason for their being depressed on the account of social position is because of the occupational stigma attached to them.

A very interesting statement has been made in this report that:

'Hookworm produces habitual criminals and village pests of the petty pilfering order and probably innumerable beggars, and the writer when in charge of the smallest jails in India (one of the few still controlled by the district magistrate) found by deliberate experiment that habitual pilferers and village parasites could by being tested for hookworm and by treatment in jail be made into useful members of their communities.'

This statement sums up the kind of mindset the colonial government had for these tribes, and

⁴³https://acz-core.com/the_salvation_army_international_heritage_centre_subject_guide.pdf

explains the kind of treatment that was meted out to them.

Report on the Criminal Tribes Act Enquiry Committee, 1939, submitted by the committee appointed by the then Governor of Bombay, for the purpose of inquiry of the Criminal Tribes Act (1924), suggested the required necessary changes to be introduced in the policy and law related to 'Criminal Tribes', and investigating the grievances of these communities. The report states: 'The existence of certain classes of the population, living mainly on the proceeds of crime or indulging systematically in criminal activities cannot be gainsaid. It is true that criminality in these classes is on the wane and for not a little of this, credit is due to the systematic attempts at assimilating them in the general population.' This report mainly covers the 23 Tribes and certain mixed gangs of Bombay presidency, notified as 'Criminal Tribes' under the Criminal Tribes Act. A detailed history of the notification of all the 'Criminal Tribes' under the Bombay Presidency has been given in the report, along with the details of their registered population, settlement details, crime patterns and their status of 'improvement'.

A brief commentary is given about the kind of treatment these tribals were given under police detention, stating-

'Jail treatment, moreover, proved no deterrent, as certain tribes merely became adept, on the detention of offences, in putting forward innocent members as the accused and in protecting the principal offenders, on whose criminal activity they mainly depended for subsistence'.

The report also states that these tribes have a pattern of passing on the criminal tendencies to their future generations.

In the **Criminal Tribes Act Enquiry Committee Report (1949-50)**, also known as the '**Ayyangar Committee Report**', certain recommendations were made, keeping in mind the marginalized and stigmatised conditions of these communities. These were specifically made for the 'Repeal' of the CTA. Some of these are as follow-

1. The Provision in section 3 of the Criminal Tribes Act, 1924 is against the spirit of our Constitution. The Act indirectly sanctions beggar or forced labour which is an offence under the Indian Penal Code and opposed to the International Labour Convention and also Article 23 of the Constitution of India.
2. There is no legislation in foreign countries comparable to the Criminal Tribes Act, 1924.
3. Notification issued under section 3 of the Criminal Tribes Act, 1924, in the West Punjab (Pakistan) has been withdrawn and the execution of the Act has thus been suspended there.

4. Notification issued under section 3 of the Criminal Tribes Act labels the whole tribe, gang or class of persons as criminal, while actually only about 2-3 percent of the notified Criminal Tribes persons are actually registered and the percentage of actual criminals is even lower.
5. The Criminal Tribes Act, 1924, should be replaced by the Central Legislation applicable to all habitual offenders without any distinction based on caste, creed or birth and the newly formed states included in Part B and C of the First Schedule to the Constitution, which have local laws for the surveillance of the Criminal Tribes, should be advised to replace their laws in this respect by the Central legislation for habitual offenders, when passed.

Recommendation for Inclusion in the Proposed Restriction of Habitual Offenders Act

'Habitual offenders who have not less than 3 convictions for non-bailable offences under Chapter XII, XVI and XVII of the Indian Penal Code spread over a period of 5 years immediately before the date on which the new Act comes into force and who are at present in the settlements may be ordered to be detained in the settlements for three years by executive order.'

The Government of Bombay repealed the Criminal Tribes Act of 1924, in its application to the Bombay State, with effect from 13th August 1949 and by their Resolution, Education and Industries Department, No. 8721, dated the 25th August, 1949, appointed a Committee to look into the question of rehabilitation of members of the former Criminal Tribes, under the chairmanship of Dr. K.B. Antrolikar. This committee was called the **'Ex-Criminal Tribes Rehabilitation Committee'** also, **'Antrolikar Committee Report (1950)'**. The Government Resolution announcing the appointment of the Committee specified the term of reference in general as under: "To go into the question of rehabilitation of members of tribes, till recently designated Criminal Tribes under the Criminal Tribes Act, 1924, in the conditions resulting from the repeal of that Act and to suggest ways and means of their upliftment." It made a number of recommendations right from the inclusion of certain castes in various lists (for instance, Mang-Garudis, Kanjar Bhats and Pardhis should be treated as nomadic tribes and only they be made eligible for the facilities recommended for the nomadic tribes) to recommend on education and health of the communities.⁴⁴

In 1953, the Government of India appointed the **First Backward Class Commission** under the chairmanship of Kakasaheb Kalelkar; hence called **Kalelkar Commission (1953)**. The commission divided the Ex-Criminal Tribes into two sections: (i) Nomadic; and (ii) Settled. The nomadic groups included the gypsy-like tribes such as Sansis, Kanjars, etc., and those who 'had an innate preference for a life of adventure.' It suggested that the erstwhile 'Criminal Tribes' should not be called 'Tribes' nor should the names 'Criminal' or 'Ex-Criminal' attached to them. They could be called 'Denotified

⁴⁴Recommendations Of The Technical Advisory Group 2006

Communities'. The report recommended that "these groups may be distributed in small groups in towns and villages where they would come in contact with other people, and get an opportunity for turning a new leaf. This would help in their eventual assimilation in society".

The Report of the Advisory Committee on the Revision of the lists of the Scheduled Castes and Scheduled Tribes, published under **Lokur Committee (1965)**, effectively puts light on the problems related to the names of the Denotified and Nomadic Tribes in various state lists. According to this report, the same tribe is listed as SC in some states and ST in some other states, for example, Pardhi is listed as ST in Madhya Pradesh and Maharashtra; and is listed as SC in Rajasthan. The reason being, these tribes possess a complex combination of tribal characters, untouchability, nomadic traits, and an anti-social heritage. The report suggests that some of the communities like Bagri and Parsi have settled down to normal agriculture and need to be treated differently from the communities like- Kanjar, which is still nomadic and has criminal tendencies. The report firmly recommends that the Denotified and Nomadic Tribes should be addressed as 'communities' for all practical purpose and this change in terminology should be rectified as soon as possible after a detailed investigation.

It has been clearly stated in the report that no detailed study has been done on these tribes during the past fifteen years and these tribes have not been benefitted under any developmental scheme meant for SCs and STs; because of their relatively small number and their tendency to constantly move. These tribes have anti-social heritage and they should be taken out from the SC and ST lists in order to be treated as a distinctive group, with development schemes specially designed to suit their dominant characteristics.

During 1980, the Second Backwards Class Commission Report was submitted, known as the Mandal Commission report (1980). The commission criticized the policy of the government which did not consider the economic criteria and dismissed caste as a criterion to determine social and educational backwardness. L R Naik, the only Dalit member in the Mandal Commission refused to sign the Mandal recommendations and he argued that depressed backward classes/most backward classes (MBCs) did not get the same opportunities to intermingle as intermediate backward classes, who are relatively powerful.

L R Naik, asked for splitting the Mandal quota into two so that the interests of MBCs are safeguarded and jobs are not monopolised by others.

Justice Venkatachaliah Commission (2002) took serious note of the conditions of the Nomadic Tribes and Denotified Tribes. The Commission recommended that the Ministry of Social Justice and Empowerment and the Ministry of Tribal Welfare should work towards strengthening their educational and economic development, employment generation and rehabilitation as well as liberation of these communities. The Commission recommended similar action with respect to nomadic and semi-nomadic tribes/communities as done in the case of Denotified Tribes or Vimukta jati. The

Commission also pointed out that the setting up of an integrated network of National Scheduled Castes and Scheduled Tribes Development Authority will provide a structural mechanism to aid the Vimukta jati, nomadic and semi-nomadic communities in a practical way. Report of Justice Venkatachaliah Commission stated that, *'The Commission also considered the representations made on behalf of the Denotified and Nomadic Tribal Rights Action Group and decided to forward them to the Ministry of Social Justice & Empowerment with the suggestion that they may examine the same preferably through a Commission'*.

The **Technical Advisory Group (TAG) 2006**⁴⁵ gave many recommendations which formed the basis of Renke Commission in its 2008 report. Some of the major ones are given below-

1. As most of the Ex-Criminal Tribes are included in the list of the Backward Classes, we have recommended special facilities to be given to the Ex-Criminal Tribes over and above the facilities given to them as Backward Classes.
2. New avenues for employment and industries, such as spinning and tile making, for example, which are basic in nature as they concern fundamental needs of man of food, clothing and shelter should be found out and efforts made to organise them through the Government or other agencies. The members of the Ex-Criminal Tribes should be encouraged to take up such new industries. There are certain other occupations, which are not based on the fundamental needs of man and the economic life in general. But for these there is a demand as they are based on sentiment, culture, tradition or faith, such as selling grass for feeding cows to pilgrims by Pardhis of Pandharpur. Selling of Manipot or beads by Pardhi women in Bombay or selling of flowers by Wagharis at Baroda may be found out and efforts made to make Ex-Criminal Tribes pick up such occupations.
3. Special elaborate suggestions about secondary and higher education have not been made, as the question of the same will not arise for a number of years. For the time being, the facilities given to them as Backward Classes will be sufficient. Government should proceed on the lines suggested by TAG for Primary Education, when the question of making special provisions for Secondary and Higher Education will arise
4. As soon as a person belonging to any community and particularly to the Ex-Criminal Tribes is produced before a Magistrate for the second offence under the Indian Penal Code against property and person he should be handed over to experts in psychoanalysis, criminology and allied sciences to examine him. The result of such examination should be informed to the Magistrate who thereafter should proceed to pass judgment on such accused. Such a study of the accused will enable to find out whether the crime committed by him is a result of criminal tendency, which can be checked and directed to useful channels, or of a criminal tendency, which has been hardened and become a habit of the accused.

⁴⁵<https://www.scribd.com/doc/933435/TAG-Report#>

5. Rigid enforcement of the provisions of the Compulsory Primary Education Act is highly essential. The Government should issue strict orders to various School Boards to enforce Primary Education in schools, situated in areas where the members of the Ex-Criminal Tribes are residing in considerable number. The Backward Class officer should be asked to furnish a list of all such schools to Government.
6. The Head Master and Teachers of schools situated in the Ex-Criminal Tribes Colonies should be paid some special allowance for special and individual attention to Ex-Criminal Tribes pupils. It should be granted to them on conditions, which will ensure sincere efforts on their part and will bring qualitative fruitful results. Their additional exact duties should be defined. This measure should be tried as an experiment in a few schools in the beginning.
7. Strenuous efforts are necessary to see that a large percentage of Ex-Criminal Tribes is enabled to get jobs in Textile Mills and other Factories. The Rehabilitation Officer should be asked to collect statistical information of labourers required in various departments of the Textile Mills and other Factories and find out the scope for employing them. Percentage of Employment of the Ex-Criminal Tribes should be fixed up by the Backward Class Officer in consultation with the Labour Commissioner for a period of ten years.
8. The Government should bring into existence an organization, which would start providing housing accommodation to the Ex-Criminal Tribes. For this purpose a committee consisting of the Collector or his Deputy as Chairman and the Executive Engineer, the Assistant Registrar of Co-operative Societies and one or two social workers as members and the Backward Class Welfare Officer as Secretary should be formed in all Districts where there is a considerable population of the Ex-Criminal Tribes and particularly in the Districts of Sholapur, Bijapur, Dharwar, Belgaum, Ahmedabad, Kaira, Bombay, Bombay Suburban and Thana. A sub-committee of the District Backward Class Committee may be asked to do this work, if possible with the Assistant Registrar of Co-operative Societies and the Executive Engineer as members of the same.
9. The present system of caste Panchayat should be gradually remolded so as to make them channels of social reform. There should be one general Panchayat for all Ex-Criminal Tribes and non-Ex-Criminal Tribes staying in one locality. There should be Sub-Panchayat of each caste, having some advisory members in it from persons of reputation from other castes and social workers.
10. The Habitual Offenders Restriction Act should be amended in light of the Madras Habitual Offenders Act and its provisions made simpler and wider, in order to restrict all habitual offenders from Ex-Criminal Tribes and also others, as action on these few notorious characters will enable other Ex-Criminal Tribes to live peacefully in their localities. A conference of the Backward Class Officers, the Chief Inspector of Certified Schools and a few selected experts in criminology, magistracy and Police work should be called and amendments to the existing Habitual

Offenders Restriction Act made in the light of recommendations made by it.

The Renke Commission was constituted in 2005 with the following main terms of reference:

- a. To specify the economic interventions required for raising the living standards of Denotified, Nomadic and Semi-Nomadic 'Tribes' by asset creation and self-employment opportunities;
- b. To recommend measures to utilize the existing channeling agencies set up for the economic development of SC/STs and OBCs for extending an economic development package to these groups, keeping in view their specific requirements;
- c. To identify programmes required for their education, development and health

Among other issues, the Renke Commission Report (2008) reported that DNTs and NTs were extremely vulnerable, with 89 percent of the former and 98 percent of the latter reporting that none of the families in the community owned any land. Children of these communities were found to be working so that they should repay family loans and their education at an all time low. With no identity proofs, these communities were not getting any benefits of welfare schemes and were subject to police atrocities and stigmatization as the colonial legacy of being labeled as 'criminals' persisted. The committee made number of recommendations, some of which were as follows:

- Union Government should initiate steps to enumerate DNTs and NTs in the next census due in 2011 and for implementation of welfare Schemes for DNTs and NTs, a State-wise list of such tribes should be prepared.
- State Government may take special steps to issue Caste Certificates and ration cards to every member of DNT, and BPL Certificates and to the concerned members, expeditiously.
- Union of India may carry out special campaign for the issue of voter ID to the eligible members of DNT.
- Ministry of Social Justice and Empowerment may earmark outlay for the welfare of DNTs.
- A special awareness drive among DNTs, particularly among women, needed to avail the benefits of various schemes for educational empowerment. Special Residential Schools for DNT Boys and Girls be made to encourage education among them.
- Skill Development Programmes be taken up for these tribes to improve their self employability and wage employment.

- Separate Finance and Development Corporation for DNTs, like National Scheduled Castes Finance & Development Corporation, may be set up at the centre.
- Seats may be reserved in Block/Taluka Panchayats and Zila Pandhayats/ Zila Parishads, and the Urban Local Bodies for DNTs wherever their population is concentrated.
- DNTs to be given 10% reservation in Government jobs even if the total reservation exceeds 50%.

There were in total 78 recommendations that were submitted by the commission.

In the Tribal Committee Report (2014), Denotified, Nomadic & Semi-Nomadic Tribes and Particularly Vulnerable Tribal Groups (PVTGs) have been discussed. One major issue that has been raised in this report is the lack of proper enumeration and classification which made the planning and implementation of welfare schemes difficult. The regional variations in terms of assigning differential SC or ST status to same community in different states has been emphasized, along with the notion of VJNTs in Maharashtra. A special emphasis is placed on the situations of those DNTs which have not been included in any list and are denied access to affirmative action policies and development programmes despite the historical (and continuing) injustice faced by these people. The report acknowledges the absence of reliable data about the population, geographical spread and development indices among these groups, which makes it hard for the policy makers to plan an effective intervention strategy for the DNTs.

SUMMARY

The British, who championed the policy of exclusion, a corollary of the political ideology of divide and rule, decided that the panacea to this would lie in 'separating out' these communities which indulged in crime, and then advancing the measures of treating them as they deemed appropriate. The British considered this strategy of having a Criminal Tribes Act as a part of their civilizing mission. Exclusion of these communities which came to be known as Criminal Tribes – was completely detrimental to their social health and economic survival, for they came to be stigmatized and treated inhumanly. The British perhaps knew this but they went ahead with their social engineering. In fact, this hardened criminality of the communities which itself was a product of the social situation in which they were placed and the vast transformation that occurred in their social milieu because of the siphoning off of their resources.

CHAPTER-5

AN OVERVIEW OF EXISTING PROGRAMMES AND POLICIES IN STATES

Studies have shown that since 1952, when the Criminal Tribes Act was repealed, there have been attempts by the Central as well as the State Governments to address issues of marginalisation of these communities through welfare schemes aimed at uplifting their socio-economic status in an equitable and sustainable manner. During the field visits, it was seen that some States, like Maharashtra, Gujarat, Karnataka, Tamil Nadu etc have formulated and implemented schemes for welfare of these communities and some perceptible change in the economic status of these communities was visible in these States. In many other States, however, prevailing schemes have not benefited majority of them and they continue to live on the periphery of the society, thereby remaining 'invisible'. From the year 2014-15, the Central Government has implemented two specific schemes for these communities. An overview of some of the schemes are given below:

Central Government Schemes for Denotified and Nomadic Tribes

The Ministry of Social Justice and Empowerment has been implementing two schemes, namely, Dr.Ambedkar Pre-Matric and Post-Matric Scholarship for DNTs and Nanaji Deshmukh Scheme of Construction of Hostels for DNT Boys and Girls for bringing about a focused intervention on the DNT communities that are not included in the SC, ST or the OBC list, so that they are empowered socially and economically.

I. Dr.Ambedkar Pre-Matric And Post-Matric Scholarship For Denotified Tribes

Those Denotified, Nomadic and Semi-Nomadic Tribes, (DNTs) whose family income is less than Rs. 2.0 lacs per annum are eligible for pre matric and post matric scholarships. As per requirement for the new scheme, the ratio of State and Centre would be 25:75 for funding. The rates of the Scholarship are Rs. 1000 per student for 10 months for Class I to VIII and Rs. 1500 per student for 10 months for Class IX and X. Post Matric Scholarship ranges from Rs. 550 per month for day scholars to Rs. 1200 per month to hostellers.

II. Nanaji Deshmukh Scheme of Construction of Hostels for DNT Boys and Girls

The Scheme of Construction of Hostels for Boys and Girls belonging to Denotified, Nomadic and Semi-nomadic Tribes is implemented through State Governments/UT Administrations. The Central Government provides a maximum of 500 seats per annum throughout the country at the rate of Rs.3 lakh per seat for the hostel and Rs.5,000/- per seat for furniture. The financial assistance would be

released to the State Governments/UT Administrations/ Universities/Colleges which would cater to the requirements of the students belonging to these communities. As per requirement of the scheme, the ratio of State and Centre would be 25:75 for funding.

STATE GOVERNMENT SCHEMES

Though Different states have instituted schemes for the upliftment for the Denotified, Nomadic and Seminomadic Communities most have not been able to bring about a concrete change, It is useful to take a glimpse into some of these states and their schemes for these communities.

I. MAHARASTRA

- 1) **25% Margin Money Loan Scheme**-This is a state funded welfare scheme that provides loans on a nominal rate of interest to economically weak people who belong to Vimukta Jatis (Denotified Tribes), Nomadic Tribes and Special Backward Class for their financial, educational and social upliftment.
- 2) **Training of Motor Driving to VJNT, SBC & OBCS**- This scheme provides light and heavy motor driving and conductor training to the needy VJNT, OBC & SBC candidates. The training is given through private motor driving schools. The selected candidates are provided training with free lodging and boarding facility, license fees, etc.
- 3) **Savitribai Phule Scholarship for V.J.N.T and S.B.C girl students**- For encouraging the enrolment of VJNT / SBC girl students in 5th to 7th standard, the State Government has introduced this scheme. VJNT and SBC girl students studying in 5th to 7th standard receive scholarship @ Rs.60 per month for 10 months as part of this.
- 4) **Meritorious Scholarships to VJNT and SBC students studying in Secondary Schools**- To motivate Backward Class students for pursuing education, this scheme provides Rs. 200/- for 5th to 7th and Rs. 400/- for 8th to 10th standard per annum.
- 5) **Tuition fees and Examination fees to VJNT/SBC students studying in High Schools**- To help and encourage the VJNT/SBC parents/ guardians for the education of their children, the scheme provides tuition fees, examination fees, laboratory fees, library fees, etc. to the concerned school.
- 6) **Award of stipend to V.J.N.T and S.B.C students studying in I.T.I**- To encourage V.J.N.T. & S.B.C. students and promote their interest in technical education, this scheme provides maintenance allowance from Rs.40/- to Rs.100/- per month for 10 months through the concerned I.T.I.
- 7) **Vocational Training for VJNT and SBC candidates studying in Government Industrial Training**

Institute- The Maharashtra State Government introduced this scheme in 2003-04 to create self-employment for unemployed youths and students of VJNT and SBC. They are given vocational training in Government I.T.I and undergo short duration vocational training courses. The training fees of Rs.400/- to Rs.2400/- (as per course) is paid to concerned I.T.I. After completion of training, one Tool Kit of Rs.1000/- is provided to the trainee through concerned Govt. I.T.I.

- 8) **Incentive given to Encourage Inter caste Marriages.-** This is a scheme funded by state and the central government, on a 50:50 basis, as part of its effort towards eradication of untouchability and to promote and encourage inter-caste marriages between Savarna, Hindu, and SC/ST/VJ/NT/SBC.
- 9) **Vasantrao Naik Tanda / Basti Development Scheme-** The scheme provides basic amenities to Tandas and Basties of Vimukta Jatis and Nomadic Tribes, such as drinking water, electrification, construction of latrines, drainages and approach roads, etc.
- 10) **Yashwantrao Chavan Mukta Vasahat Yojana for VJNTs-** This scheme was introduced to better the living standards of VJNT families by providing each family with '5 R' land with construction of a 269 Sq. home. The Beneficiary family should be landless and homeless and should have been stable for at least 6 months at one place and in remaining months the family should travel village to village for their living and their Annual income limit should be Rs.1.00 lakh.

II. GUJARAT

- 1) **Pre S.S.C Scholarship-** This state welfare scheme is divided in two parts, wherein, to avail the scholarship, there is no income limit for parents of DNT students from Standard I to VIIIth but for students of Student IX to Xth there is an income cap of Rs. 47,000/- for Rural Area and Rs. 68,000/- for Urban area. The scholarship rate under this scheme varies from Rs. 500 to Rs. 750.
- 2) **Assistance to students of Nomadic / Denotified Tribes studying in self finance institutes-** The scheme focuses on students from Nomadic / Denotified tribes with an annual family income of less than Rs. 2,00,000/-. This scheme provides scholarship of Rs. 50,000 to DNT/NT students studying in a self-financed institution, which must be certified by the government.
- 3) **Talent Pool scheme for Nomadic and Denotified Tribes-** Under this scheme, financial assistance of Rs. 40,000/- is given to the selected 50 meritorious students of Nomadic and Denotified Tribes for providing better quality education in well-known schools, to them. Financial assistance of Rs. 40,000/- per year is given to the students whose parents' annual income is . 2.00 lakhs and 50% of financial assistance whose parents' annual income is between Rs. 2.00 lacs to 3.00 lakhs.
- 4) **Financial assistance to More Backward and Most Backward Classes and Nomadic and Denotified Tribes students of standard 12 Science stream for private tuition-** Under this scheme, students of

More Backward and Most Backward classes among Socially and Educationally Backward Classes and Nomadic and Denotified Tribes of standard XI and XII Science stream are given financial assistance for private tuition on the basis of marks obtained (70% or more) in the 10th standard. Amount of financial assistance of ,Rs. 15,000/- is given when they get admission in standard XI and Rs. 15,000/- in standard XII. Annual family income limit in this scheme is Rs. 1.50 lakhs.

- 5) **Uniform Assistance Scheme-** This scheme is available to socially and economically backward castes, minorities and to DNT/NT. Under the scheme, students from class I to XIII are given Rs. 300 annually for 2 pairs of uniform, without considering their family income. During the last ten years, 43,64,000 students belonging to DNT/NT have been given Rs. 76.37 crore as assistance for uniform.

III. MADHYA PRADESH

- 1) **Denotified, Nomadic and Semi- Nomadic Tribe Employment Scheme-** This state sponsored scheme focuses on the unemployed members of the B.P.L. (Below Poverty Line) card holder families by providing them with daily wage employment. This scheme is implemented in all the districts of MP.
- 2) **Denotified, Nomadic and Semi- Nomadic Tribe Housing Scheme-** The scheme provides financial assistance to the members of DNT and NT community to help them build houses. Under this scheme, a total grant of Rs. 60,000 is provided by the government for construction purposes.
- 3) **Jabali Scheme for Eradication of prostitution-** The scheme is an attempt to discourage women/girls from adopting caste based prostitution prevalent among the Bedia, Banchada and Sansi communities. Different kinds of activities are being implemented with the help of voluntary agencies, which revolve round women/girls involved in this practice and their children. This scheme is organized in the following 5 stages:
 - (i) Ashram Shalas for education of children
 - (ii) Economic programme for prostitutes
 - (iii) Protection/shelter and rehabilitation homes for children
 - (iv) I.E.C. schemes for creation of public awareness
 - (v) Schemes for health check-up and treatment of prostitutes
- 4) **Pre- Matric Scholarship-** This scheme provides scholarship to students of the DNT and Nomadic community as follows;
 - Standard I to Standard V- Rs. 150 for 10 months

- Standard VI to Standard VIII- Rs. 600 for 10 month
- Standard IX to Standard X- Rs. 1200 for 10 months

5) **Community Development Programmes-** The programme aims to provide developmental schemes for the community, ward, settlement areas of Denotified, Nomadic and Semi- Nomadic tribes by providing arrangements for basic facilities, like installation of public toilets, improvement in drainage system, providing easy access to drinking water, etc.

IV. HARYANA

1) **Legal Aid to Scheduled Castes and Vimukta Jatis-** This scheme is funded by both the Central and the State Government on a 50:50 ratio. This scheme provides Legal Aid to the members of Scheduled Caste and Vimukta Jatis for their cases.

V. RAJASTHAN

1) **Gadia Lohar Scheme-** This scheme aims to provide financial benefits to the members of Gadia Lohar community for construction of houses and also provides land in both rural and urban areas at a lower rate. A total of Rs. 35,000 is being provided to the member of Gadia Lohar community in two equal instalments of Rs. 17,500 each under this scheme.

VI. KARNATAKA

1. Special incentives for Pre-matric students

To reduce the rate of dropouts among Nomadic and Semi-Nomadic tribes, the Government of Karnataka is providing special incentives for students as follows

2. Maintenance of Ashrama Schools:

To provide basic education to NT/SNT students 4 Asharma Schools have been established at Kalburgi, Belgaum, Kopalla and Chikkamagalur. In these schools along with free education from Class 1 to 5th uniform, stationery and residential facility is also provided.

3. Admission to reputed school

To encourage NT/ SNT students to get qualitative education, admission is provided in selected reputed residential schools. Education, boarding and lodging fee is being borne by the Government.

4. Programmers implemented through D. Devaraj Urs Development Corporation for NTSNT

- Ganga Kalyana (Irrigation, Programme)
- Self Employment Training and subsidy
- Landownership Programme
- Education Loan Scheme

5. Housing Facilities

In order to get these people to settle down and bring about developmental activities, it is essential to provide housing facilities to them. To make them to settle at one place, housing facilities are to be provided.

6. Providing infrastructural facilities to NT/SNT Colonies

To provide good environment in the colonies, infrastructural facilities such as concrete roads, drainage system to NT/SNTs to colonies.

VII) TAMIL NADU

1. Hostels for DNC students

Boarding grants are given to those DNC students who stay in Government Approved Hostels. The grants are Rs.650 per month for 10 months.

2. Chief Minister's merit award scheme

500 girls and 500 boys of DNC who score high marks in the 12th Standard Public Examination are awarded Rs.3,000/- per annum till the completion of their degree/ diploma/ professional courses for a maximum period of 5 years.

3. Supply of Free Bicycles

Bicycles are supplied to DNC students studying in 11th standard in Government, Government aided and partially aided schools.

4. Thanthai Periyar Memorial Award

Awarded at Rs. 10,000/- p.a for 3 years to DNC students who secure 1st and 2nd prizes in 10th std.

public examination in each districts and join polytechnic courses.

5. Financial assistance to the students who studied 10th std. in Govt. schools and pursuing H.S.C in the best private schools

Students of Denotified Communities who secure high marks in 10th standard public examination in Government schools at the district level are provided with financial assistance for pursuing their Higher Secondary Education in the best private schools of their choice in Tamil Nadu. The scheme supports 2 boys and 2 girls of Denotified Communities in each district.

VIII) UTTAR PRADESH

1. Ashram Paddhati Vidyalaya

Uttar Pradesh has been pioneer in impementing Ashram Padhati Vidyalaya scheme. This Scheme has been implemented with the intention of educational upliftment of the students belonging to Scheduled Caste, Vimukta Jati, Other Backward Classes and General Category students. Free education, housing, food, clothing, stationery and sports facilities are provided to students of class 1 to 12 (40 students in each class). Government has sanctioned 90 ashram schools out of which 76 schools are currently running and 14 are under construction.

2. Industrial Training Centres for De-notified Tribes

Established on 1st April 1986 in Pratapgarh district of Uttar Pradesh, the centre trains the students of de-notified communities in following skills;

- Jute work through handloom
- Stitching and sewing
- Hindi language learning

Under the scheme, each center takes 20 students each and training is provided to them. A scholarship of Rs. 150/per month is also granted to all the students.

Apart from the schemes mentioned above, there are other schemes being implemented by the State Governments. Though States have instituted these special schemes for the upliftment of the Denotified, Nomadic and Semi-Nomadic Communities, benefits percolated to these communities have varied depending on the content and successful implimentation of these schemes.

PART TWO

CHAPTER- 6

METHODOLOGY AND APPROACH

The Commission's mandate was to identify the De-notified, Nomadic and Semi-nomadic communities; to determine their inclusion status in SC, ST and OBC categories; to identify the communities which have not been included in any of these categories; and to evaluate the progress of their development under Union and the State Governments.

For this purpose, the Commission had to seek necessary information from various Central Government Ministries/ Departments/Institutions and State Governments/Union Territories; conduct field visits to the States, Districts and the habitations of DNTs and NTs; and conduct field surveys and studies in order to identify the issues and problems relating to DNTs.

A scheme for visiting states and their habitations was drawn. A detailed format for field visits was developed. A grievance register was opened to tabulate all the memoranda and grievance petitions received by the commission, for the analysis and identification of issues concerning these communities.

A research design was finalized after detailed discussions with the experts from ICSSR, IIPA and the Expert Committee constituted by the Commission, in order to collect primary as well as secondary data relating to the mandate given to the Commission. The primary data was to be collected through a field survey aimed at assessing the Socio Economic Status of DNTs and NTs and validating the presence or absence of any caste/ community in a particular State. The secondary data was to be collected through extensive literature review and interactions with the State- Central Government Ministries/ Departments, renowned academic institutions and other stakeholders.

Research Design

The detailed Research Design included three milestones; Milestone-I was identification, validation and list preparation of DNT/ NT communities across States, Milestone-II included field survey and Milestone-III was preparation of survey report. A detailed Request for Proposal document was developed for selection of appropriate agencies, to collect primary and secondary data as per the finalized Research Design.

Sampling and Selection of Survey Agencies

Renke Report, suggested the total population of DNT, NT and SNT communities in India to be around 10 to 12 crore. The sample size originally proposed for the survey was 40,000 to 50,000 which, after discussion with ICSSR was reduced to 13,000 households. Due to time constraints and initial delays

in the selection of agencies, this sample size was further reduced to 9000 household surveys, besides 600-plus focused group discussions and one case study from each community. For the purpose of survey six geographical zones were identified and sample was demarcated among the zones, state-wise, based on the concentration of DNT/NT population in each zone.

Due to various initial delays because of the inability of ICSSR deciding upon the sample size as late as September 2016, the study got delayed. It was only in November 2016 that, after detailed discussions with academicians and scientists, an internal decision was taken to divide the country into 6 zones. Later, a 'Request For Proposal' was made and a call for proposals was sent out for selection of agencies to conduct the Household survey of these communities. After a rigorous selection process, based on the scrutiny of numerous proposals, 27 agencies were shortlisted and four agencies were finally selected, following a careful evaluation of their past credentials, area of work, availability of skilled manpower, and experience in conducting sample surveys. They were assigned the task of data collection and information entry, quality control, data finalization, and earmarking of teams; submission of canvassed schedules, addressing of queries during field surveys, and preparation of provisional district and state fact sheets during the data processing stage. For the purpose of imposing 10% super check, IIPA was to be engaged as a primary agency.

Construction of Tools

For the purpose of Survey, a detailed questionnaire, a schedule for Focus Group Discussion and a detailed format for Case Studies were developed during various workshops conducted by the commission, in which, the research team, members of expert committee and senior representatives from the agencies participated. An in-house draft questionnaire was prepared by the Research Team of NCDNT after a two-day consultation with the Expert Committee. After this a pilot study was conducted by the agencies in the month of July 2017. The research team at the NCDNT interacted with the DNT/NTs in six states across India (see Table below) to understand their socio economic situation. In addition, focus group discussions were conducted with the communities and emphasis was laid on inclusion of voices of women from these communities, in particular. After the scheduled pretesting, a uniform tool was finalized with some relevant changes to the tools. These final versions of tools were supposed to be utilized by the agencies for the final survey, which could not happen.

After the due incorporation of changes in the tools and for the completion of second Milestone, the work of the agencies was to start in the month of June 2017, and to be completed by the end of November 2017- but unfortunately, it had to be stopped due to denial of funding from the Ministry of Social Justice and Empowerment. The budget was not allocated and since further discussions with the Ministry were not fruitful, the Survey work had to be stopped in August 2017. By this time, the selected agencies bereft of even mobilization advance, had partially finished the first Milestone and could complete only pilot study and could not proceed with the field validation and household survey.

Since the survey was stopped, the Commission used following approach for assessing and analysing the socio-economic and other issues related to DNT, NT and SNT communities. For this purpose, following methodology has been adopted-

- I. **Analysis of Memoranda and Grievance petitions** – More than 3700 Memoranda and grievance petitions received by the Commission since its inception have been duly analysed in a systematic manner, in order to understand the problems faced by these communities.
- II. **Field visit reports-** Observation made during the field visits were noted and visit reports were analysed.
- III. **Interactions with the State Governments and stakeholders-** Extensive interaction were done with the State Government officials, Anthropologists, Social Scientist, Community Representatives and NGOs working for the cause of these communities.
- IV. **Personal visits and interactions done by Research team, including visits made during Pilot study-** The data collected during the pilot study using appropriate qualitative and quantitative methodology, including the interactions during Focus Group discussions, etc. has been duly analysed in order to understand the ground realities. Important inferences have been drawn on the basis of these findings, which have been discussed in the next chapter.

A Blue-print of Finalised Tools

I. INTERVIEW SCHEDULE FOR HOUSEHOLD SURVEY

A 12-page interview schedule in English and in Hindi was administered (see Annex 3 for full details of the interview schedule). The schedule consisted of sections, covering information about:

1. Personal Profile
2. Family Profile
3. Education
4. Identity and Documentation
5. Household income and expenditure
6. Banking savings and loan
7. Location, condition and amenities of dwelling unit (house)
8. Possession of land and land use
9. Food habits and food security
10. Access to health, nutrition and social security services
11. Household assets
12. Migration
13. Atrocity and Harassment
14. Participation in the democratic process
15. Recruitment to state and central services
16. Government and NGO Assistance
17. Infrastructure

* The questionnaire was prepared after detailed discussions with academics and activists alike. After it was finalised, a mock filling was conducted at the Commission with members of the Gadia Lohar Community and appropriate modifications were made thereof.

II. FOCUS GROUP DISCUSSION

A broad discussion format was developed around which members of the Denotified and Nomadic community and the researchers engaged themselves, posing the following suggested questions to the respondents:

- Questions specifically for women groups: Health (Menstrual, Maternal Health , Issues concerning adolescent girls and their menstrual health), Child care (anganwadi), Discrimination (within and outside the community), Domestic Violence, Harassment by police and other communities, Saving habits, shift from traditional dressing pattern, Employment- wages, skill training, toilets, space and working hours among other issues.
- Their aspirations, whether or not they want to continue with their traditional skills, employment related issues, most pressing issues faced by them, police atrocities faced, harassment and discrimination etc.
- Most pressing issues faced by the community. What are their expectations from the government?
- Changes in culture and tradition over the years. How do they view these changes?
- Community dynamics- Inter and intra community relations

III. CASE STUDY

The purpose of documentation of a case study was not only to understand the nature of the issue, but to appreciate the processes and the people behind its redressal, the nature of resources that were mobilised, the nature of challenges that were faced and the responses, the mistakes made etc. The research team from the commission via personal interactions as well as study of secondary literature collected and collated case studies of different communities.

MILESTONES

Milestone I- The selected agency (s) will have to carry out the following activities in the allotted zone (s) in first 2 months from award of work:

- To identify the castes belonging to De-Notified and Nomadic Tribes in the existing lists of Scheduled Castes Scheduled Tribes and Central List/State List of Other Backward Classes.
- To identify the castes belonging to De-Notified and Nomadic Tribes which have not been included in the Lists of Scheduled Castes, Scheduled Tribes and Central List of Other Backward Classes. The agency has to identify the left out DNT/NT communities and to submit a list of these identified communities to the Commission along with the details of their socio-economic, cultural and other traits which would form the basis for their inclusion in the list of SC/ST/OBC
- To prepare a State/UT-wise list of castes belonging to De-Notified and Nomadic Tribes and Subsequent validation by the respective State/UT Governments, community leaders/representatives, other Central Ministries concerned. Field validation and validation from the community leaders to be done by the respective agencies.
- The agency will also arrange presentations on the above issues to the Commission at the NCDNT's office, New Delhi during the course of finalization of DNT/NT lists and categorization.
- After obtaining validation from respective State Governments and other concerned Ministries the complete list of DNT/NT communities would be displayed on the Commission's website and other places deemed fit for public views/reviews. The response received would be taken into account for updating/validating the list by the selected agency. After receiving the updated list from the agency, the validation from the State Government would be processed by the Commission. The Commission would hand over the response received from the State Government(s) to the agency concerned and follow up will be done by the agency

Milestone II- Simultaneously, the field survey work would be taken up for collection of socio-economic data/characteristics of DNT/NT communities. The field survey agencies would, inter-alia, be responsible for the following:

- The selected agency will have to carry out questionnaire based survey.

- The survey should be completed within prescribed time limit i.e. within first 4 months.
- Distribution of printed schedules to the survey teams and all concerned in respective zones will be the sole responsibility of the survey agencies.
- The samples will be drawn by the agency based on number of communities and their estimated proportion and the number of districts within the State/UT accepted by the NCDNT. The sample size may vary across States/UTs.
- The approximate locations and densely populated pockets should be ascertained and the same will also be plotted on the respective maps of the State/UTs.
- The field work during the survey would involve canvassing of the survey schedules such as Village/Urban, and other parameters.
- Selected Agency would take the acknowledgment of the respondents after canvassing of the schedules. The acknowledgement can be in the form of signature / thumb impression of the individual.
- Handing over the surveyed schedules back to NCDNT after finalization of data and information shall also be the responsibility of the survey agencies.
- The evaluation of the progress of the development of DNT/NT communities covered by the Central and States would also be taken up simultaneously by the agency and reported to the NCDNT.
- For effective & smooth execution of the survey, the overall supervision will be done by the dedicated staff of the agency, which shall not be diverted for any other purpose.

Milestone III- Selected Agency would prepare a draft report and submit it to the commission on the basis of data and information collected during field survey and other parameters fixed by the NCDNT. Besides, thematic maps would also be prepared by the agency. The first report regarding Milestone-I should be submitted by the end of 3rd month and second draft including milestone-II should be submitted by the end of 5th month. The final report of this survey along with all requisite enclosures data-sheets, relevant documents should be submitted by the end of 6th month of the award of the contract.



Chairman, NCDNT presenting the publications of the Commission to Hon'ble Governor of Nagaland during Nagaland visit

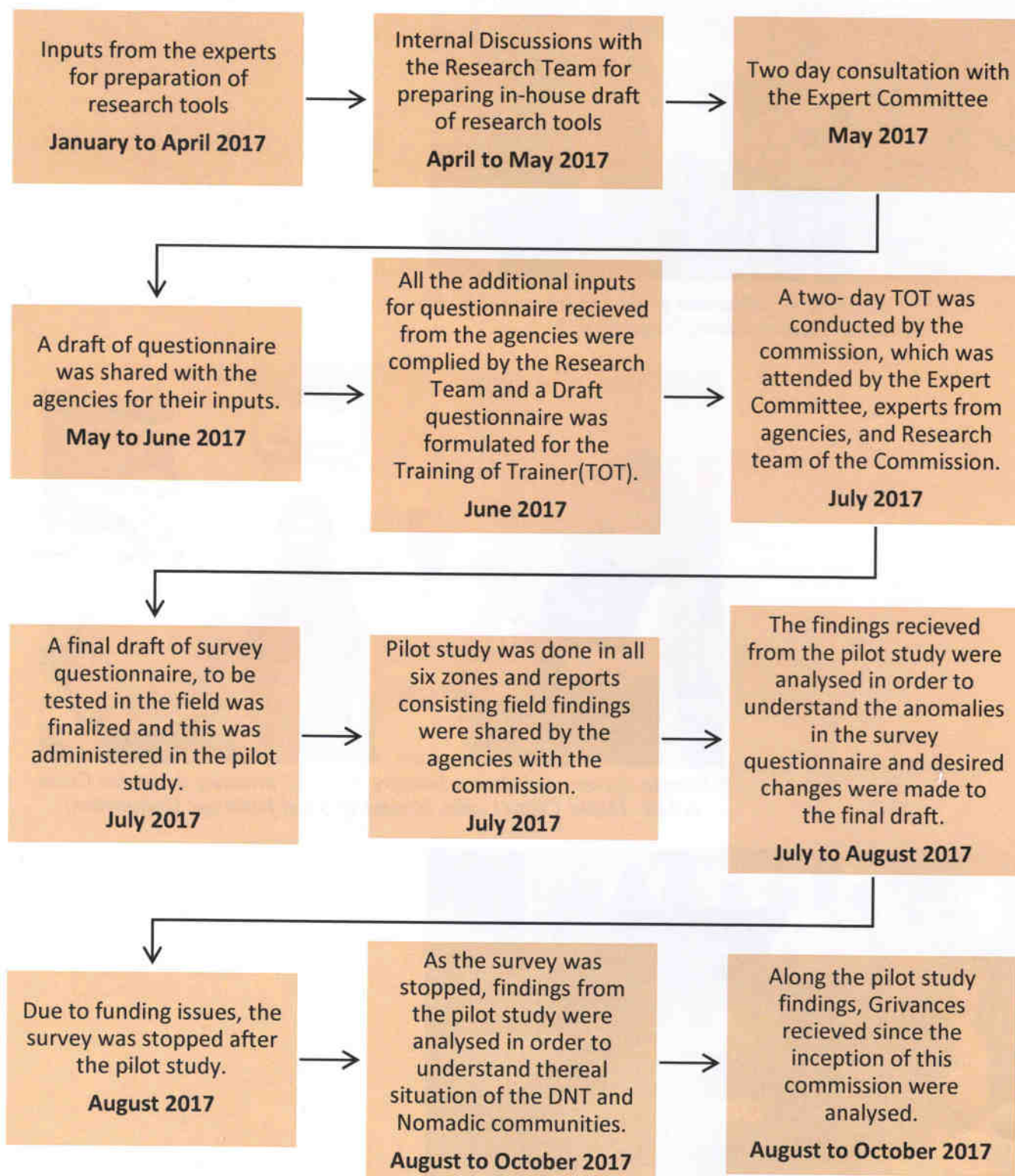


Chairman, Member and Member Secretary NCDNT presenting the Interim Report to Shri. Thavar Chand Gehlot, Minister of Social Justice and Empowerment



Member, NCDNT with Nat Community, Madhya Pradesh

A Brief Timeline of Events



CHAPTER- 7

WORK DONE BY THE COMMISSION

In the Methodology and Approach section of this report, the research design that the Commission intended to follow in order to fulfill the mandates given to it has been delineated.. The initial plan included both qualitative and quantitative mode of data collection through a detailed questionnaire based nationwide household survey as well as focused group discussions with stratified groups of all Denotified, Nomadic and Semi-nomadic communities identified by the Commission. However, due to denial of funding by the Ministry for the field survey, the Commission suffered a major setback in achieving its desired objectives, and the survey and the field validation work had to be stopped, which eventually affected the fulfillment of the mandates given to this Commission by the Government.

Despite these constraints, the Commission continued to pursue its work relentlessly which consisted of exhaustive literature reviews, field visits to all 36 States and Union Territories, and around 300 habitations of DNTs and NTs, analysis of more than 3700 memoranda and grievance petitions received and extensive consultations with Anthropologists, Social Scientists, and other stakeholders. The Commission could also do pretesting of the developed tools in all six zones; along with the interactions with the community representatives/ leaders, NGOs, and research institutions.

I. FIELD VISITS

Objectives and modalities of field visits are summarized below:

Objectives	<ul style="list-style-type: none"> • To examine policies of the State Government towards DNTs and NTs • To familiarize the State Governments with the mandate of the Commission, • To interact with the DNT/NT community representatives/ NGOs/Researchers • To visit the habitations of DNT/NTs to gain a first-hand knowledge about their living condition and problems faced by them.
Modalities	<ul style="list-style-type: none"> • Meeting with State/UT Government functionaries • Meeting with DNT/NT Community leaders • Visit Research Institutes / Universities in the area • Visit community habitat • Hearing community grievances • Attending Sammelans/Seminar/Workshops organised by/for these communities • Collecting Memoranda/grievance petitions for analysis and follow up

Along with the above mentioned objectives these field visits sought the following informations :

- DNT/NT/SNT communities list of the state
- Areas where DNT/NT communities are densely populated
- Estimated DNT/NT population
- Details of the policies/ schemes implemented by the State/UT Governments for the welfare of these communities
- List of NGOs working for these communities
- Name of the contact person/Nodal officer of the State Government and Department handling the subject matter of DNTs/NTs

The Commission went on to these visits and interacted with senior State Government functionaries and community members as well as their representatives, to familiarise itself with the concerns of the DNT/NT communities and to make its own assessments regarding the preparation/ground work to be done in accordance with the Terms of References given by the Ministry of Social Justice & Empowerment. Following is an illustrative list of State/District and the habitations of the communities visited:

DISTRICTS AND DNT/NT HABITATIONS VISITED			
S.NO	STATE/UT	DISTRICT	NAME OF COMMUNITY
1	Jammu & Kashmir	Pahalgaoon, Ladakh	Gujjar, Changpa
2	Himachal Pradesh	Dharamshala	Gaddi *
3	Punjab	Rajpur, Basantpura, Lakkad Mandi	Bazigar, Sansi, Kuchchvand, GadiaLohar, Gadarrya, Kanjar, Deh
4	Chandigarh		
5	Uttrakhand		
6	Haryana	Panipat, Kurukshetra	Sansi, Pal
7	NCT Delhi		Nathjogi, Banjara, Bahrupia, Barori, Pardhi, GadiaLohar, Dhrua.
8	Rajasthan	Jaipur, Sikkar, Bharatpur	Gadilohar, Nathjogi, Kalbeliya, Banjara, Bhaat, Sansi, Bawaria, Singhriwala
9	Uttar Pradesh	Kanpur Nagar, Mahoba, Hamirpur	Bhatu, Habuda, Lodh, Dhangir, Banjara, Khangar, Lodhis, GadiaLohars, Sahariyaetc
10	Bihar	Patna	Dom, Yadav, Paswan, Gulgurua, Nut
11	Sikkim	East District	Lepcha *
12	Arunachal Pradesh	Ita Nagar	Puroik*

13	Nagaland	Kohima	Rengma *
14	Manipur	Chandel	Anal *
15	Mizoram	Aizawl	Chakma*
16	Tripura		
17	Meghalaya	Jaintia	Panar*
18	Assam		
19	West Bengal	Bardhaman	Dhekaru,
20	Jharkhand	Ranchi	Virhor
21	Odisha		
22	Chhattisgarh	Jashpur	Banjara,
23	Madhya Pradesh	Indore, Khargaon, Dhar, Burahanpur	GadiaLohar, Nathjogi, Vanjara, Dhangad, Nat, Pardhi, Sikligar, Bairagi, Kuchbandhia, Kanjar, Rebhari, Bagri, Nathjogi, Bagdi, Banchada, Gadaria, Beldar, Mirasi, Bhat, Bhanumati, Gopal, Lodji, Saor,
24	Gujarat	Patan, Rajkot, Junagadh, Ahmadabad, Baroda, Sabarkantha.	Chhara , BaksiBanjare, Baba Baijnath, Baghri, Sapera, Chamera, Devipujak, Nut, GadiaLohar, Nathjogi, Bauria, Maldari (Giri), Bajigar, Ode, Madaris, Yogis etc.
25	Daman & Diu	Daman & Diu	Dubla, Siddi*
26	Dadra & Nagar Haveli	Dadra & Nagar Heveli	Bharvad, Dhor-Koi (Koli), Nayka*
27	Maharashtra	Aurangabad, Ratnagiri, Nanded, Pune, Nagpur, Sangli, Raigad, Bid, Akola, Solapur, Satara, Nashik, Ahmadnagar, Parbhani, Thane, Wasim, Hingoli, Buldana	Gondhali , Dhangar, Banjara, Bhoi, Wadar, Beldar, Masanjogi, Joshi, Vasudev, GadiaLohar, Sarode, Bahurupi, Gavali, Konchi-Korvi etc.
28	Andhra Pradesh	Hyderabad	Gondhuli , Kakri, Banjara, Gosawi, Vadar
29	Telangana		
30	Karnataka	Chikmagalur, Tumkur	Golla , Handijogi
31	Goa		
32	Lakshadweep	Lakshadweep	Malmis*
33	Kerala	Trivandrum	Kadar
34	Tamil Nadu		
35	Puducherry		
36	Andaman, & Nicobar Islands		

Table 2: Habitations visited by the commission

* Identified as per the State Government

II. INTERACTION WITH COMMUNITY LEADERS AND NGOS

Throughout the tenure of the Commission, officials from the commission have been regularly interacting with various Community representatives and NGOs working for causes of DNTs & NTs. To illustrate a few, NGOs like National Alliance Group for Semi-nomadic, Nomadic and De-notified Tribes (NAG-DNT), ANANDI, and Agariya Heetrakshak Manch (AHM) while giving presentations before the Commission, raised some issues of concern relating to specific communities' like Behrupiya of Uttar Pradesh, Chhara and Agariya of Gujarat respectively. Vicharta Samuday Samuday Samarthan Manch (VSSM) from Gujarat made a detailed presentation about their work with Miyana tribe in the Kutch and adjoining belt.

The Agariya Heetrakshak Manch during their presentation talked specifically about the Denotified and Semi Nomadic communities residing in Little Rann of Kutch. The communities reside in the area for not more than 8 months. This particular area does not have a survey number and is called "Zero". The main occupation of the Agariya community is to extract rock salt which is 5% more salty than the salt extracted from sea water. This organization's main focus is to provide education to the children of this community. In order to acquaint them with updated information, latest classroom technology is used which is provided by the 'Zero Connect Digital Empowerment Foundation'. It connects the Little Rann of Kutch, Manish Rann, Kharagodah Rann, Patadi and Surendrangar.

Presentations by these NGOs were helpful for not only understanding the ground realities of these communities, but also in getting a better idea of the various issues and concerns, along with the aspirations and needs of DNTs/NTs across the Indian subcontinent.

III. OBSERVATIONS DURING THE FIELD VISITS

1. A wide variation in their economic status was observed. While many members were found to be well settled with their own houses, land or other economic assets, others did not own land, livestock, homestead, house or consumer durables. They live in tents, jhuggies, katcha or semi pucca houses. Mostly, they use Government land, space near garbage dumps, along the road, railway, rivers, streams, slums, etc. as residential space.
2. Majority of the people visited did not own land or had any regular job and, therefore, depended on wage labour or other modes of earning which was found insufficient to meet their daily needs.
3. Wherever they live, be it in urban or rural spaces, they are often pushed to the margins. Even the social welfare schemes that they are entitled to are inaccessible.
4. Many of these communities continue to practice their traditional occupations of entertainment,

religious rituals, hunting, petty trade of forest produce, etc. However, it was observed that many of these professions are incapable of providing for their daily sustenance.

5. Since many of these communities are constantly on the move and their traditional occupations provide very little remuneration, at many places, the Commission observed heightened tension between various communities and even within the communities. Fighting over scarce resources, which provide a meagre income, has created a situation akin to conflict between groups and within the groups.
6. They suffer with high rate of malnutrition leading to poorer health conditions and increased infant and maternal mortality and morbidity rates.
7. There was a strong sense of identity and culture within the members of these communities. They took pride in narrating their past and strong oral tradition which spoke of past heroes and mythologies about origin of their tribes in many cases.
8. There is no Central list for DNT/NT communities. Some DNT/NT communities are placed in the ST or SC categories and others in the OBC. However, there are many DNT/NT which are not classified under any of these categories and are therefore ineligible for any designated benefits.
9. Commission also observed that a number of States/UTs had not prepared or maintained a list of the De-Notified or Nomadic communities.
10. The categorization of DNT/NT among SC/ST /OBC was not consistent across the States/UTs. This inconsistency meant that the same community would be entitled to different benefits, depending on the State of their residence.
11. Most common factor cited by the community leaders for widespread destitution of DNT/NT communities was lack of access to various welfare schemes of the Government.. The Commission noted that "Nomadic families, in particular, had no permanent address and lacked official documents to prove their identities to the satisfaction of authorities to avail these benefits.
12. The transient nature of many of these communities, in search for livelihood, means that the youth are denied any chance of a formal education. Even children of Nomadic and Semi-Nomadic communities, miss the opportunity to attend school for several months a year.
13. Stigma continues till this day and manifest in the form of discrimination, harassment, humiliation and punishments. Women were found to bear the brunt of this stigmatization.

14. Whatever livelihood systems they had developed historically over several generations, are declining either because the law prohibits such occupations (for example: snake charming, bear dancing) or because other forms of entertainment have made their traditional skills not commercially viable. This has resulted in the gradual disappearance of traditional acrobats and magicians from countryside.
15. It was noted that a general complaint was that these communities have practically no access to the political decision-making process, both at the State level and at the local level. As a result, issues that concern them are not effectively articulated at the political and administrative level.
16. Despite these hurdles, it was observed that communities have become conscious of their Rights and entitlements and have organised themselves in some sort of Community Organisations or activist groups. During the Commission's visits, many of these groups were very vocal and made depositions and representations listing out their concerns, forwarded demands for the upliftment of their communities. To name a few, Vidharba Sanghursh Vahini, Nagpur, All India Banzara Sewa Sangh, Mumbai, All India Nomad Gosawi Sangh, Sangli, Andhra Pradesh DNT Association, Andhra Pradesh Poosala Sangam, Maharana Pratap Ghisardi Gadia Lohar Sangam, Maharashtra, Telengana Rashtriya Sachar Jaluta Sangam are some such organizations who have submitted their representations to this Commission
17. The Commission during its visit could not collect sufficient information on DNT/NT communities of North-Eastern States and Union Territories of Daman & Diu, Dadra and Nagar Haveli and Lakshadweep. In most of the cases these State Governments informed that no DNT/NT community come under the purview of the criterion "Nomadic or Semi-Nomadic" as all these tribes were traditionally sedentary cultivators with well defined settlements.
18. No empirical research on the NE states had been carried out so far with reference to the DNT/NT and Semi-Nomadic communities on the basis of social, economical, cultural, or educational backwardness. We could not find any proper written record and documentation or data regarding Nomadic or Semi-nomadic communities collected by the NE States. Considering NE as a homogenous entity is problematic. It is home to numerous diverse ethnic groups and is one of the most culturally diverse regions of the world, inhabited by more than 150 different and unique tribes. Many of these people live and earn through utilising the resources in the hills and forests..

CONSTITUTION OF EXPERT COMMITTEE

Since its inception, the commission recognized the importance of collaboration with the experts and academics from related areas and taking their inputs and suggestions. The experts and the academicians consulted are renowned in their respective fields and have worked closely with the De-notified, Nomadic and Semi-nomadic communities. The suggestions and

recommendations by these experts, Anthropologists and Social Scientists were vital in planning the work of this Commission and preparing its report.

The Commission took the inputs and suggestions periodically so as to ensure that this report, while trying to reach its conclusion, adopted methods which were scientific in approach.

The expert committee during its various meetings with the Member Secretary assisted the Commission in finalising the draft questionnaire/ interview schedules and other research tools.

SI No	Name	
1.	Prof. Vinay Kumar Srivastava Director, Anthropological Survey of India	Member
2.	Prof. Yedla C. Simhadri Former Vice Chancellor, Acharya Nagarjuna University, Banaras Hindu University, Andhra University, Patna University	Member
3.	Prof. R. Siva Prasad Professor of Anthropology, University of Hyderabad	Member
4.	Prof. S. Narayan Emeritus Professor Former Member –NHRC, MGNREGA - GoI	Member
5.	Prof. Chandrakant Puri Chair Professor, Rajiv Gandhi Centre for Contemporary Studies, University of Mumbai	Member
6.	Prof. S. Parasuraman Director, Tata Institute of Social Sciences, Mumbai	Member
7.	Shri B.K. Prasad Member Secretary, National Commission for Denotified, Nomadic and Semi-nomadic Tribes, New Delhi	Convener

Table 3: List of Experts

ANALYSIS OF PRETESTED DATA

The Commission has been visiting these communities from its very inception but to understand their issues concerning them in detail, a structured visit by the Research Team of the Commission was organized during July and August 2017. The Research Team went with the twin objective of pre-testing the Survey questionnaire as well as gaining first hand knowledge of the living conditions of these

S.No.	State	City/District	Name of the community covered
1.	Rajasthan	Jaipur	Gadia Lohar
2.	Sikkim	Lachen	Lachengpa, Dokpa
3.	Tamil Nadu	Chennai	Korovar
4.	Uttar Pradesh	Lalitpur, Jhansi	Kabutra, Waghri,
5.	Odisha	Jashipur	Khariya, Mankhariya
6.	Haryana	Karnal	Sansi, Singhikant, Lakhera, Bhedkut

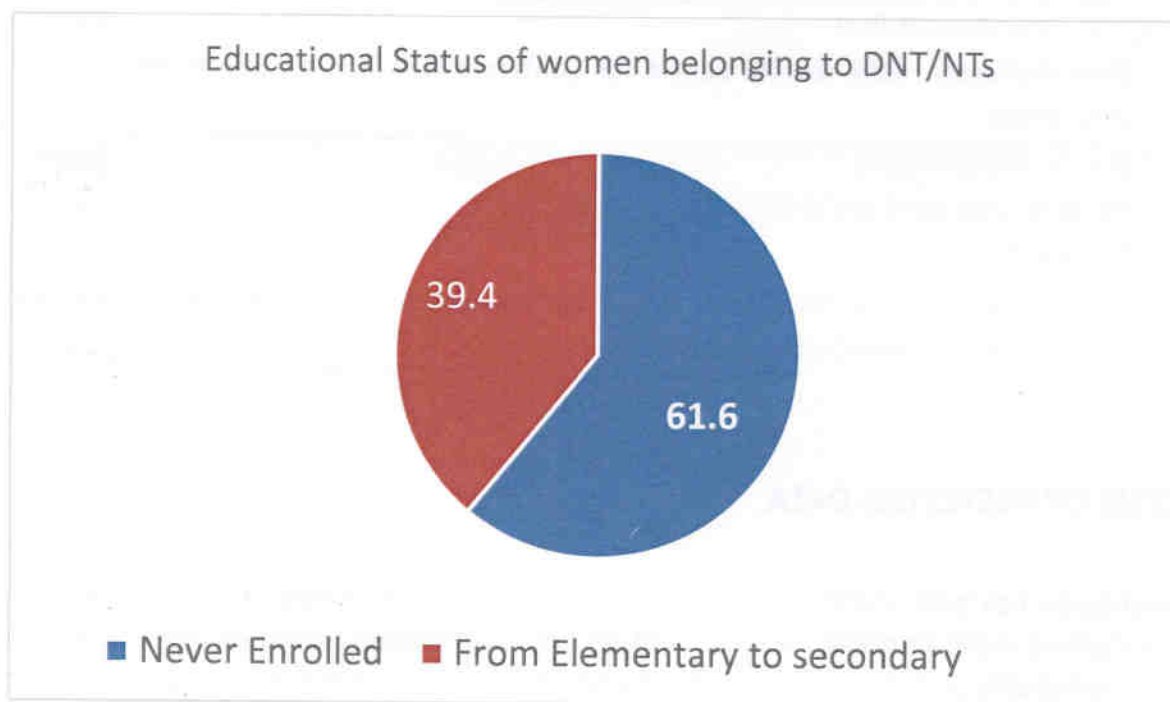
Table 4: Sample of De-notified and Nomadic communities for household survey

communities. The team visited the following six States located in different geographical locations:

Inferences drawn from the field visits by the Reserch team is summarized above (Table 4) .

Education:

Lack of educational opportunities, particularly, higher education, has been one of the foremost problems highlighted by almost all members with whom the Commission interacted. The situation of women as far as education is concerned, was seen to be the worst. Of all the households visited, 61 percent of the women, who were either respondents or wives or moth-



Graph 1: Educational Status of Women

ers of the respondents, had never enrolled in schools and of the remaining 40 percent, none had studied above secondary school level.

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE), an Act by the Indian Parliament was enacted on 4th August, 2009. It describes the modalities of the importance of free and compulsory education for children aged between six and fourteen under Article 21 A of the Indian Constitution and by doing this, in 2009 when the Act came to force, India became one of the 135 countries which consider education a fundamental right of every child. Although the quality of education is something that remains unanswered by the Act, it makes mention of trained teachers and availability of basic facilities, such as infrastructure. It was, therefore, of no surprise to notice during our interactions with the community that though majority of children of school going age were enrolled in schools, very few actually would attend school regularly and it came across very clearly in the Focussed Group Discussions conducted with the community that the schools lacked quality teachers. Even here, 13.4% of children of school going age did not attend school at all. In areas like the North East, in Sikkim for example, the Nomadic communities of Lachenpas and Dokpas had to send their children to schools far away in Gangtok, because of lack of presence of educational facilities in areas where they stayed.

With 15% of the grievances submitted to the Commission expressing concern over lack of hostel facilities, access to higher education and livelihood related education, the importance that community gives to the issue of education is apparent and thus needs immediate attention of the authorities concerned.

The benefits availed by DNT and NT children from government schemes are marginal and the main reason for not availing scholarships and other welfare benefits is the lack of awareness. The enrolment and dropout rate of children of these communities was reported to be very high in 2008, as observed in the Community Survey undertaken by the Renke Commission (Annexure 5, Pp. 29-32), and our interactions with the community in 2017, tell the same story.

Any improvement in the literacy levels of these communities will only be visible after serious thought and efforts are put to ensure that these communities have a sustainable livelihood, have access to quality education and are made aware of the importance of education.

Economic Conditions:

“My child Sunny eats dust sometimes”

-Roopa, Gadia Lohar, Rajasthan

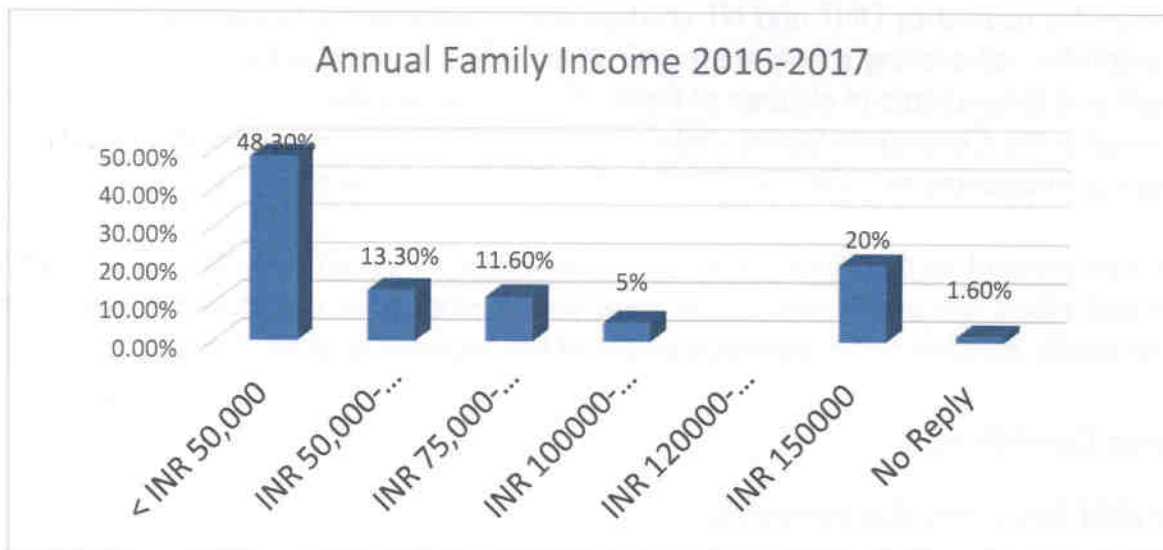
It is no secret that most of those belonging to DNT/NTs are economically backward and this back-

wardness has its roots in the British Colonial Period. If one studies the records of the late nineteenth century it becomes apparent that a number of these communities lost their sources of livelihood because of a set of colonial policies. This unemployment, in turn, compelled some of the community members to live by committing crime to sustain themselves (Even in England, lack of “ostensible means of livelihood” made a person qualify as a potential criminal at that time.)⁴⁶

Many nomadic tribes are known to earn their livelihood through long-distance trading and by various forms of performance and entertainment. The mechanization of the production processes, advances in transportation and the rise of the virtual entertainment media have rendered these traditional occupations outdated. With not many viable means of adapting these occupations to the modern market on a small scale, NT/DNTs are pushed into menial jobs. Laws that have been put in place to protect forests, animals, and natural resources have also prevented many NT/DNTs from continuing their traditional occupations. Unfortunately, this occupational displacement has not been addressed with the provision of an alternative means of livelihood.

Based on the interactions with these communities and the representations received from them the Commission strongly felt that there was a need to provide them with adequate financial assistance to support them in their quest for a livelihood and economic progress.

The importance of this was further reinforced after the interactions with the community disclosed that nearly 50% of them had a family income of less than Rs 50,000 in the year 2016-2017. Further probing brought to light that they were unable to survive with this amount, and, for survival, some,



Graph 2: Annual Family Income

⁴⁶TAG Report, pg 42

like the Dokpas in Sikkim had yaks, some in Haryana, for instance, begged, while some other nomads belonging to the Gadia Lohar community in Rajasthan said they barter their services often for food in return.

The livelihood options and economic activities that the community engages in are mostly menial and get them a paltry income in lieu of the fact that most of those belonging to the DNT do not have regular income generating resources. Besides, their income levels also depend on the work they engage in, which has mostly reported to be seen as informal and low skilled.⁴⁷

The difficulties which the community faces because of its low social and educational status and due to the tag of criminality by birth, have largely contributed to their present poor economic situation. There is plenty of evidence to prove how these communities and its members earned decent living as traders of salt, grains and many other items when rails and roads did not connect the country and working as entertainers in an era when radio, television, etc., were not accessible to everyone, as it is now.⁴⁸

In our focused group discussions and in our personal interactions these communities narrated how modern technology as well as new laws have robbed these communities of their traditional occupations.

Savings, Loans and Banking:

The extreme poverty and squalor in which the NT/DNTs live is compounded by their lack of access to financial institutions. Most of the times they are unable to get loans that would help them with the base capital to be able to generate income in a sustainable manner, and as a result, are forced to be dependent on intermittent employment as manual labour, petty trader, etc; even begging at times

Among those who reported having bank accounts, over 66% reported having made no savings since last year. *"When we do not earn enough to be able to sustain ourselves, how do you expect us to save"* shared one of the community leaders. Around 43% said they had taken loan, however, majority of them, took it from moneylenders and thus ran a risk of being charged high amounts of interest.

Housing and Infrastructure:

While Nomadic tribes are generally on the move in pursuit of their traditional occupations, a large number of DNTs today are settled. However, majority of these communities live under precarious liv-

⁴⁷Status of Denotified Tribes Empirical Evidence from Undivided Andhra Pradesh, Vijay Korra, EPW, September 9, 2017 vol LII no 36

⁴⁸TAG, pg 55

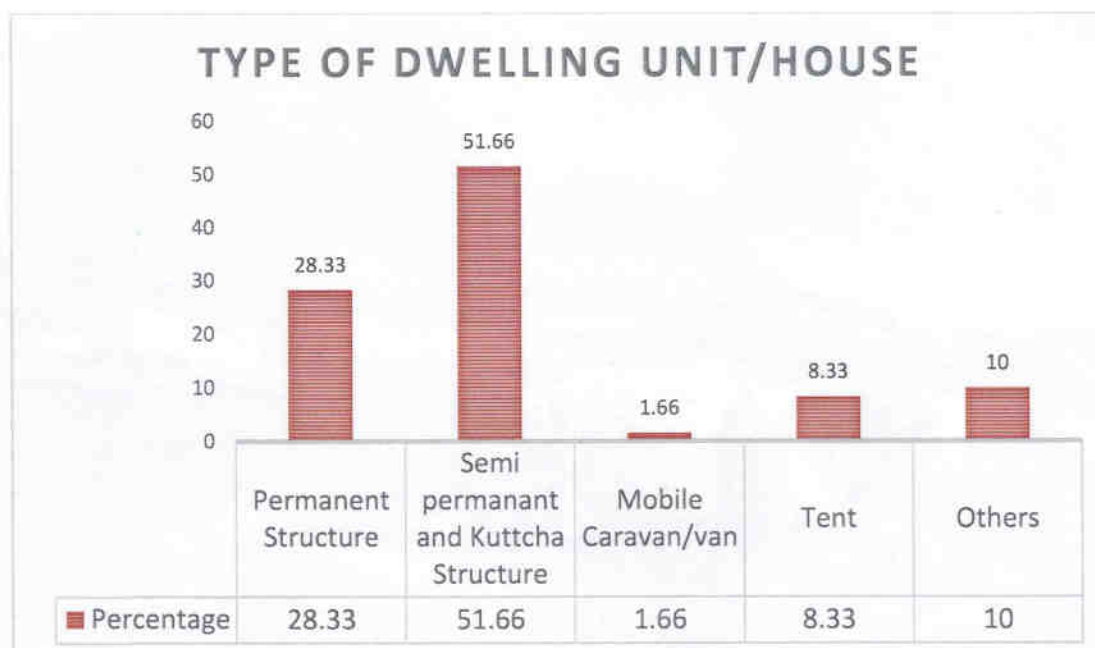


Waghari Community in Delhi living on pavement

ing conditions. It is seen that 84 out of the 122 communities surveyed in 11 states have been found to be living in tents/jhuggis (Renke Commission report,2008). During the field visits to various settlements in rural and urban areas in States in the past two years, the Commission has observed that many of these settlements did not have basic facilities and infrastructure like sanitation, clean drinking water, drainage, electricity, etc. More than fifteen percent of the petitions received by this Commission relate to the issue of lack of proper housing and basic amenities.

Most of the families the Commission interacted with either lived in semi-permanent structures or kutchra/ makeshift structures. Many did not have something as basic as an electricity connection in their homes. Out of all the houses visited, only 53 percent reported having electricity connection.

Over 50% of those with whom the team interacted, lived in semi-pucca or makeshift structures, and 8% lived in tents with their families. The graph below shows the kind of dwelling units the communities visited resided in:



Graph 3: Type of Dwelling Unit/House

The biggest problems that most of those interviewed, especially women complained about, was the problem of open defecation and how it threatened their safety. Around 65% households stated that they did not have a toilet of their own and that they used open spaces for defecation. Women from these communities shared how they fear using open spaces to defecate especially after dark. They also expressed problems relating to their menstrual health because of the lack of toilets in their homes.

“We were promised by our village Pradhan to be reimbursed by the government if we built a toilet, our. We are poor; we started building a toilet and spent Rs 20,000.. When we did not get anything after repeated requests we stopped building it. We keep hay stack there now”- Vimla (name changed), Rajasthan.

During our interactions, it was observed that 91% of DNTs/NTs had been residing in their current residence for over 5 years. This is not to say that they do not move around, because in every family interviewed, some member of the family had definitely migrated in the last one year.

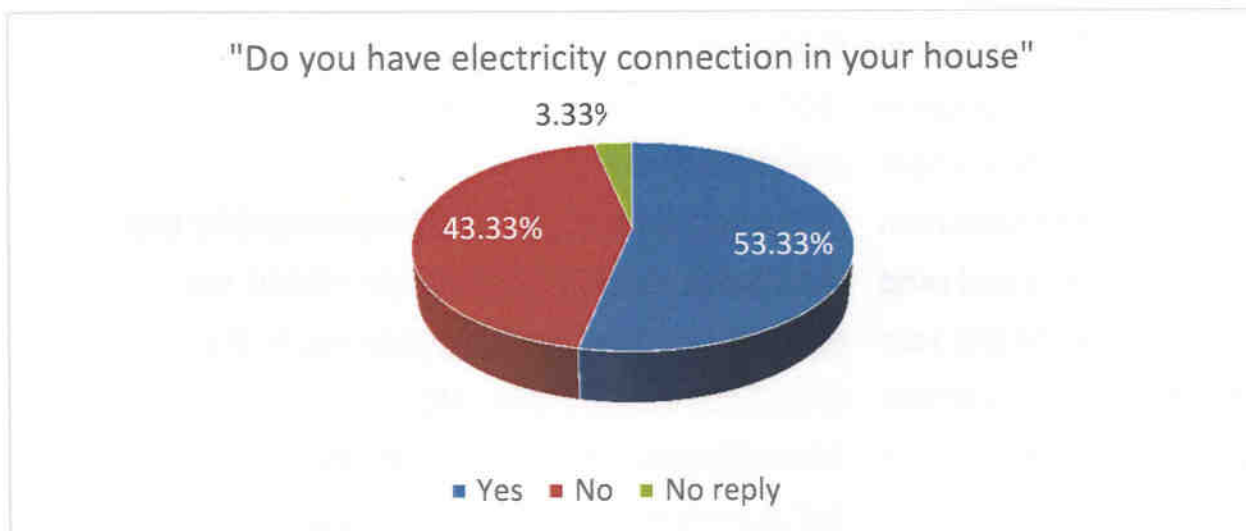


A Dokpa house in North Sikkim (Photo- Mariya Salim)

DOKPA

At 14,000 feet above sea level, some of the Dokpa, a nomadic community in Sikkim did not have even the most basic facilities and complained how wild dogs would eat or injure the calves of their yaks and they got no help from any government agency despite repeated requests..

A facility as basic as electricity was missing from many of the houses visited; nearly 43% did not have electricity connection. Response to the question "Do you have electricity connection in your house?" is depicted in the pie-chart on the next page



Graph 4: Access to electricity

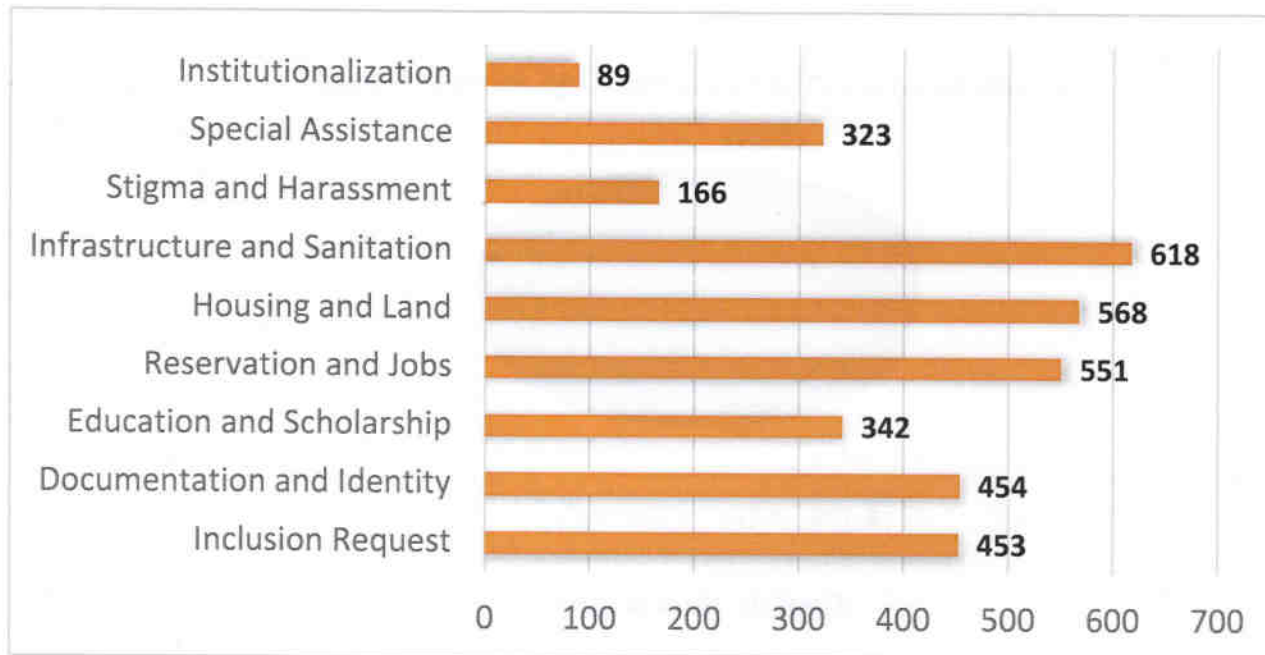
Identity:

During interactions with the family members of the DNT/NTs, the research team found that over 90% had Aadhar cards, ration and voter cards, and most of them had voted in the last general elections. Thus, there is sizeable improvement over the situation pointed out by the Renke Commission, which found that the community lacked voter ID cards and recommended special steps to be taken by the Union Government, the Election Commission of India, and the State Governments to undertake a special campaign for inclusion of their names in the voters' lists.⁴⁹ What needs to be noted however is that although the successive governments have made progress in making sure that these communities have voter ID cards and are able to vote in elections, they still do not have caste certificates and other documents which entitle them to avail the benefits meant for them.

Several DNT/NTs demanded that they be included in the ST category, while a few wanted to be included in the SC Category, while negligible number requested for their inclusion in OBC list. Some also suggested to the Commission that all the DNT/NTs people may be taken out of SC, ST and OBC Categories and placed in a separate 4th Category called DNT/NT Category with 10% reservation.

⁴⁹Renke, pg 109

ANALYSIS OF GRIVANCE PETITIONS AND MEMORANDA RECEIVED



Graph 5: Analysis of grievance petitions

One of the major sources of information regarding their problems and unaddressed issues were grievance petitions and memoranda received by the Commission. Grievances which required the attention of the respective state authorities were sent to them for necessary action, while others were retained at the Commission for examination/consideration. The Commission received over 3700 memoranda and grievance petitions pertaining to issues ranging from granting constitutional status, creating a separate schedule for them, inclusion in the various SC/ST lists to provision of education, housing etc. Several issues relating to these communities came to the notice of the Commission through the grievances/representations received from the States/UTs and from individuals and organisations. An analysis of the memoranda, grievance petitions, and letters received by the commission reveals that, the most represented grievances are given in the graph above (Graph 5)

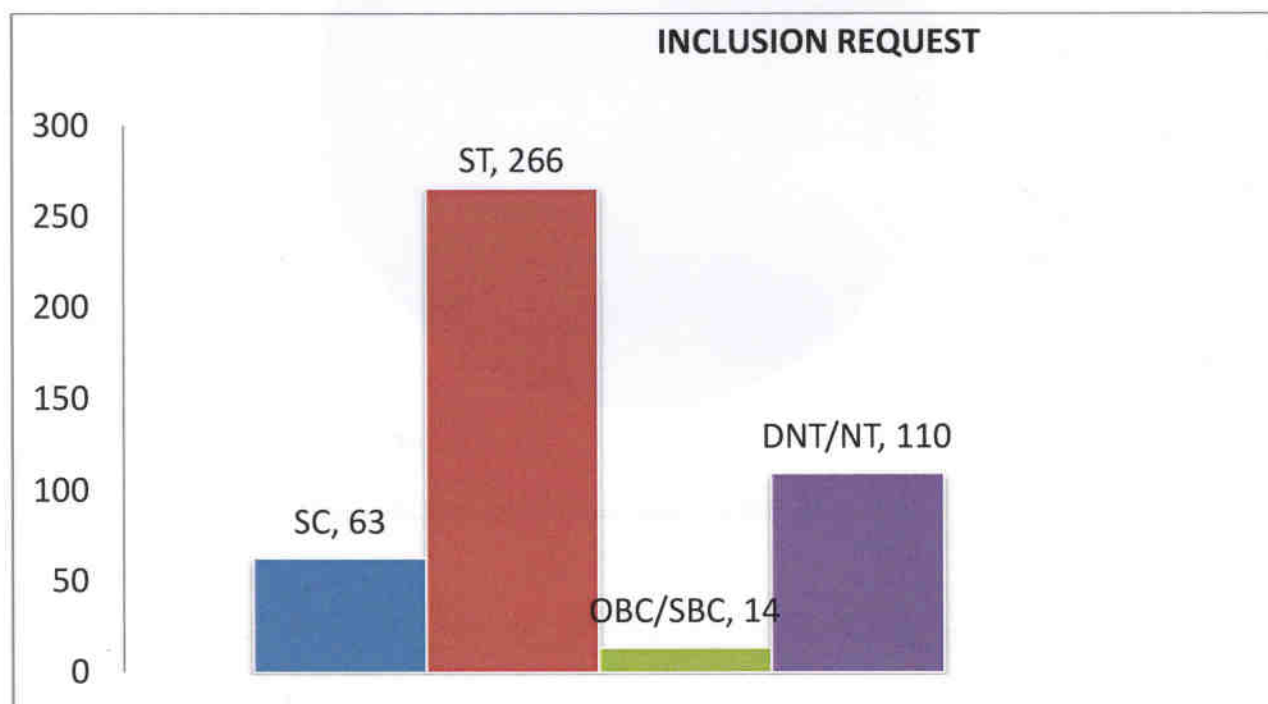
Out of more than 3700 petitions and memorandum received by the Commission, the most number of petitions were concerning the issue of infrastructure and sanitation. With a total of 618 petitions, issues identified under this head was relating to basic facilities like roads and drainage, construction of toilets, community centres and cremation ground. Second highest number of petitions, with a total of around 568, was received concerning with the issue of providing housing facility and allotment of land for housing or agriculture. Total 551 petitions, related to the demand for separate reservation in education and jobs and creation of a separate schedule for De-notified and Nomadic communities like SC and ST, were received. Other petitions related to the lack of identification doc-

uments like Aadhar, Ration card and Caste certificate, and request for inclusion in either SC/ST/OBC or in DNT or NT. Other major grievances included unavailability of schools in close proximity of their habitat request for special Scholarship schemes, separate hostel facilities, etc. The analysis also revealed that these communities found it very difficult to get a loan sanctioned in their names due to lack of documents and identity proofs. Many artisan and acrobatic communities requested for special assistance from the government so that they were able to carry forward their traditional vocations.

Major issues raised in the Memoranda and grievance petitions received by the Commission are briefly narrated below:

1) Inclusion Request

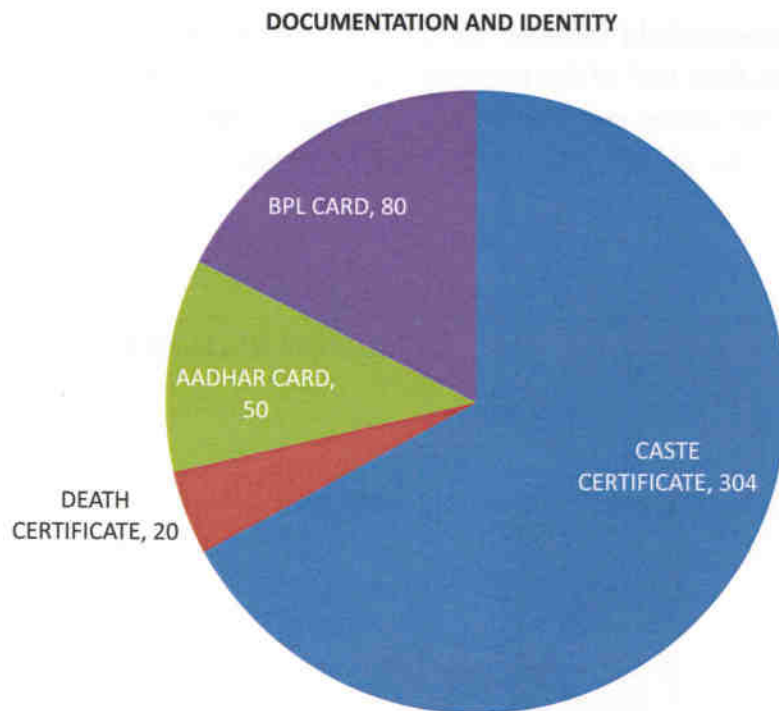
Out of 453 petitions and memoranda received by the commission for inclusion of communities in SC/ST/OBC/ DNT-NT, more than half of the petitions, i.e., 266, requested for inclusion in ST communities, followed by 110 requesting inclusion in DNT-NT communities. Out of the remaining, 63 petitions were for inclusion in SC communities, while only 14 petitions were received for inclusion in OBC/SBC category.



Graph 6: Inclusion Request

2) Identity Documents and Caste certificates

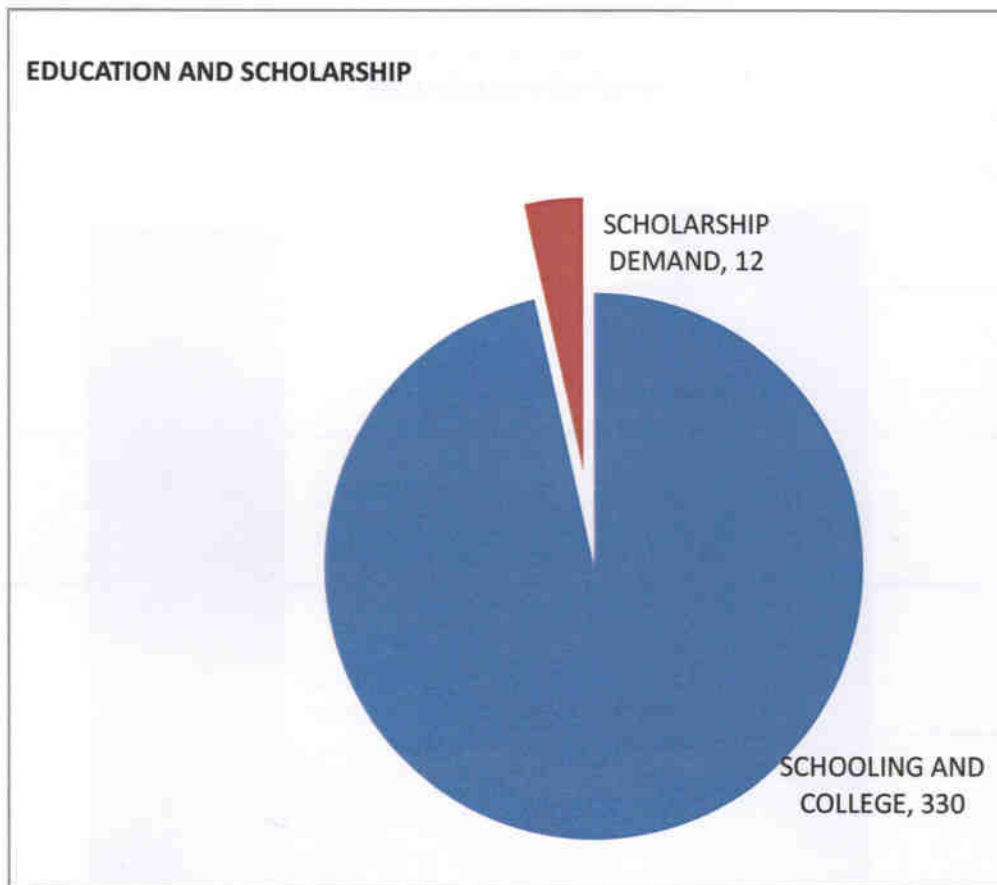
A major issue appeared to be difficulty in getting caste certificates. Out of the total 454 petitions received regarding the issue of identification and documentations, 304 related to problems in getting various other documents like Death certificate, BPL cards and Aadhar cards.



Graph 7: Request for Identification and Caste Certificates

3) Education and Scholarship

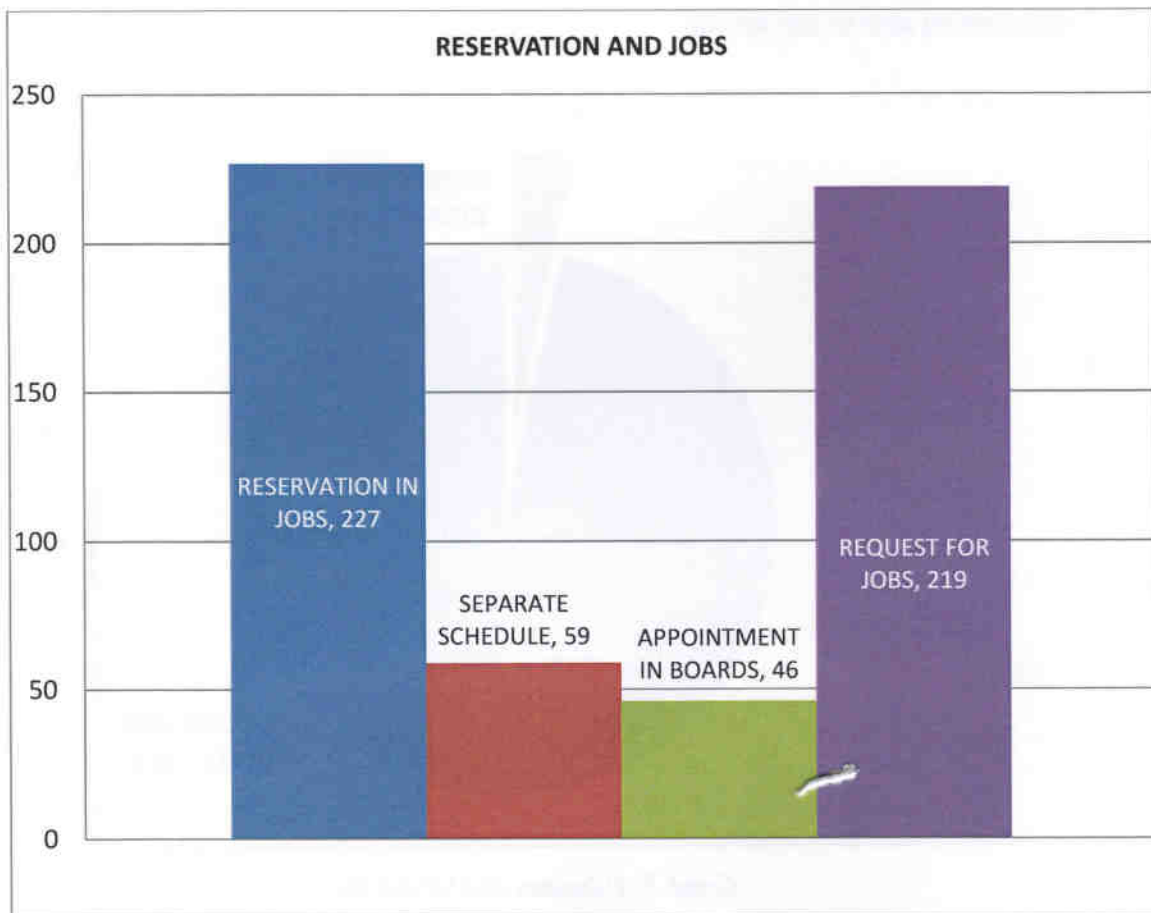
The Commission received 330 request for opening of Ashram schools (residential schools), Colleges, and hostels exclusively for these communities. Some petitions also mentioned about problems in availing the pre and post matric scholarship for DNT-NT students.



Graph 8: Education and Scholarship

4) Reservation and Jobs

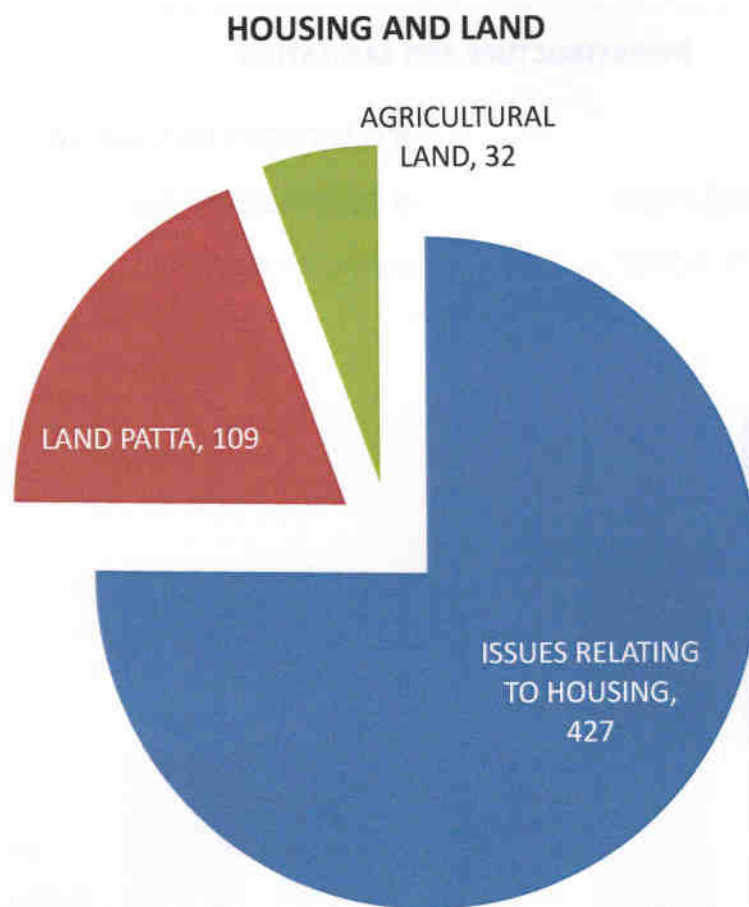
Most of the communities that are included in SC, ST, and OBC category have lagged behind from their counterparts both socially and educationally and therefore are not able to reap full benefits of the reservation provided by the Government. About 15% of the requests related to providing jobs or granting separate reservations for DNT-NT communities, including creation of a separate Schedule like SC and ST.



Graph 9: Request for Reservation and Jobs

5) Housing and Land

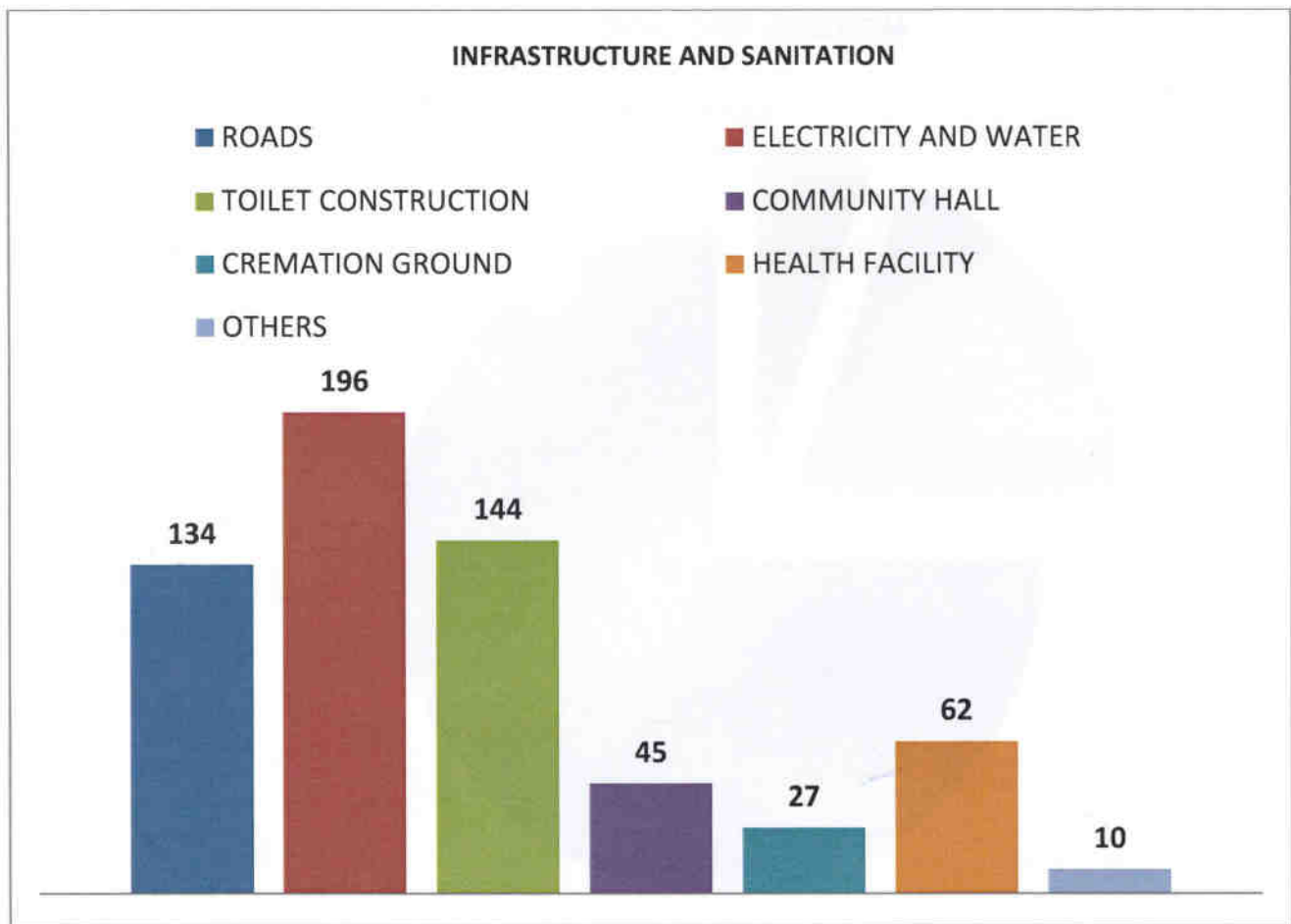
Non-availability, reconstruction, relocation and resettlement of housing facilities and request for agricultural land for farming as an alternate occupation were reflected in most of grievance petitions received. Land is also sought for occupational pursuits like agriculture, horticulture, cattle herding at night, and grazing plots in community or near official forest land patches. Some have indicated that licensing practices be renewed to permit grazing.



Graph 10: Land Ownership and Housing Facilities

6) Infrastructure and Sanitation

Availability of basic infrastructure is the key to development, problems like lack of safe drinking water, electricity, toilet facilities, sewage systems, and community hall and cremation place near their colonies of residence, were also reflected in most of grievance petitions received. More than 60% of the petitions received under this category pertained to the non-availability of facilities like road, water and electricity and toilets.



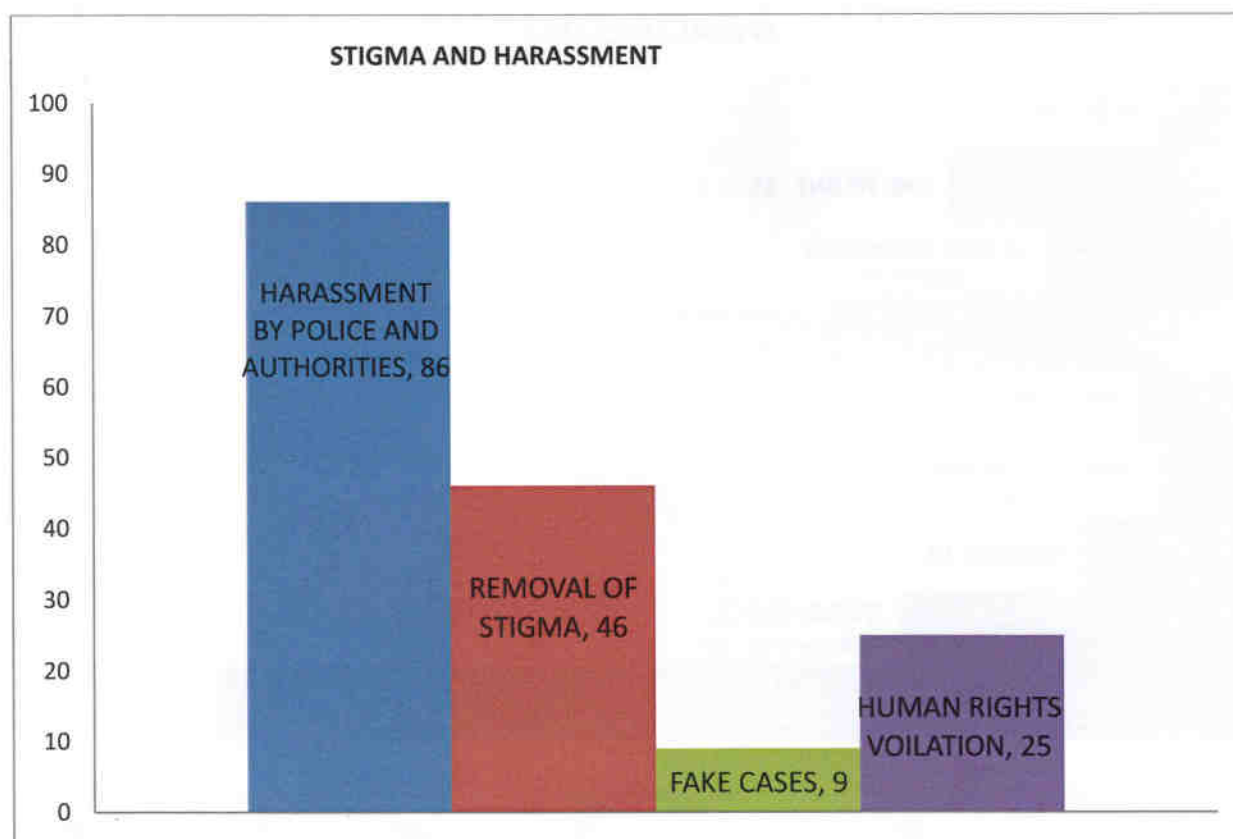
Graph 11: Request for Infrastructure and Sanitation

7) Stigma and Harassment

The grievance petitions also reflected continued sufferings and frequent allegations, of ill-treatment at the hands of police, for sundry crimes that take place near the settlement areas of these communities. Issues pertaining to eviction-drives by conservancy officials / revenue officials, resulting in loss of property of these communities, have also been submitted by members of the DNT/NT communities to the Commission.

The stigma of a criminal community that is forced upon the people belonging to these groups has not only restricted their education and employment opportunities but also causes hindrance in their social upliftment.

Out of 166 petitions received under this category, around 120 petitions raised issue of harassment and human rights violation where 46 petitions requested for adequate steps to be taken for removal of stigma from these communities.

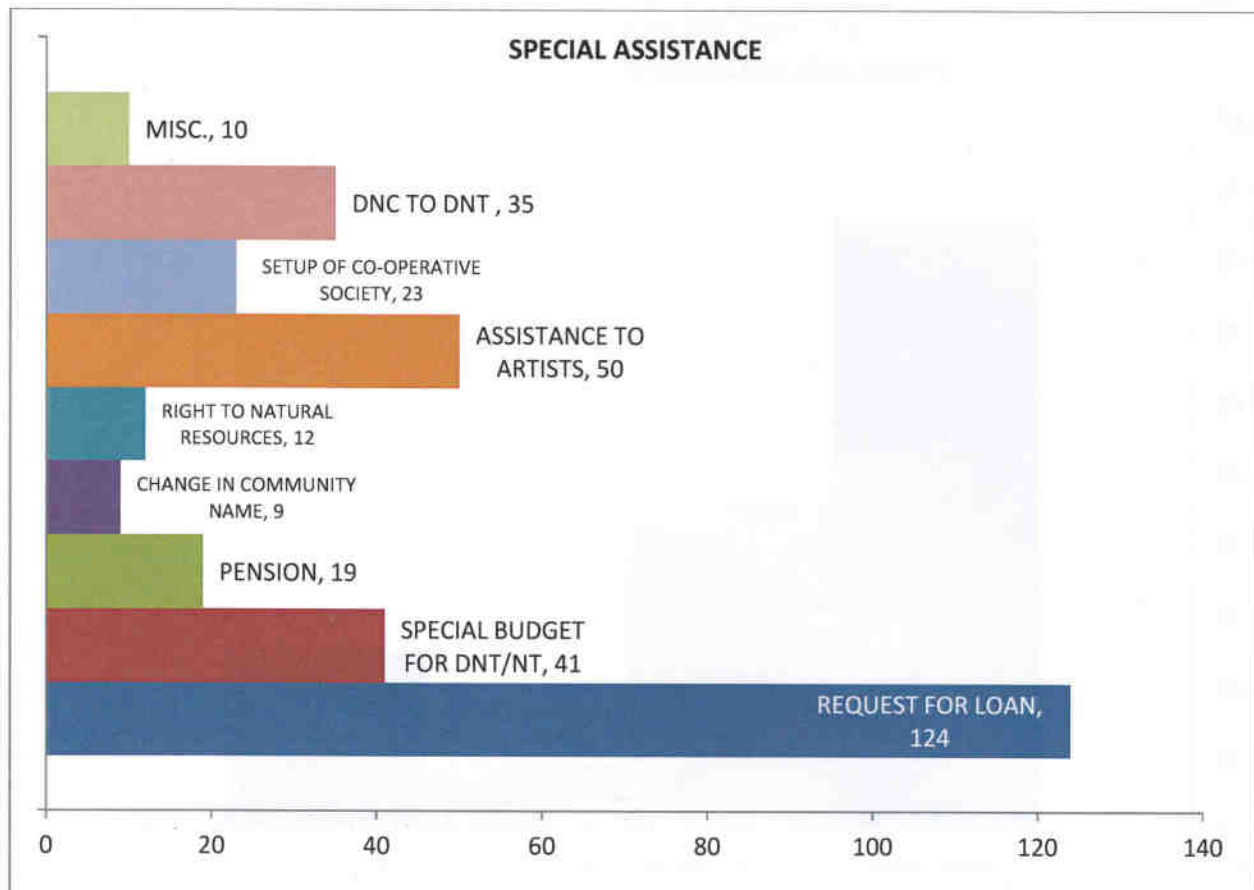


Graph 12: Petitions against Stigmatisation and Harassment

8) Special Assistance

A large number of the petitions received by the commission requested for special assistance to be provided for the welfare of these communities as they face various hurdles while availing facilities that are otherwise easily accessible to communities that do not belong to DNT-NT communities. Unlike their counterparts, DNT-NT communities lack co-operative organizations and other financial institutions that might be useful for providing them with loans as most of these communities, due to their nomadic nature lack residential proofs.

Out of the total 323 petitions received under this head, a total of 124 requested for grant of loan for various agricultural and livelihood activities while the remaining petitions focus on development of co-operative societies, separate budget for DNT-NT and special assistance to artisans of these communities.

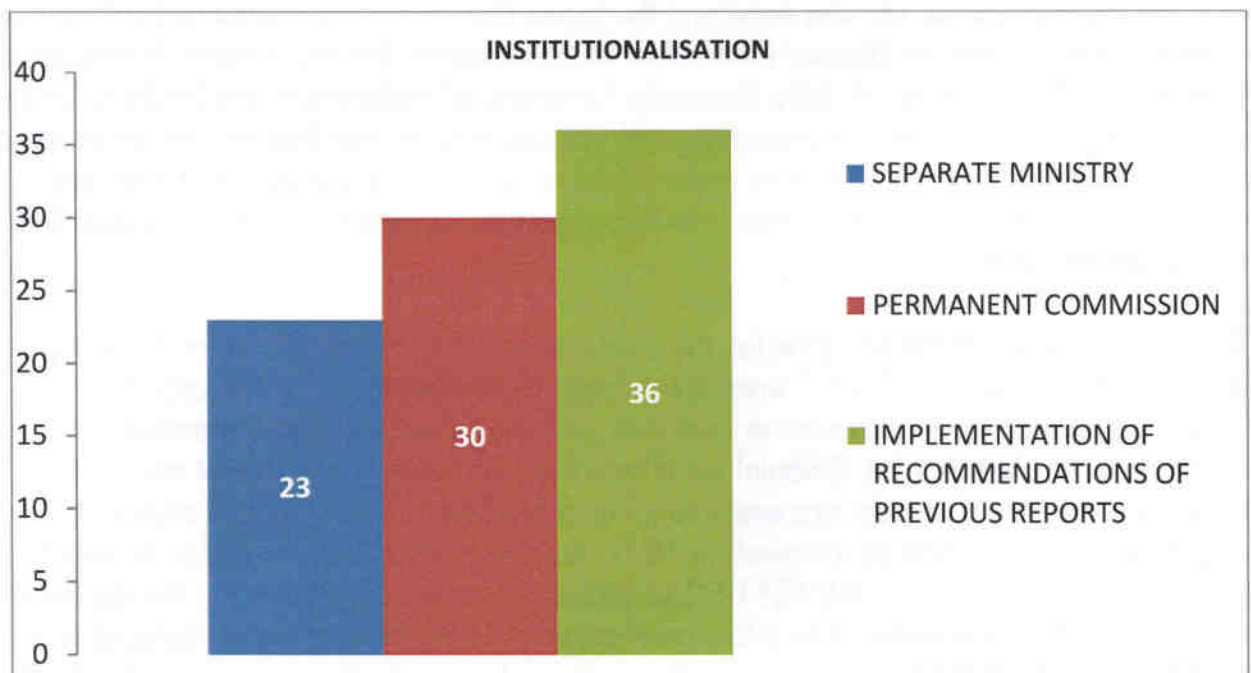


Graph 13: Request for special assistance for the welfare of the communities

9) Institutionalisation

Around 60% of the petitions received under this head demanded a separate Ministry or a permanent Commission for the developmental work of DNT-NT communities. The remaining petitions requested for the implementation of suggestions made by other commissions and also by the interim report presented by the current commission.

The population data for NT-DNTs across India is not available at present and without reliable statistics on the population and socio-economic status of these communities, it is very difficult to deve-



Graph 14: Demand for separate Institutions

lope meaningful programs for their upliftment or to allocate funds to meet their needs effectively.

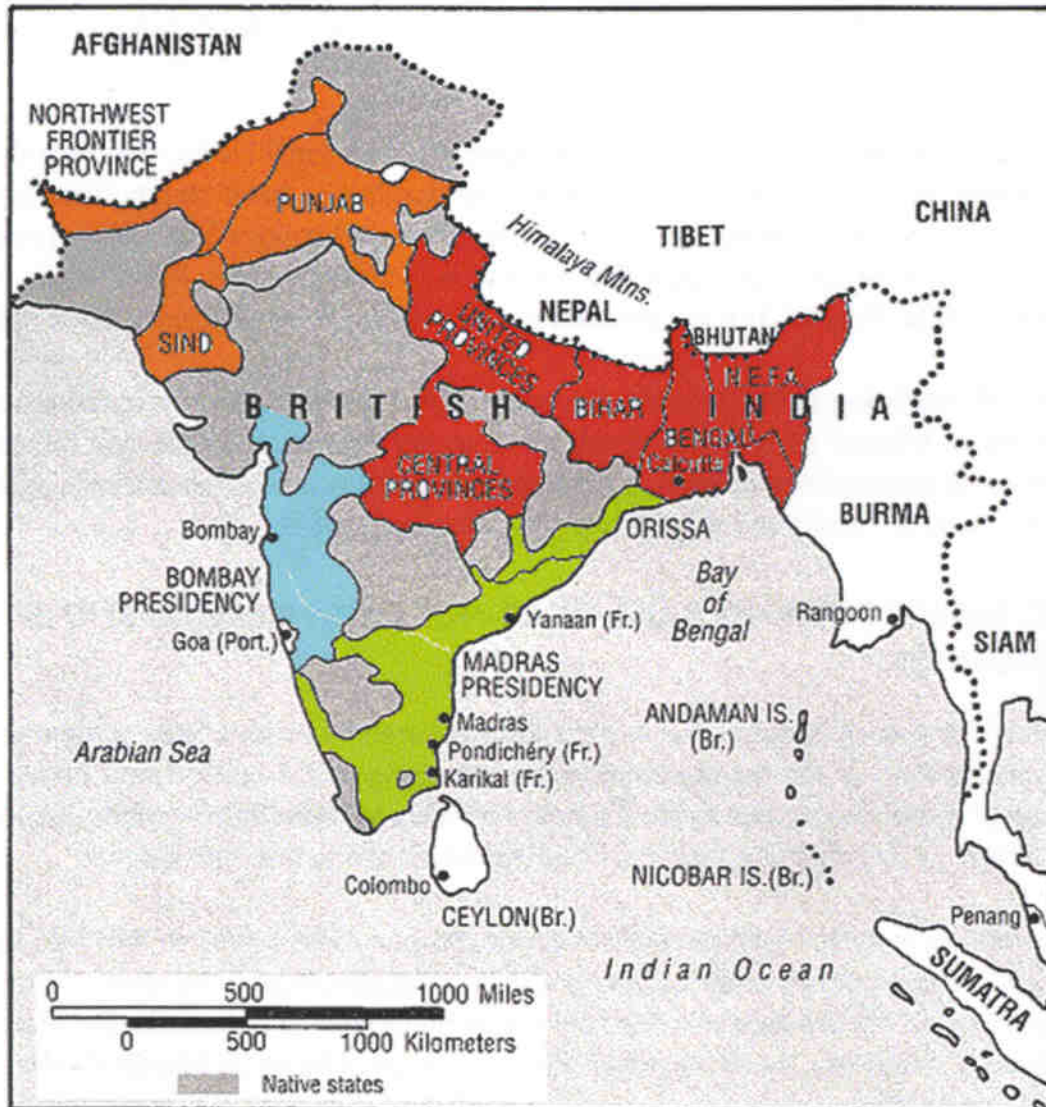
The interactions that the commission has had so far with these communities have made certain astounding revelations, as have been mentioned above. Lack of education, poor infrastructure and sanitation, limited resources are some of the many issues that need to be immediately addressed. This is possible once areas in which these communities are densely populated are identified and the status of their socio-economic conditions studied, with empirical data derived from a detailed household survey.

PREPARATION OF LIST OF DE-NOTIFIED, NOMADIC AND SEMI-NOMADIC TRIBE

One of the biggest and most crucial task given to the Commission was preparation of a State-wise list of De-notified, Nomadic and Semi- Nomadic Tribes. Such a list is of paramount importance to the policy makers for formulating and targeting any developmental scheme meant for this section of society. A reliable list of Denotified and Nomadic Tribes has been lacking. The present Commission has taken strenuous efforts in preparing a list of these communities drawing from the 1931 Census of India, State List of these communities wherever available, earlier reports, e.g., Renke Commission's report, and inferences drawn from the interactions with the State Government officials and other stakeholders during the field visits. Extensive consultation with Anthropologists, Social scientists, Community representatives, etc was done and the Expert Committee constituted by the Commission consisting, among others, of Director General of Anthropological Society of India, Professors of the Department of Anthropology of Delhi University, University of Hyderabad and Bombay University, closely scrutinised the process of preparation of this List and guided through the entire process. Comprehensive effort has been taken to make the list as authentic as possible, however, only limitation with the list, as the experts felt, is that it could not be field-validated since the proposed field survey could not be conducted.

During the process of preparing the list, the Commission encountered difficulties in identifying and classifying communities as NT/DNT since some State Governments did not accept their status as NT/DNT even though these communities were living in these States for years. The ambiguity has been created due to the fact that the Colonial government did not have a fixed list of communities they branded as criminals and this list was ever changing. Sometimes the list changed every year. Starting from 8 communities notified as 'criminal' in 1871, the list reached 200 by 1924. As noted in the Report on Administration of Punjab 1891-92, a total of 246 names appeared on the register of the Criminal Tribes. This was reduced to 243 in the report of 1892-93 and further reduced to 221 in 1893-94 Report. An exponential increase in the number of criminal tribes was mainly due to the following reasons:

- i) Enforcement of the Criminal Tribes Acts in all parts of British India;
- ii) Amendment in the Act in 1911, empowering local governments to declare a tribe a Criminal Tribe, without requiring its settlement or providing for means of living. Although it was a Central Act, the local governments were empowered to frame rules thereunder for proper administration of the Act to suit the local conditions.
- iii) The British enforced various rules and laws that made the profession of various nomadic communities a crime, for example Indian Salt Act 1882 that included regulations requiring compulsory license for collection and manufacture of salt.



Spread of Criminal Tribe Area from 1860 To 1911

(Area in grey depicts Princely states)

The Report of the Criminal Tribes Act Enquiry Committee (1949-50) mentions a list of 127 De-notified Tribes but this number has been questioned since then. After the Ayyangar Committee, a comprehensive list of DNT/NT/SNT was prepared by the Renke Commission. It submitted a list of around 334 De-notified Communities and around 809 Nomadic Communities. Further, other

sources quote the number of De-notified communities to be anywhere between 150 and 200 and that of Nomadic tribes between 600 to 1600. The reason for this variation is the absence of a common list.

Some states have a separate list of DNT/NT, like Maharashtra and Tamil Nadu, but majority of States have not prepared such lists because of which the exact number of these communities is not known. A major issue with the list prepared by earlier commissions and various State Governments is that the same community might be known by a different name in different states; for example, Nat is also known as Behrupiya or Naqqal, but it is counted not as one but three different communities.

Another problem with the listing of the communities is the dialect in which a particular community name is pronounced in different parts of the states; for example Aheriya, Baheliya and Beheriya are the names of the same communities but due to differences in pronunciation, the spellings differs, therefore, they are erroneously considered to be three different communities.

STEPS FOLLOWED WHILE PREPARING A LIST OF DE-NOTIFIED, NOMADIC AND SEMI-NOMADIC COMMUNITIES.

Since there is no official list of such communities that could be referred by various State governments and by individuals, preparation of the list of communities belonging to De-notified and Nomadic community was a task of prime importance to the Commission. Due to unavailability of the list, even the States faced problems while preparing their individual list which made this task tougher.

The Commission after its inception had planned to conduct a pan India survey so that field verification and validation of these communities for their presence or absence could be done. As mentioned, the Commission could not proceed with this field survey due to denial of funds by the Ministry field survey. The following steps were, therefore, taken for preparation of list of De-Notified Nomadic and Semi-Nomadic Communities.

1. Analysis of Ayyangar Committee Report and Renke Commission Report

A thorough analysis of the Ayyangar Committee Report and Renke Commission Report was undertaken since the former had a list of De-notified communities and the latter had an updated list of both De-notified and Nomadic communities. The problem with the Ayyangar Committee report was that since it came out just after three years of independence, it couldn't record a number of notified communities that were present but could not come to their notice and hence they came out with a list of 126 communities only. On the other hand, Renke Report that came out in 2008 could not enlist DNT/NT/SNT communities of all States. The first step, therefore was to understand the discrepancies in both the Reports and then prepare a draft list of these communities.

2. Preparation of First Draft List

A series of communications was sent to the States requesting the list of De-notified, Nomadic and Semi-Nomadic communities present in the State. The request was sent to the various state departments also including, Tribal Affairs, Backward Class Welfare and SC/ST Welfare departments.

By July 2017, the Commission had received reply from nearly all States, except a few. They either agreed or disagreed with the first draft list sent by the Commission, some States sending their own lists wherever available.

3. Preparation of the Second Draft List

After scrutinising replies from all the states, a second draft list of De-notified, Nomadic and Semi-Nomadic communities was prepared. This list was further verified with various literatures, eg People of India series published by Anthropological Society of India, Castes and Tribes of Southern India by Thurston, Colonial Literatures including Gazetteers and other sources.

4. Verification of the List

The second draft list prepared by the Commission consisting of 22 States was published by the Commission in June 2017 and was checked and verified by various community leaders, Anthropologists, Academicians and NGOs.

5. Preparation of the Third Draft list and field validation

A Third Draft list was prepared by the Commission after getting feedback from all stakeholders which was to be field-validated during household survey, so that the communities could be verified for their presence or absence in the respective states. The validation of the Third Draft list by the agencies was the 1st milestone to be achieved by the agencies but this work could only be partially achieved due to the stoppage of the field survey work for want of funds.

Steps to be followed during field validation were as follows:

A. Analysis

- Analyze the Draft List and the Status of Inclusion List prepared by the Commission with reference to the State List and earlier lists (Eg. Renke Commission List)

B. Finding Gaps

- Understand and take note of the discrepancies, if any.

C. Classify

- Classify the communities as DNTs, NTs and SNTs
- Identify nomadic DNTs thereby removing the error of repetition of same community as DNTs and NTs

D. Literature Review

- Study secondary literature and consult the experts for validation of the list & for substantiating the findings about missing/ new communities
- Cite the sources for any new community found and added

E. Categorization

- Enlist all the communities (from Draft list, Status list and from secondary literature) state wise, as well as caste wise
- While preparing the list, ensure that sub caste and synonyms are linked along the main caste in the list

F. Information Collection

- Contact community representatives, NGOs, organizations and individuals working for these communities, to obtain any additional information regarding the list and also to locate DNT, NT and SNT habitations

G. Initial Draft List

- Prepare a tentative list of communities and their habitations to be visited

H. Validation

- Verify the prepared Draft list in the field during household survey

- Simultaneously, validate the list with The Tribal Research Institute, State Government and other reputed agencies

I. Population Estimate

- Find out the approx. population of the community by talking to the community representatives and other stakeholders

J. Approval

- Submit the final Draft list for approval by the Commission

6. Fourth Draft List and further validation

The list of communities received by the Commission from the agencies was cross-checked with the third draft and a panel discussion was organized to scrutinize and arrive at a common inclusive draft. The panel of experts included Anthropologists, Social Scientists, Academicians, community leaders and Administrators. Based on the suggestion and inputs of the panel, the list was further rectified, and Fourth Draft list was prepared.

After approval of the Full Commission, the Fourth Draft List was made available and accessible to the community members, their representatives and other stakeholders for feedback and review. The list was also sent to the Ministry of Social Justice and Empowerment for uploading on its website for public feedback, inputs and suggestions.

7. The Final List

The Commission received a number of requests for inclusion as well as for exclusion on the basis of the Fourth Draft List. These requests were examined by the research team in consultation with the experts and necessary changes were carried out wherever applicable and the Final List of De-notified, Nomadic and Semi-Nomadic Communities was prepared. The list of De-notified, Nomadic and Semi-Nomadic communities has been prepared in three parts as explained overleaf.

AS NOTED FROM REPORT ON ADMINISTRATION OF PUNJAB FROM 1890-1891 TO 1893-1894 IT HAS BEEN OBSERVED THAT THE NUMBER OF CRIMINAL TRIBES HAS UNDERGONE CONSTANT CHANGE. IT STARTED WITH 246 IN 1890 AND WENT DOWN TO 221 IN 1894

1. List 1A/2A/3A- State list of De-notified/Nomadic/Semi-Nomadic Tribes:

This consists of the list of communities which have been either listed by the State Government as DNT/NT/SNT or accepted by the State Government as DNT/NT/SNT as per the Draft list sent to them by the Commission.

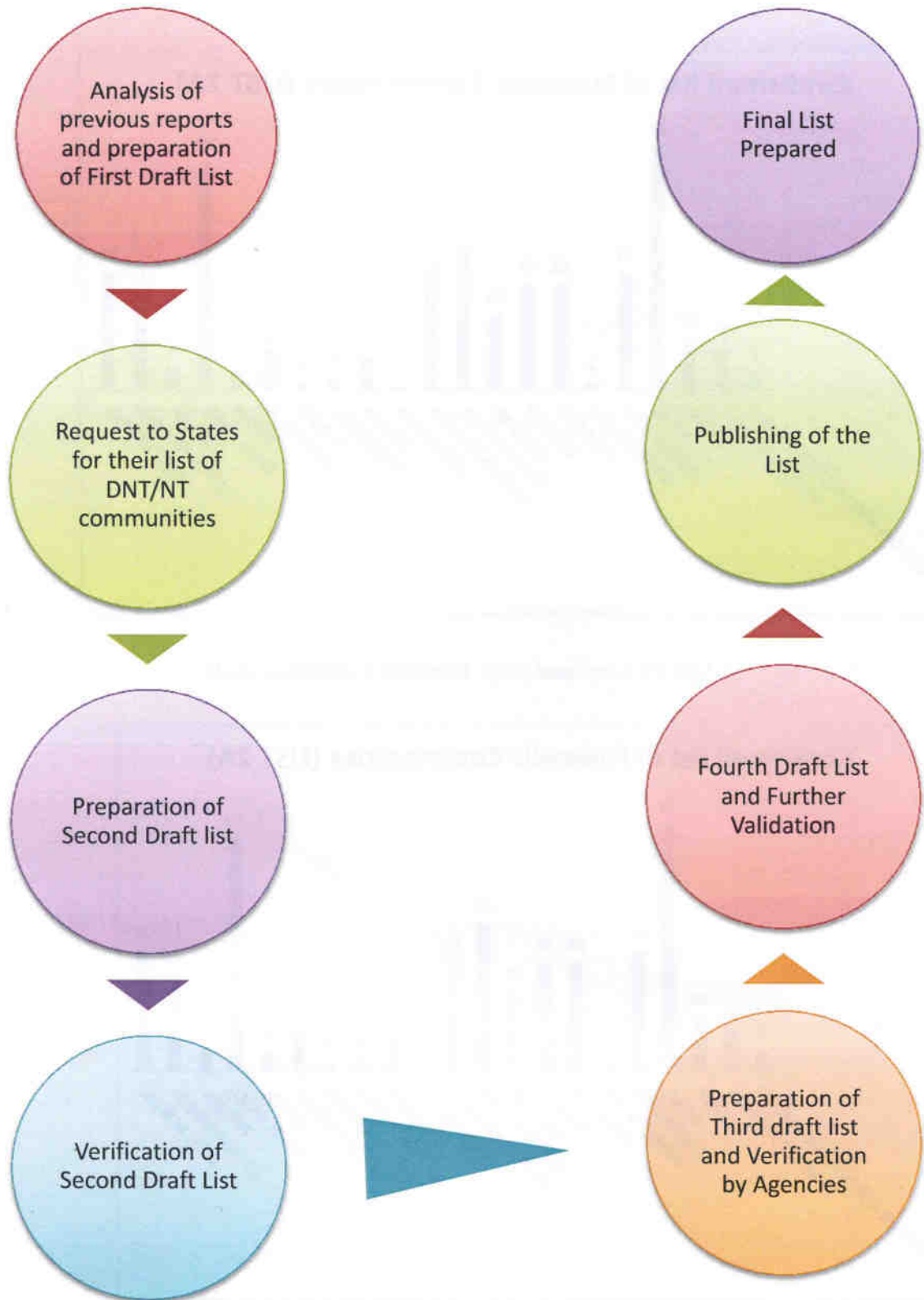
2. List 1B/2B/3B- Additional list of De-notified/Nomadic/Semi-Nomadic Tribe

The list includes those communities which have not been listed by the State Government as DNT/NT/SNT but the commission through its own scrutiny found them to be present in the State.

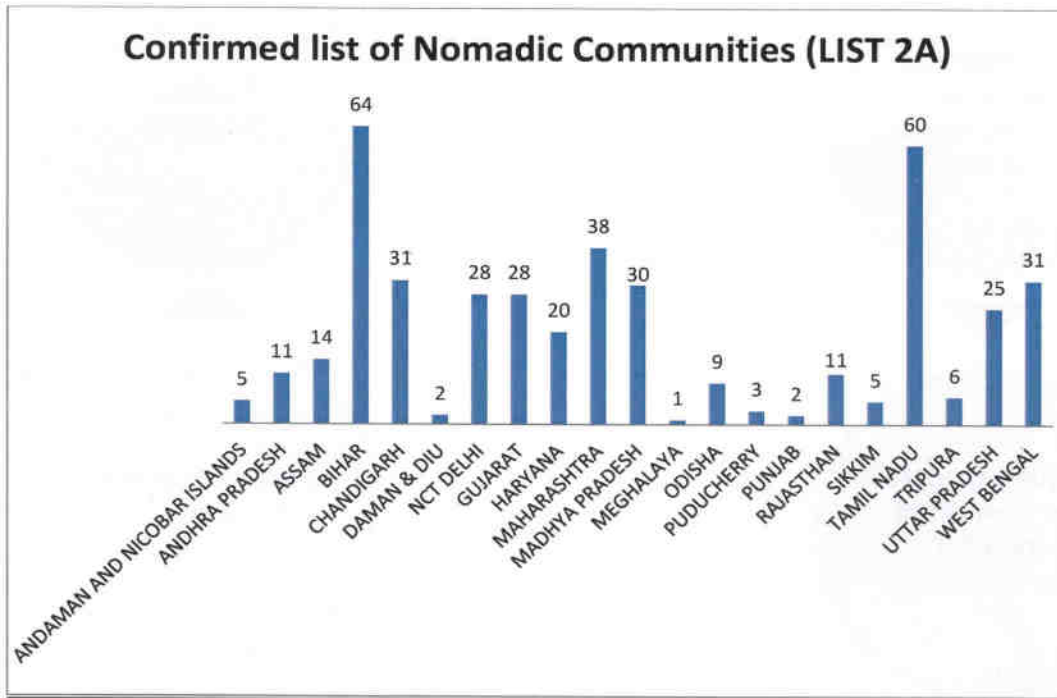
3. List 1C/2C- List of Tribe for inclusion:

The list includes those DNT/NT/SNT communities which have been listed in the previous list prepared by the Renke Commission as well as appear to be found in various secondary sources. This also includes names of those communities regarding which the Commission received specific representation/memoranda but could not field-validate in absence of a field survey. This list, therefore, requires further validation.

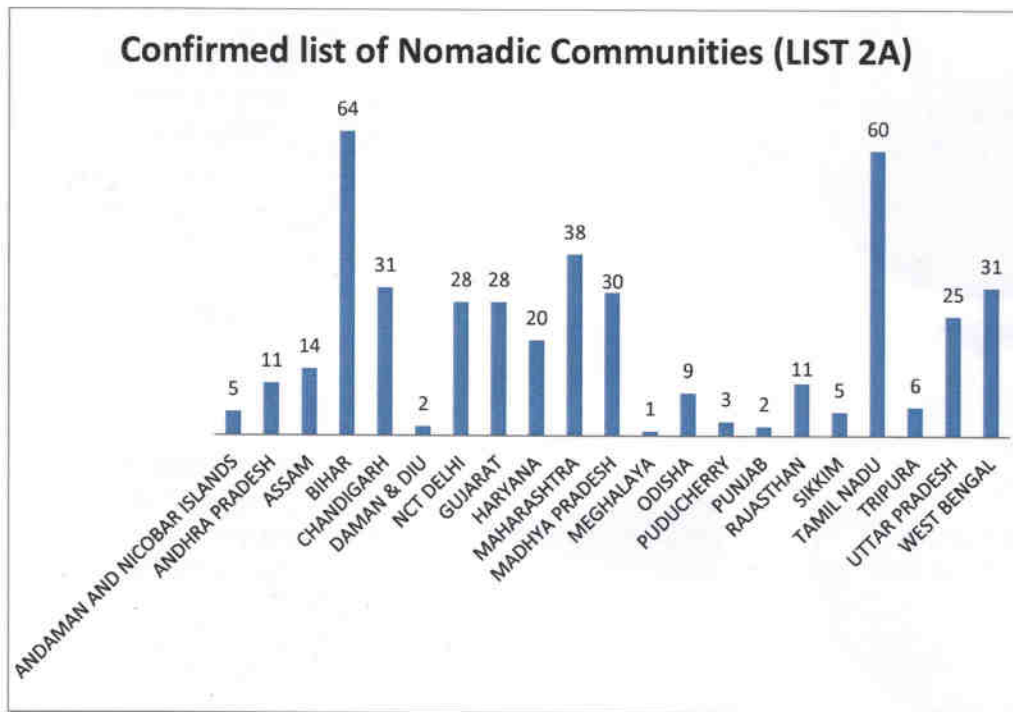
For the sake of brevity of the report, these lists have been annexed as Annexure-I. It may be seen from the State list that the maximum number of DNT communities are found in States like Tamil Nadu (68), Karnataka (67) and Telangana (36), while more number of Nomadic communities are in States like Bihar (64), Tamil Nadu (60) and Maharashtra (38). Interestingly, there are no De-notified community in all North-East States including Sikkim. In addition, DNTs are not found in Union Territories except NCT Delhi (28). However, there are many Nomadic communities found in North-Eastern States as well as in Union Territories. States like Karnataka and Telangana have maintained a combined list of DNTs and NTs.



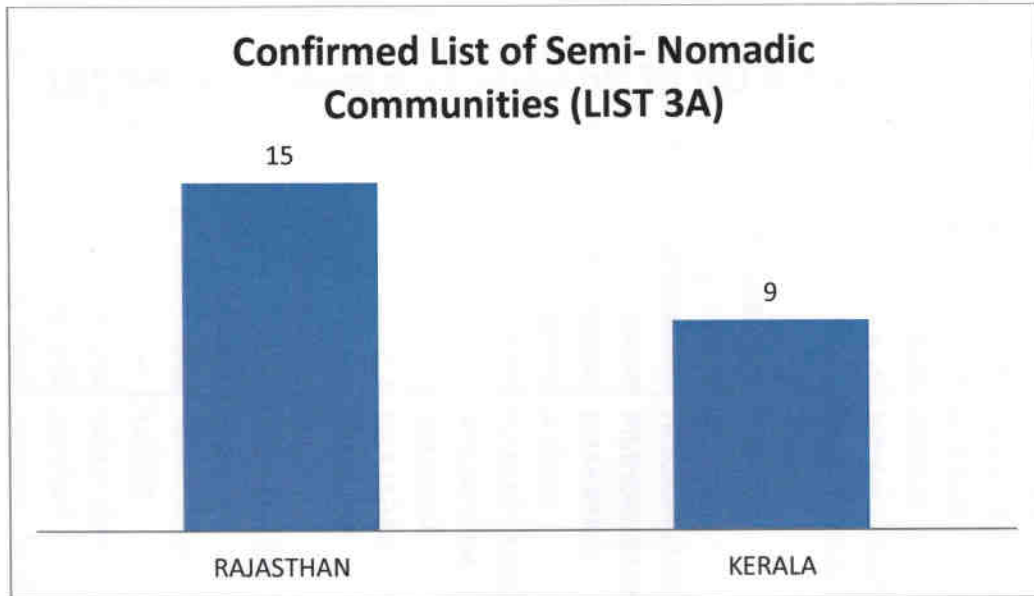
Steps followed by the commission while preparing the Final List of De-notified, Nomadic and Semi-Nomadic Communities



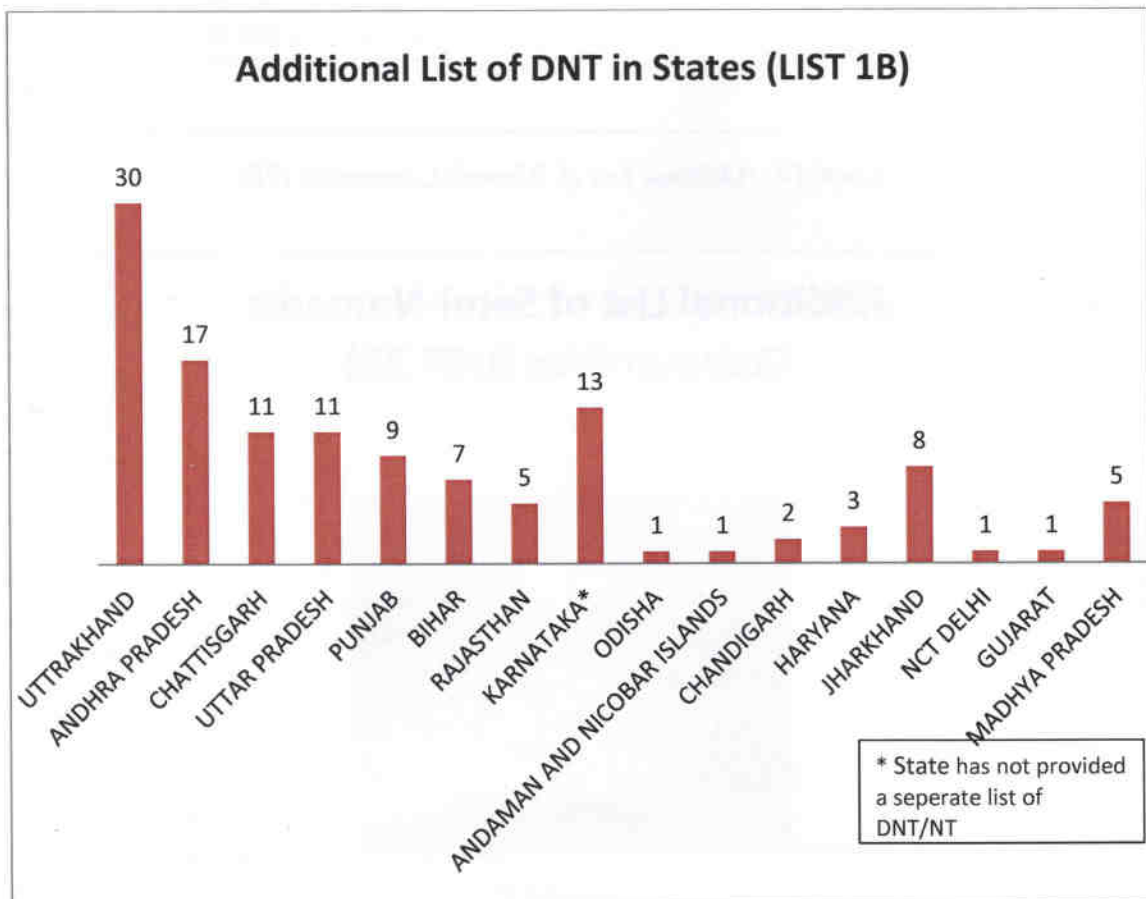
Graph 15: Confirmed list of Denotified Communities (1A)



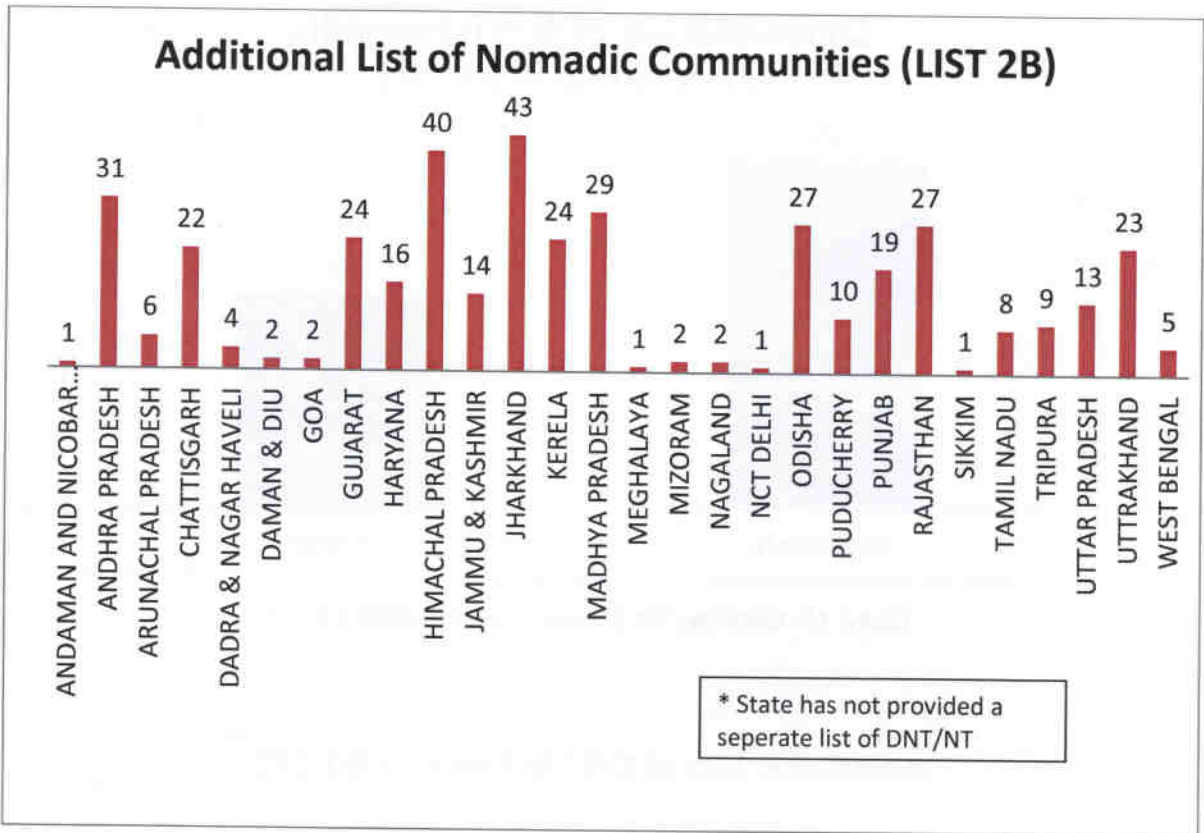
Graph 16: Confirmed list of Nomadic Communities (2A)



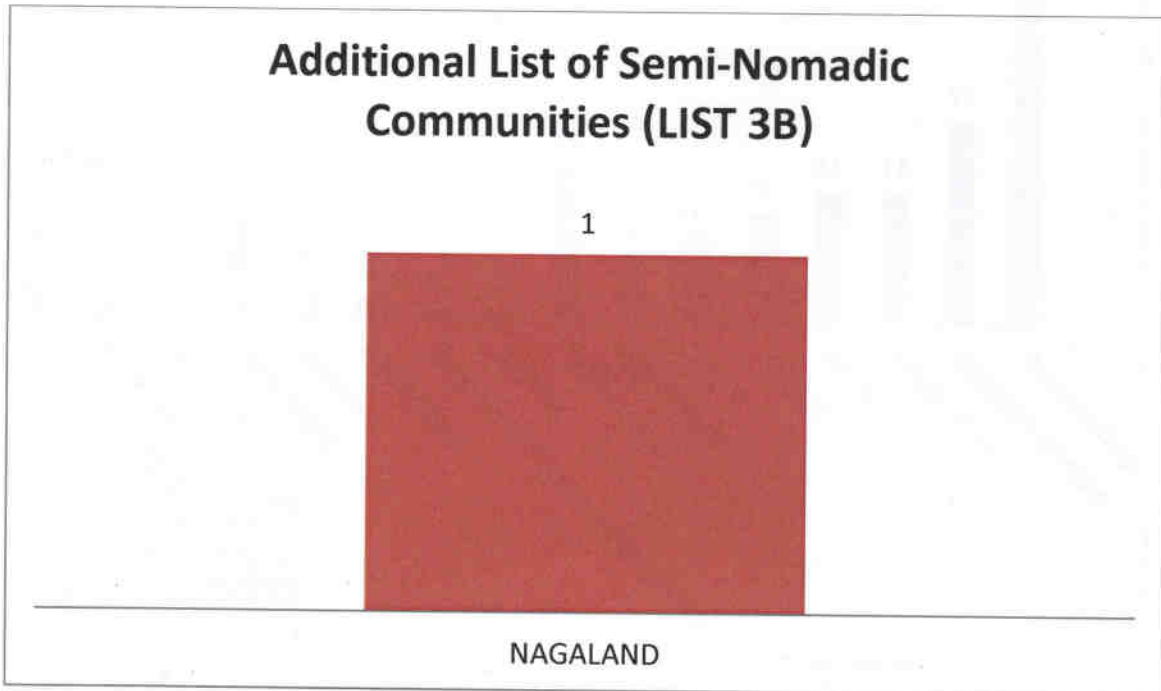
Graph 17: Confirmed list of Semi-nomadic Communities (3A)



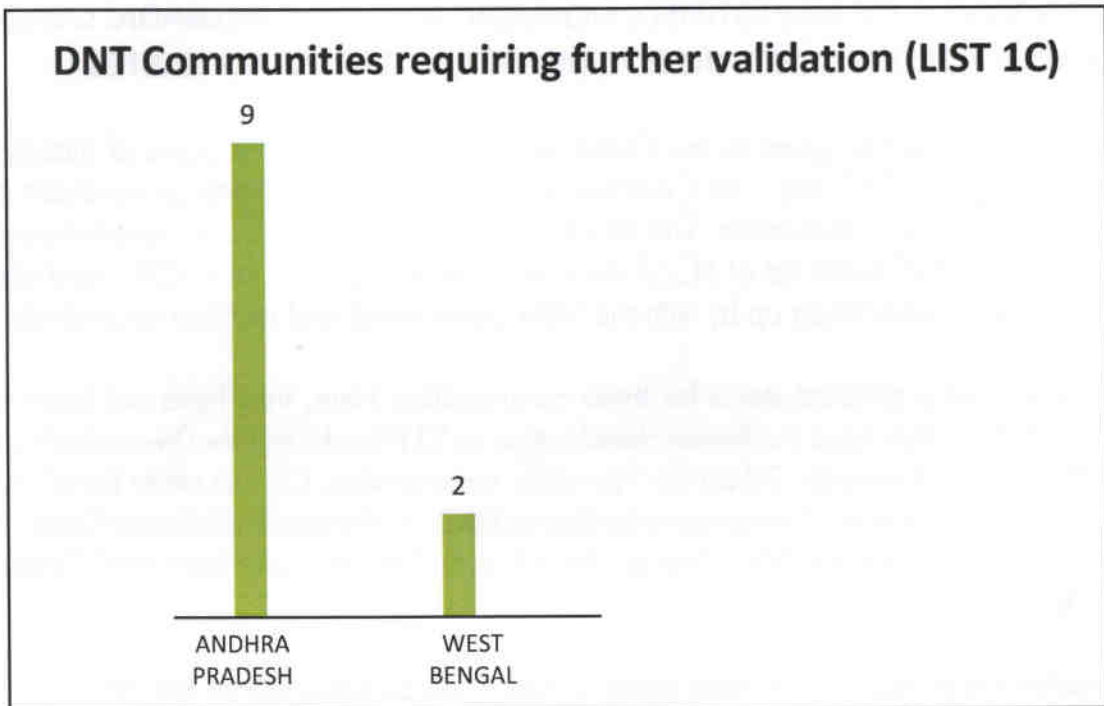
Graph 18: Additional List of DNTs (1B)



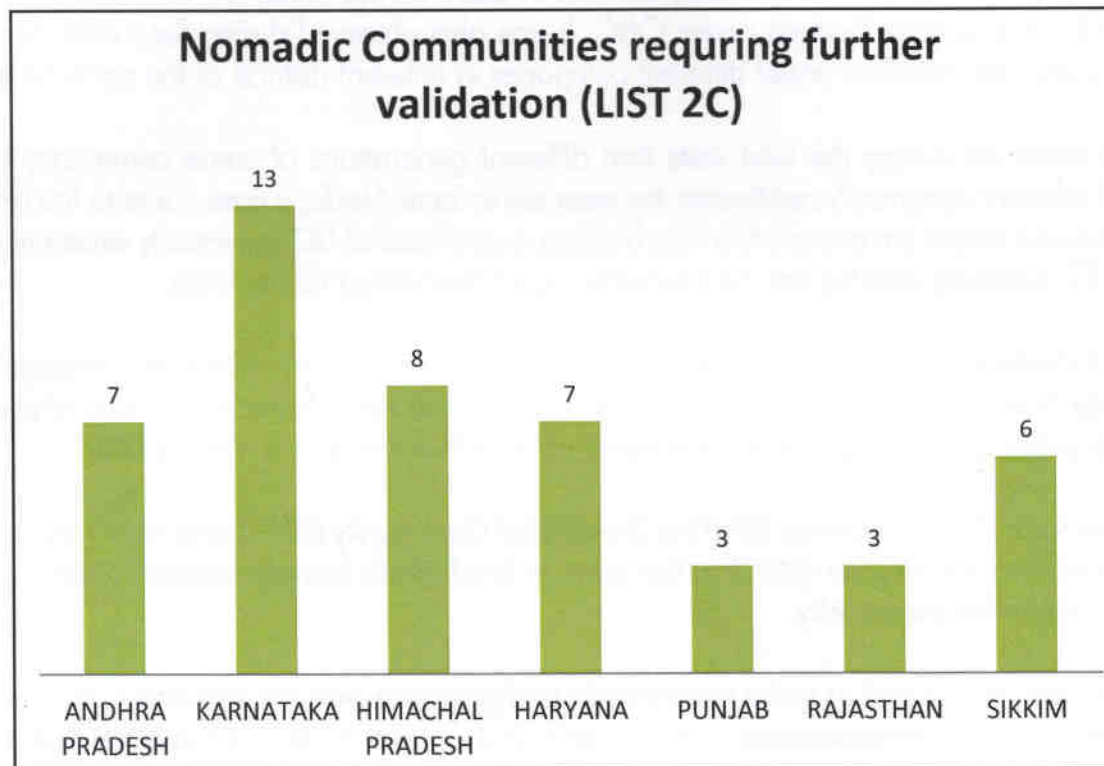
Graph 19: Additional List of Nomadic Communities (2B)



Graph 20: Additional List of Semi-Nomadic Communities (3B)



Graph 21 Denotified Communities requiring further validation (1C)



Graph 22 Nomadic Communities requiring further validation (2C)

INCLUSION STATUS OF DE-NOTIFIED, NOMADIC AND SEMI-NOMADIC COMMUNITIES IN SCHEDULED CASTE/ SCHEDULED TRIBE/ OTHER BACKWARD CASTES

Another important mandate given to the Commission was to identify the status of inclusion of these communities in SC/ST/OBC lists. The Commission first requested the State Government to send the inclusion status of these communities. The list of inclusion sent by the State Government was further cross checked with the Central list of SC/ST and the State and Central list of OBC and whatever discrepancies came up were taken up by with the State government and rectified accordingly.

Maharashtra has a different status for these communities. Here, they have not been categorized under SC/ST/OBC rather have a different classification as VJ (Vimukt Jati) for De-notified Communities and VJNT(Vimukt Jati Nomadic Tribes) for Nomadic communities. On the other hand, other States, like Bihar has classified many of these communities as EBC, i.e. Extremely Backward Caste, Puducherry as PVTG(Particularly Vulnerable Tribal Group), Rajasthan as SBC(Specially Backward Caste) and Tamil Nadu as MBC(Most Backward Caste).

The problems with inclusion of these communities in SC/ST/OBC are as follow;

- It is observed that some communities of De-notified or Nomadic community is present in SC in one state and ST in another. For example, Banjara in Delhi comes under SC community, in Rajasthan under ST and in Uttar Pradesh under OBC. It was also observed during field visits that the same community was classified under different categories in different districts of the same State.
- It was observed during the field visits that different generations of same community have been issued different community certificates, for example in Tamil Nadu, a case came to the notice of the Commission where the grandfather was holding a certificate of SC community while the father was given ST certificate and the son had a certificate of De-notified Community.
- Same community is called by different names in different parts of the state due to change in dialect, because of which the spelling of the community changes and the local authority refuses to issue them a caste certificate as the spelling does not match with the one already listed.
- Change from De-notified tribe (DNT) to De-notified Community (DNC) and then inclusion of DNC into Most Backward Caste (MBC) in the state of Tamil Nadu has also caused some confusion of identity within the community.

During the field visits as well as in the memoranda and grievance petitions received in the Commission, the members and the representatives of those communities which have been affected due to anomaly in categorization, have made a strong point to follow a uniform categorisation throughout the country.

In order to avoid the report from becoming voluminous, instead of preparing a separate list of inclusion of these communities, the Commission has shown the inclusion status of all the communities identified by it in the State-wise List prepared and enclosed at Annexure 1. A summary of the number of communities included under different categories in the States is given in the Table 5, 6, 7

NUMBER OF DNT COMMUNITIES IN SC/ST/OBC LIST					
S.NO	STATE	INCLUSION STATUS			
		SC	ST	OBC	OTHERS
1.	Andaman and Nicobar Island	0		1	0
2.	Andhra Pradesh	4	6	16	0
3.	Arunachal Pradesh	0	0	0	0
4.	Assam	0	0	0	0
5.	Bihar	2	1	0	0
6.	Chandigarh	1	0	1	0
7.	Chhattisgarh	2	2	7	0
8.	Dadar and Nagar Haveli	0	0	0	0
9.	Daman & Diu	0	0	0	0
10.	Delhi NCT	18	0	11	0
11.	Goa	0	0	0	0
12.	Gujarat	0	0	13	0
13.	Haryana	7 (Includes two Sub caste of Sansi-Bhedkut and Manesh)	0	7 (Includes four sub caste of Sansi- Kuchband, Rechband, Chattu and Singhiwala)	0
14.	Himachal Pradesh				
15.	Jammu & Kashmir	0	0	0	0
16.	Jharkhand	4	0	1	0
17.	Karnataka*	52	8	25	0
18.	Kerala	1	0	0	0
19.	Lakshadweep	0	0	0	0
20.	Madhya Pradesh	14	2	4	0
21.	Maharashtra	0	0	0	14(VJ)
22.	Manipur	0	0	0	0

23.	Meghalaya	0	0	0	0
24.	Mizoram	0	0	0	0
25.	Nagaland	0	0	0	0
26.	Odisha	7	1	3	0
27.	Puducherry	0	0	0	0
28.	Punjab	8	0	1	0
29.	Rajasthan	5	3	5	0
30.	Sikkim	0	0	0	0
31.	Tamil Nadu	0	0	0	68(MBC)
32.	Telangana*	0	0	36	0
33.	Tripura	0	0	0	0
34.	Uttar Pradesh	19	0	12	0
35.	Uttarakhand	13	0	12	0
36.	West Bengal	3	4	1	0
TOTAL		160	27	156	82
GRAND TOTAL		425 (INCLUDING REPETITION)			

Table 5: Number of DNT Communities in SC/ST/OBC List

NUMBER OF NOMADIC COMMUNITIES IN SC/ST/OBC LIST					
S.NO	STATE	INCLUSION STATUS			
		SC	ST	OBC	OTHERS
1.	Andaman and Nicobar Island	0	6	0	0
2.	Andhra Pradesh	15	1	18	0
3.	Arunachal Pradesh	1	0	0	0
4.	Assam	0	0	0	0
5.	Bihar	10	10	2	28(EBC)
6.	Chandigarh	12	0	19	0
7.	Chhattisgarh	10	7	0	0
8.	Dadar and Nagar Haveli	0	2	2	0
9.	Daman & Diu	1	1	2	0
10.	Delhi NCT	12	0	14	0
11.	Goa	0	1	1	0
12.	Gujarat	7	10	35	0
13.	Haryana	16	0	19	0
14.	Himachal Pradesh	18	3	20	
15.	Jammu & Kashmir	0	8	6	0
16.	Jharkhand	0	32	7	0
17.	Karnataka*	52	8	16	0
18.	Kerala	9	10	2	0
19.	Lakshadweep	0	0	0	0
20.	Madhya Pradesh	8	4	19	0
21.	Maharashtra	0	0	2	38(NT)
22.	Manipur	0	0	0	0
23.	Meghalaya	1	1	0	0
24.	Mizoram	0	2	0	0
25.	Nagaland	0	0	0	0
26.	Odisha	18	11	2	0
27.	Puducherry	1	1	10	1(PVTG)
28.	Punjab	9	0	14	0
29.	Rajasthan	12	1	5	11(SBC)
30.	Sikkim	0	2	3	0
31.	Tamil Nadu	4	16	4	36(MBC AND DNC)
32.	Telangana*	0	0	36	0
33.	Tripura	5	1	8	0
34.	Uttar Pradesh	6	4	8	0
35.	Uttrakhand	19		2	
36.	West Bengal	19	7	6	0
TOTAL		265	149	282	114
GRAND TOTAL		810(INCLUDING REPETITION)			

Table 6: Number of Nomadic Communities in SC/ST/OBC List

NUMBER OF SEMI-NOMADIC COMMUNITIES IN SC/ST/OBC LIST					
S.NO	STATE	INCLUSION STATUS			
		SC	ST	OBC	OTHERS
1.	Kerala	0	9	0	0
2.	Nagaland	0	1	0	0
3.	Rajasthan	0	0	13	0
4.	Sikkim	0	1	3	0
TOTAL		0	9	13	0
GRAND TOTAL		22			

Table 7: Number of Semi-Nomadic Communities in SC/ST/OBC List

MBC- MOST BACKWARD CLASS

SBC- SPECIAL BACKWARD CLASS

DNC- DENOTIFIED COMMUNITIES

NT- NOMADIC TRIBES

EBC- EXTREMELY BACKWARD CLASS

PVTG- PARTICULARLY VULNERABLE TRIBAL GROUP

COMMUNITIES NOT INCLUDED IN ANY CATEGORY

As mentioned, there has not been a systematic attempt to identify these communities and maintain a comprehensive list of these communities. Only a few States like Maharashtra, Gujarat, Odisha and Tamil Nadu have an updated list, while many states have not attempted to identify and list these communities separately. It was also observed during the field visits and interaction with the State Government officials that existence of many such communities was not even known to the authorities. As a result, many communities have remained unidentified and thus, not been able to gain benefits of categorization under SC/ST or OBC. The Government has therefore, assigned this Commission with the task of identifying the left out communities and prepare a list of such communities that are not classified either as SC/ST or as OBC.

During the field visits as well as through 453 memoranda and grievance petitions, the Commission had received inclusion requests from many such left out communities. The list prepared by the Renke Commission was also examined and taken into account. After a thorough analysis in consultation with the Expert Committee consisting of Anthropologists and Social Scientists and based on the experience gained through field visits and the field verifications to the extent possible, a rough list was drawn. This list was then cross-checked with the lists sent by the State Governments and the SC/ST/OBC List of Central and State Governments, and based on this the list of communities which are not included in any of these categories, viz SC/ST/OBC has been prepared. The detailed list is given at Annexure-II and summarised below;

De-notified Communities	Nomadic Communities	Semi-Nomadic Communities
94 (including 21 sub castes of Sansi in Haryana)	173	2

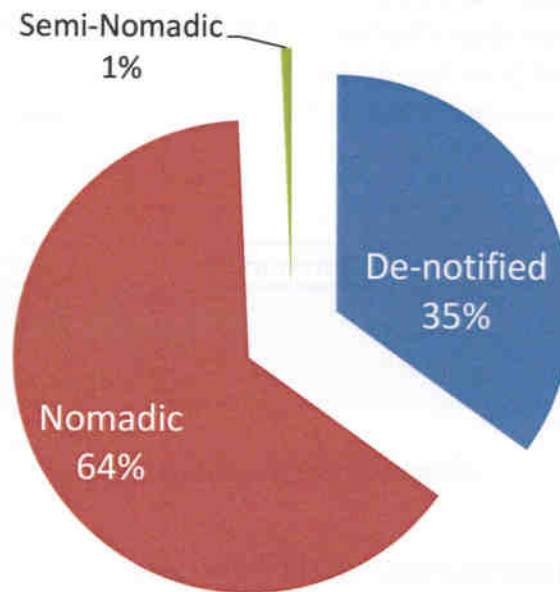
Communities not included anywhere

These are the communities that at present fall in other castes (OC) category and thus are deprived of the benefits of most of the welfare schemes of the Government. Pursuing their case for inclusion in the appropriate designated categories requires a detailed ethnographic and socio-economic study of these communities through a detailed survey.

The preparation of the State wise list of De-notified, Nomadic and Semi-Nomadic communities, their Inclusion Status and the list of communities not included in any of the SC/ST/OBC category was a continuous exercise that started soon after the inception of this Commission. Various stakeholders played important roles in preparation of this list including the State Government, Community lead-

ers, Anthropologists, Academicians, Social Research Institutes, Research Agencies and every individual who had sent his/her query or representation to the Commission in this regard. It must be noted here that since the Commission could not conduct the field validation of all the communities mentioned in the list, there might be scope for further improvement in the list. Though every possible precaution has been taken by the Commission to prepare an accurate list of these communities, still this is open for any addition/deletion or validation.

Percentage of DNT-NT-SNT not included in any list



Graph 23 Percentage of DNT, NT, SNT not included in any category

DE-NOTIFIED COMMUNITIES NOT INCLUDED ANYWHERE

S.NO	STATE	COMMUNITIES
1.	Andaman and Nicobar Island	0
2.	Andhra Pradesh	15
3.	Arunachal Pradesh	0
4.	Assam	0
5.	Bihar	4
6.	Chandigarh	0
7.	Chhattisgarh	0
8.	Dadra and Nagar Haveli	0
9.	Daman & Diu	0
10.	Delhi NCT	0
11.	Goa	0
12.	Gujarat	0
13.	Haryana	26 (including 21 sub caste of Sansi)
14.	Himachal Pradesh	0
15.	Jammu & Kashmir	3
16.	Jharkhand	3
17.	Karnataka	4
18.	Kerala	0
19.	Lakshadweep	0
20.	Madhya Pradesh	6
21.	Maharashtra	0
22.	Manipur	0
23.	Meghalaya	0
24.	Mizoram	0
25.	Nagaland	0
26.	Odisha	0
27.	Puducherry	7
28.	Punjab	7
29.	Rajasthan	1
30.	Sikkim	0
31.	Tamil Nadu	0
32.	Telangana	0
33.	Tripura	0
34.	Uttar Pradesh	11
35.	Uttarakhand	6
36.	West Bengal	1
TOTAL		94

Table 8: DNT Communities not included in any category

Haryana has the largest number of de-notified communities not included in either SC/ST/OBC, with 26 such communities out of which 21 are sub-castes of Sansi community. Andhra Pradesh with 15 communities is the second and Uttar Pradesh stands third with 11 such communities. Haryana 26 (including 21 sub caste of Sansi) Himachal Pradesh 0 Jammu & Kashmir 3 Jharkhand 3 Karnataka 4 Kerala 0 Lakshadweep 0 Madhya Pradesh 6 Maharashtra 0 Manipur 0 Meghalaya 0 Mizoram 0 Nagaland 0 Odisha 0 Puducherry 7 Punjab 7 Rajasthan 1 Sikkim 0 Tamil Nadu 0 Telangana 0 Tripura 0 Uttar Pradesh 11 Uttarakhand 6 West Bengal 1

NOMADIC COMMUNITIES NOT INCLUDED ANYWHERE		
S.NO	STATE	COMMUNITIES
1.	Andaman and Nicobar Island	0
2.	Andhra Pradesh	13
3.	Arunachal Pradesh	5
4.	Assam	1
5.	Bihar	13
6.	Chandigarh	0
7.	Chhattisgarh	5
8.	Dadra and Nagar Haveli	0
9.	Daman & Diu	1
10.	Delhi NCT	4
11.	Goa	0
12.	Gujarat	4
13.	Haryana	9
14.	Himachal Pradesh	6
15.	Jammu & Kashmir	0
16.	Jharkhand	4
17.	Karnataka	4
18.	Kerala	3
19.	Lakshadweep	0
20.	Madhya Pradesh	26
21.	Maharashtra	4
22.	Manipur	0
23.	Meghalaya	0
24.	Mizoram	0
25.	Nagaland	0
26.	Odisha	5
27.	Puducherry	3
28.	Punjab	2
29.	Rajasthan	13
30.	Sikkim	1
31.	Tamil Nadu	11
32.	Telangana	0
33.	Tripura	1
34.	Uttar Pradesh	28
35.	Uttarakhand	2
36.	West Bengal	4
TOTAL		173

With a total of 28 communities, Uttar Pradesh has the largest number of nomadic communities which are not included in either SC/ST/OBC. Madhya Pradesh with 26 communities is the second and Andhra Pradesh, Bihar and Rajasthan jointly stand third with 13 communities per state. In total, there are 171 nomadic communities that are not included anywhere, which includes repetitions.

Table 9: Nomadic Communities not included in any category

SEMI-NOMADIC COMMUNITIES NOT INCLUDED ANYWHERE		
S.NO	STATE	COMMUNITIES
1.	Sikkim	2

Table 10: Semi-Nomadic Communities not included in any category

PART THREE

CONCLUSION AND RECOMMENDATIONS

The report has summarized the vulnerability of the Denotified, Nomadic and Semi-Nomadic Tribes in India. It gives an insight into the historical, cultural and social background alongside the present conditions of these communities in question, which are among the most disadvantaged communities and face constant discrimination and harassment every day.

There have been many Commissions and Committees which have expressed concern about the status of these communities. The Kalelkar Commission (1953-55) suggested that these erstwhile tribes should not be called as 'Criminals' or 'Ex-Criminals' tribes but as Denotified communities (Vimochit Jatijan) and was the first Commission to recommend measures for amelioration of Denotified and Nomadic communities, which included providing basic education to their children, training them in craft and arts, cottage industries, etc and also and to assimilate them into mainstream society.

Lokur Committee (1965) recommended that a separate state-wise list be made for these communities and suggested separate developmental programs for them as most of the schemes designed for SC and ST did not benefit them. Even in Mandal Commission's Report (1980) we find mention that depressed backward classes and most backward classes, which included most of the Denotified and Nomadic Tribes, did not get the same opportunities of assimilation as the intermediary classes. Much later in 2002, Justice Venkatachaliah Commission took serious note of the DNT/NT's and recommended that the Ministry of Social Justice and Empowerment along with Ministry of Tribal Welfare should coordinate between themselves to formulate policies for strengthening the education, economic development and rehabilitation of these communities.

The erstwhile Planning Commission has also been recognizing the need for the development of these communities from time to time has been recommending formulation of targeted schemes for these communities. The Technical Advisory Group (TAG) constituted by the Government in 2006 came up with a detailed analysis of the problems faced by the Denotified and Nomadic Tribes and recommended a plethora of actions for improving socio-economic condition of these communities.

The Interim Report submitted by the National Commission of Denotified, Nomadic and Semi-Nomadic Tribes in June 2017 to the Government of India consisted of recommendations which delineated the need to provide them with access to education, housing and infrastructure, access to health facilities, microfinance, opportunities for skill development, etc.

It is imperative to note that all Committees and Commissions, including this Commission, that were appointed to examine the condition of the Denotified and Nomadic communities have been

unanimous on the point that these are the 'poorest among the poor', most 'marginalized' and most 'downtrodden' communities. The basic objectives of repealing of the Criminal Tribe Act would be infructuous unless and until specific programmes for their economic and social development are sincerely taken up. The stigma attached to them has to be neutralized by initiating changes in the 'mind-set' and 'understanding' of the wider world. They should be described in humanistic terms as the unfortunate products of particular social and historical circumstances. The conclusion of these Committees and Commissions was undisputed – we should carry out sincere efforts to undo the wrongs that have been done to these people in the past. However, the Committees and Commission differed with respect to how this process of alleviating the sufferings of people is to be carried out and also the identification of the communities that deservedly required the benefits from the State. The present Commission, being unswervingly committed to the goals of uplifting these communities, to ensure for them justice, equality and good life, after conscientiously attempting to identify these communities, puts forth following suitable recommendations :

1. A Permanent Commission:

- 1.1 The Denotified, Nomadic and Semi- Nomadic Communities are among the most backward, the most deprived and the most neglected communities in India today. Even though some of these communities have been notified as SCs, STs and OBCs, they do not get the benefits of reservation as much as they should. Their 'voice' is seldom heard and they lack political clout and patronage. Even though various past Commissions have made many recommendations for the amelioration of the condition of these Communities, most of these recommendations have remained unimplemented because of lack of an effective follow-up.
- 1.2 Hence the first recommendation of this Commission is that the Commission for Denotified, Nomadic and Semi- Nomadic Communities should be made permanent with a prominent leader of the communities as Chairperson, an IAS officer of the rank of Secretary/Additional Secretary to the Government of India as Secretary, and with two subject experts (one eminent anthropologist and one eminent sociologist / Professional Social Worker) as members. This Commission should be given statutory status and the tenure of the Chairperson and members may be suitably specified. The Commission constituted in terms stated above shall also hear representations/complaints/grievances of the members of the DNT/NT communities and liaise with the Central and State Governments for their effective redressal/implementation.

2 A Separate Department/Directorate:

This Commission also recommends that a separate Department/Directorate for DNT/NT communities may be set up in each State where they have sizeable population. This Department /Directorate should be headed by an IAS officer. Since there are already Departments/Directorates for OBCs, SCs and STs in most States, the need for an addition-

al Directorate may be questioned, but since there are DNT/NT communities in each of these 3 categories, and some of them even fall outside these three categories, it will not be possible to adopt a focussed approach and address the cross-cutting issues relating to DNT/NT communities unless there is a separate Department/Directorate for DNT/NT communities. This Departments/Directorate will liaise not only with the Departments for OBCs, SCs and STs, but also with the other mainstream functional Departments/Directorate to ameliorate the conditions of the DNT/NT communities and resolve their outstanding issues. Without such an administrative arrangement, the DNT/NT communities are likely to forever miss the attention they deserve.

3. Removal of Anomalies:

Some of the DNT/NT communities have been left out of all 3 categories – OBCs, SCs and STs. This Commission recommends that they be notified at least as OBCs subject to the report of ethnographic studies on them and after following the due procedure. Some of the DNT/NT communities are classified as SCs/STs in some States but as OBCs in others. Removal of such anomalies and rationalisation of classifications should be done wherever possible, subject again to ethnographic studies and after following the due procedure of designating them.

4. Census:

- 4.1 It is necessary that the States/UTs have information about the population of NT/DNTs in the State/UT in various Districts. There is a need for a detailed survey of the families of DNTs to work out their estimated population and their concentration in various Regions/Districts of States/UTs.. Caste-based Census was done in 2011 but its results have not been released. This Commission recommends that the results be released selectively at least in respect of the DNT/NT communities, alternatively, these data should be made available to the Central/State Governments which would be useful in formulating policies for these communities
- 4.2 With the 2021 Census around the corner, this Commission recommends that a proper and systematic Caste-based Census should be done, especially in respect of DNT/NT Communities. Apart from the Census, pro-active data collection relating to these communities should be done while implementing various mainstream as well as community-specific schemes. Only then, we will have a true and accurate picture of the socio-economic conditions of these deprived communities which can be the basis for taking appropriate policy initiatives. Since these communities are moving, due care should be taken to enumerate them in the Census.

5. Due Representation:

Since the DNT/NT communities do not have adequate 'voice' and they are not likely to get

adequate representation through the regular electoral process, it is essential that they are brought into the political mainstream by nominating their representatives. This Commission recommends that at least one member of the DNT/NT communities should be nominated by the President to the Rajya Sabha. Similarly, at least one member of these communities should be nominated by the Governor to the Legislative Assemblies/Councils of the States where they have a significant presence. At least one member of these communities should be nominated by the District Collector to the District Panchayats and the Intermediate (Block/Taluka/Mandal) Panchayats where they have a significant presence. Necessary statutory amendments may be brought about to enable such nominations.

6. Constitutional Safeguard:

During the Commission's work, it has come out very prominently that the communities belonging to DNT/NT/SNT have been suffering socially, economically and politically due to lack of specific legal provisions to protect their interest. Though many of these communities are included in SC or ST Category, they fail to get any benefit of these categorization vis-à-vis other communities. These communities face social stigma, atrocity and exclusion. The Commission, therefore, recommends that the Government should provide strong legal protections and constitutional safeguards, including the extension of the Protection of Atrocities Act to the NT/DNT/SNT communities by creating a separate Third schedule as 'Schedule De-notified, Nomadic and Semi-Nomadic Tribes.

7. Sub-Quota:

Being nomadic, impoverished and poorly educated, as mentioned above, even where the DNT/NT communities have been notified as SC/ST/OBC, they are usually 'crowded out' by the relatively better communities among the SCs, STs and OBCs when it comes to availing of the benefits of reservations for higher education and public employment. This Commission recommends that, if creation of a separate schedule is not feasible, carving out a special 'sub-quota' for these communities in the quotas for SCs, STs and OBCs; would address the problem of their non-representation in higher education, employment and other spheres. The Government has already constituted a five-member Commission, which is examining the issue of sub-categorisation of OBC quota to ensure a more equitable distribution of reservation. This Commission recommends that DNTs/NTs/SNTs may be grouped on a separate category, which will enable them to avail the benefit of reservation deservedly.

8. Definition of NT & DNT and Identification/ Listing of communities:

- 8.1 There is no clear definition of Nomadic Tribes or Semi-Nomadic Tribes for official purposes by the Government of India, as it is for the 'tribe'. Also a reliable list of Denotified and Nomadic

Tribes has been lacking. The present Commission has prepared a list of these communities drawing from the 1931 Census of India, State List of these communities wherever available, earlier reports, e.g., Renke Commission's report, and inferences drawn from the interactions with the State Government officials and other stakeholders during the field visits and after detailed consultation with Anthropologists, Social scientists, Community representatives, etc. This list, however, could not be field validated since the proposed field survey could not be conducted.

- 8.2 During the process of preparing the list, the Commission encountered difficulties in identifying and classifying communities as NT/DNT since some State Governments did not accept their status as NT/DNT even though these communities were living in these States for years. It is therefore important that any Nomadic Tribe or Semi-Nomadic Tribe recognized in any state of India, or a Union Territory, should be recognized uniformly as Denotified Tribe/Nomadic Tribe throughout the Union of India, for official purposes by the Government of India. There should not be any discrimination in this respect. (This report has all through argued that these communities are the poorest, most excluded and marginalized, and most stigmatized. Therefore, these communities need our attention, first and foremost.)
- 8.3 As and when any future Census or enumeration brings to notice any other community or communities having nomadic or semi-nomadic way of life, or were listed as Criminal Tribe in the past, they should be instantly considered for inclusion in the list after a proper scrutiny.
- 8.4 As they became aware of the Commission, many communities from different parts of the country kept approaching the Commission even towards the end of its tenure and gave memoranda/representations regarding their inclusion. The Commission submits that besides the communities which have been listed in this report, there may be many leftout communities. It is, therefore, recommended that States should constitute a small committee, consisting of both Government officers and experts in the field of Anthropology and Sociology, to identify the remaining communities. Assistance from the Anthropological Survey of India and the Office of the Registrar General of India can be sought for this work.
- 8.5 There is a consistent demand from many communities that they are known by different names in different regions and states and there should be some uniformity in the nomenclature of their communities for their easy identification state wise and nationwide (For example, Sansis are known as Chharas, Dabgars, Salats, Adodiyas in Gujarat and Kanjar and Kanjarbhat in Maharashtra). To address this issue as well as to help better administer Government policies for these communities, the Government of India may consider adopting a single standard nomenclature for those communities which have different names (synonyms) in various regions after due consultation with the relevant stakeholders and experts.

- 8.6 The field visits and interaction with these communities revealed that though majority of population of these communities now possess Aadhar and Voter's ID card, many still do not have any form of Identification and they face problems in proving their identities. The remaining DNT/NT population may be given Aadhar and other identity documents on priority.
- 8.7 Special steps need to be taken to issuing certificates such as caste certificate, domicile certificate, BPL cards and other documents, by relaxing the rules wherever required after due enquiry by a revenue or panchayat authority.
- 7.8 A single caste certificate, i.e., SC- DNT, ST-DNT, OBC –DNT to be issued instead of giving two separate certificates, e.g., one for SC/ST/OBC and another for DNT/NT.

9. Destigmatisation and Protection from Harassment:

- 9.1 An objective study on status of the criminality should be conducted among the DNT/NT communities vis-à-vis other communities. This would help eradicate the stigma of criminality on these tribes, as at present majority of them are leading lawful life. This would also help in improving a public image and reduction of discrimination against them.
- 9.2 The Habitual Offenders Act needs to be immediately repealed by the respective States as it gives scope for harassment of the members of the Denotified Tribes (former Criminal Tribes) by the Police who are still steeped in colonial era prejudices against these unfortunate communities. Regular laws should be sufficient to deal with crimes and other transgressions.
- 9.3 It may be noted that way back in 2007, the UN Committee on the Elimination of Racial Discrimination (CERD), in its Concluding Observation, expressed concern and stated that "the so-called denotified and nomadic communities which are listed for their alleged 'criminal tendencies' under the former Criminal Tribes Act (1871), continue to be stigmatized under the Habitual Offenders Act (1852) (art. 2 (1) ©)".
- 9.4 The children as well as adult members of DNT/NT communities, especially women, face harassment, exclusion and humiliation in schools and workplaces. Such cases must be made liable for disciplinary action both in schools and workplaces, and suitable anti-bullying codes must be drafted and adopted.
- 9.5 It is very important that the States concerned be persuaded to fall in line. They are not likely to do this unless the Centre makes this, as well as the implementation of other reforms pertaining to DNT/NT communities, a pre-condition to releasing specific grants to States.

10. Raising Awareness:

- 10.1 The general public, including elected representatives, administrators, the police and the media, do not have sufficient knowledge of, let alone understanding of and empathy for, the DNT/NT communities. Since these communities lack 'voice' and political clout, they do not even form part of the 'mental consciousness' of most people. Where they do, the impressions are negative due to long-held prejudices and stereotypes about these communities traceable to colonial times. It is therefore essential to raise the awareness of the general public, including elected representatives, administrators, the police and the media, about the issues and problems faced by DNT/NT communities.
- 10.2 As in the case of Swachh Bharat and other flagship schemes, the Central and State Governments should issue well-made and captivating advertisements of short duration (30 seconds to 1 minute) in the electronic media to raise the general public's awareness of these communities. Bollywood and regional movie producers, Doordarshan and other TV channels should be requested to portray DNT/NT communities in such a way as to build an empathetic understanding towards them. The print and electronic media should also carry news and views that raise the general public's awareness and understanding of these communities.
- 10.3 IAS Officers and State Civil Service Officers should be sensitized about these communities and their issues in the Training Academy itself followed by a 1-week attachment and the writing of a short assignment. This is lacking at present, and even most IAS Officers and State Civil Services Officers have only a vague understanding of the issues and problems concerning DNT/NT communities.
- 10.4 IPS Officers and State Police Service Officers are taught to view these communities with suspicion and prejudice, and they need to be sensitised even more and their curriculum/training manual need to be suitably recast. In particular, the subordinate police officials, such as Head Constables, Sub-Inspectors and Inspectors who interface with DNT/NT communities must be trained to deal with them in a humane and considerate manner.
- 10.5 The National Council for Education Research and Training and the State School Boards must examine the possibility of having a section in the school syllabus dedicated to the history of these communities to help in sensitisation and awareness.

11. Special Focus in Mainstream Policy Measures:

- 11.1 National and State-level organisations dealing with Voter cards, Aadhaar cards, PDS cards, Old Age pension and related pensions, BPL certificate and various other entitlements also need to be sensitised vis-à-vis the DNT/NT communities, and consciously endeavour to bring them

into the national mainstream.

- 11.2 The heads of all the key District-level departments such as Revenue, Police, Rural Development, Municipal Administration, Water Supply, School Education, Health, Food, Social Welfare, Employment, etc., must be sensitised vis-à-vis the DNT/NT communities. They should be exhorted to be sympathetic to the needs of the members of these communities, and to ensure that they get their due share of benefits under various mainstream policy measures relating to Housing, Water Supply and Sanitation, Education, Health, Land Reform, Social Welfare, Medium and Small Industries and Industrial Cooperatives, Public Employment, Skill Training, Entrepreneurship, concessional Bank Credit, etc. The Legal Aid Cells at the district and State levels should also be suitably sensitised.
- 11.3 There should be a DNT/NT Communities' Cell in the National Human Rights Commission (NHRC) and the State Human Rights Commissions (SHRCs) so as to sensitise these organisations to the issues and problems of these communities.
- 11.4 There are some religious minority such as Madari, Faquir, Manganiars, Van Gujjars, etc. among NT/DNTs. They should be given priority in developmental schemes.
- 11.5 A Working Group should be created in NITI Aayog to plan for sectoral development of DNT/NT communities with a vision for 2030 that is coterminous with the Sustainable Development Goals.
- 11.6 The University Grants Commission (UGC) and ICSSR should fund more research projects for studying the DNT/NT communities. Several research scholars have reported that they are facing issues in getting scholarships from UGC. This issue needs to be resolved on priority basis.
- 11.7 In keeping with the management adage "What gets monitored gets done", all these key Organizations/departments must closely monitor whether the various benefits are reaching the DNT/NT communities. If the DNT/NT communities have not come into the mainstream even 70 years after independence, it is because focus and monitoring have been lacking.

12. Special Grant-in-aid:

- 12.1 The Central Government is due to appoint the 15th Finance Commission shortly to suggest principles governing the distribution of tax proceeds among the Centre, States and Local Bodies for the 5-year period from 1.4.2020 to 31.3.2025. In the Grants-in-aid made to the States, it is usual to earmark certain parts for specific purposes.

- 11.2 This Commission recommends to the 15th Finance Commission that a small beginning may be made by earmarking a grant specific to the DNT/NT communities of at least Rs.10,000 crore, to be released to the States, as an additionality in order to supplement the share of the DNT/NT communities under the mainstream policy measures.
- 11.3 Given the fact that the total estimated population of DNT/NT communities is about 15 crores, this grant works out to just Rs.1000 per capita. But the grant should be released to the concerned States only on the implementation of certain simple 'structural reforms' pertaining to these communities. Three mandatory 'structural reforms' should be: (i) Legislative changes, where necessary, enabling nomination of the representatives of DNT/NT communities to the Legislative Assemblies/Councils, District Panchayats and Intermediate Panchayats;(ii) Sensitisation of IAS, IPS, State Civil/Police Services Officers Group A through a 2-day training programme of the issues and problems facing DNT/NT communities; and (iii) Repeal of the Habitual Offenders Act. Without this 'financial carrot' and the 'structural reforms', the States are not likely to bring about the much-needed reforms.
- 11.4 The Ministry of Social Justice and Empowerment, Government of India, and the various NGOs involved with DNT/NT communities should make a strong pitch with the 15th Finance Commission for this earmarked grant for DNT/NT communities.

13. Identifying Intermediaries:

- 13.1 Being nomadic, impoverished and poorly educated, the DNT/NT communities are mostly unaware of their own rights and entitlements, and are not in a position to claim them. Normal channels of communication may not work or may not be effective.
- 12.2 As is done in the case of women's Self-Help Groups and other community-based initiatives, it is necessary to identify smart and committed members of the DNT/NT communities in the age group 25-45 years, both among men and women, as 'intermediaries' between the communities and government. Such a system of intermediaries is in vogue in some countries of the European Union to deal with the issues relating to the Roma (Gypsies).
- 12.3 Such intermediaries may be designated as 'Community Contact Persons' (CCPs), and given Block-level and District-level training about the various issues and problems faced by the DNT/NT communities, their rights and entitlements, and the various Schemes of the Centre and the State, both general and specific. Like 'evangelists', these CCPs can be expected to 'spread the word' among other members of their communities and make them generally more aware. Such 'peer-to-peer communication' is superior to 'top-down communications of the bureaucracy'.

12.4 The District Collectors/District Panchayats must be asked to maintain lists of such CCPs – Block-wise and Town/Village-wise. Apart from the DSSN-specific grant recommended in para 10 above, the Information, Education and Communication (IEC) funds given to many schemes may be used for the purpose of identifying and training such intermediaries/CCPs. 11.5 This Commission recommends that the system of Community Contact Persons may be adopted in order to make the DNT/NT communities aware of their rights and entitlements.

14 Education:

- 14.1 Literacy level amongst DNT/NT communities continues to be a challenge, particularly amongst women. Due to migratory life style, acute poverty, lack of awareness of the importance of education and poor access to educational facilities, the literacy rate is much lower and the school dropout ratio of children belonging to these communities is significantly higher.
- 14.2 There is an urgent need to open elementary schools in areas which have a large DNT and Nomadic Tribe population. Wherever possible, DNT/NT children should be given admission in local schools without the need to furnish documentary evidence of permanent residence, etc. There should be mobile schools, as set up in Jammu and Kashmir, for providing access to education to the children from these communities. These mobile schools can move with the community.
- 14.3 If the mainstream education policies do not already provide for the same, students of the DNT/NT communities should be exempted from tuition fees and all other fees right up to Class XII, and should be provided with free text books, note books, uniforms, shoes, bus passes, mid-day meals, special coaching, etc. Residential schools and attractive scholarships are the way forward to encourage students of DNT/NT communities. Government effort needs to be supplemented by NGOs and CSR initiatives. Special attention must be given to education of girls, and to posting teachers belonging to these communities to the schools for DNT/NT/SNT children.
- 14.4 Where DNT/NT communities prefer vocational education and training, the same should be provided and appropriate Skill development programme should be designed as part of the National Skill Development Programme for these communities.
- 14.5 An evaluation of the Dr. Ambedkar Pre-Matric and Post-Matric Scholarship scheme of Govt. of India should be done and the Ministry of Social Justice and Empowerment may earmark appropriate outlays for the States depending on the population of DNT/NTs. At present only a handful of states are availing of the benefits of this scheme. The Pandit Deendayal Upadhyaya Scheme aimed at constructing of school hostels for these communities is a non-starter. The States should be impressed upon to avail of the benefits of these two schemes fully.

- 14.6 In areas where there are large numbers of DNT/NT communities, special measures should be taken in a time-bound manner by the authorities concerned to improve the education status by introducing special schemes consisting of components like adult education, community libraries, playgrounds, vocational training centres, remedial centres in the community, parent-child counselling centres, etc.
- 14.7 Sensitization programmes should be conducted on a regular basis for school teachers and staff to prevent discrimination of DNT/NT children. Protection committees should be formed in each school to address issues of discrimination and create awareness about these communities.
- 14.8 Children from DNT/NT communities whose members are traditionally acrobats, musicians, theatre artists, puppeteers, jugglers, magicians, etc., and who display special talent should be identified at the school level. They should be given special training with scholarship and encouraged to participate in national and international events.
- 14.9 In areas where there are large numbers of NT-DNTs, special measures should be taken in a timebound manner to improve the education status by introducing special schemes consisting of components like adult education, community libraries, playgrounds, vocational training centres, remedial centres in the community, parent-child counselling centres, etc.
- 14.10 Novel approaches are called for in respect of education and training of the members of the DNT/NT communities. The National Institute of Open Schooling (NIOS) provides a number of Vocational, Life Enrichment and Community-oriented courses besides General and Academic Courses at Secondary and Senior Secondary level. It also offers Elementary-level Courses through its Open Basic Education Programmes (OBE). Many members of the DNT/NT communities may not be aware of this opportunity. This Commission recommends that a new Centrally Sponsored Scheme, with the Centre and the States contributing in the ratio 50:50, may be devised by which registered NGOs or Community Contact Persons (CCPs) (referred to in para 12 above) are encouraged to enroll students and youth of the DNT/NT communities in Elementary, Secondary and Senior Secondary Education through the NIOS. A ceiling of 10 students for a CCP and an appropriate number for NGOs (depending upon its size and capability) are suggested. The NGO/CCP may be paid a 'reward amount' of Rs.500 per DNT/NT student if he appears in all the papers of the Secondary/Senior Secondary Public Examination of the NIOS and passes in at least two of them. This is to weed out bogus or non-serious claimants. The NGO/CCP may be paid a 'reward amount' of Rs.5000 per DNT/NT student if he clears all the papers of Secondary Public Examination and Rs.6000 per student if he clears all the papers of the Senior Secondary Public Examination of the NIOS. If the student passes the Secondary/Senior Secondary Examinations and clears all the papers in the first attempt, he may be paid Rs.5500 and Rs.6500 respectively. Equivalent reward amounts for the DNT/NT student are also recommended. It is clarified that this Scheme shall only be for the DNT/NT

community students passing Secondary/Senior Secondary Public Examinations through the NIOS; it will not be applicable to those who pass through the regular Schooling system. This will serve as a 'filter' to ensure that the benefit of the Scheme reaches those who are the most deserving. The financial commitment per student passing Senior Secondary through the NIOS will be Rs. $2 \times [5500 + 6500] = \text{Rs.}24,000$ (for the student and the NGO/CCP put together). The total financial commitment under this Scheme is likely to be minimal since the Scheme is linked to actual performance and is applicable only to those passing through the NIOS. For, say, 10,000 DNT/NT students passing Senior Secondary through the NIOS, the annual financial commitment under this Scheme will be only Rs.24 crore.

14.11 For Higher Education and for various competitive examinations conducted by UPSC, State PSCs, etc, the students of DNT/NT communities should be provided with all the fee concessions, scholarships and other benefits and facilities that the students of SCs and STs are currently enjoying.

15. Health:

15.1 Members of DNT/NT communities are not likely to be much aware of health-related issues, including preventive healthcare, immunisation, family planning, communicable diseases, HIV-AIDS, supplementary nutrition to children and anaemic mothers, medical insurance, early childhood development, etc. They are likely to have little or no access to medical facilities and other benefits available under the mainstream health policies through public health centres and balwadis. They are so poor that they cannot afford private medical doctors other than quacks.

15.2 Doctors and other Public Health officials must be sensitized to the special needs of DNT/NT communities, and trained to ensure that the various benefits available under the mainstream health policies reach the members of these communities, especially pregnant women, infants and toddlers. Supplementary nutrition should be provided to the children and anaemic mothers on a regular basis. ASHA workers should be appointed from the DNT/NT communities so that the community can utilize health services / schemes effectively.

15.3 The services of the intermediaries/Community Contact Persons (discussed earlier) should be utilised for effective information, education and communication strategies and for imparting basic training in health care, family planning and prevention of communicable diseases. Periodic awareness campaigns must be conducted in DNT/NT habitations on hygiene and cleanliness and the health hazards due to consumption of liquor and tobacco products.

15.4 Mobile Dispensaries should be provided, which will periodically visit the camps of the DNT/NT communities and render them necessary medical assistance. Health professionals belonging to these communities must be attached to these Mobile Dispensaries wherever possible.

16. Land and Housing:

- 16.1 At present, a very large number of families belonging to the DNT/NT communities are without permanent shelters and dwellings of any kind at all. They live in slum-like conditions without the benefit of common amenities such as clean drinking water, sanitation, electricity, etc., on the outskirts of villages and towns or on roadside.
- 16.2 There are plenty of mainstream schemes/programmes for allotment of land, construction of housing, development of slums and regeneration of urban areas, and it should be ensured that members of the DNT/NT communities get their due share on priority.
- 16.3 The encroachments of DNT/NT communities on government land by way of housing should be, as far as possible, regularised and patta/title should be given to them by relaxing the criteria relating to the permanence-of-the-shelters and the number-of-years-of-occupation. If eviction from government land is considered necessary, they should be rehabilitated properly in an alternative location before eviction is resorted to.
- 16.4 The infrastructure (water supply, sanitation, sewerage, electricity, roads, etc) in their existing settlements must be upgraded as is done in the case of slum development and other urban regeneration schemes.
- 16.5 As done for SCs and STs, land should be acquired and developed as layouts and given to the members of DNT/NT communities for housing free of cost. Easy housing credit must be made available to them at par with SCs and STs to enable members of DNT/NT communities to construct/upgrade housing on their own. Depending upon the population, a certain percentage of rural houses and urban flats under Prime Minister's Awaas Yojana must be earmarked for members of DNT/NT communities, adopting district as the unit for computing the percentage.
- 16.6 Special Housing Projects with full-fledged infrastructure for members of DNT/NT communities should also be taken up by the State Governments, wherever possible.

17. Forest Rights:

- 17.1 NT/DNT communities residing in forest areas often face harassment from forest officials and law enforcement officials. These officials should be sensitised about the fact that livelihoods of these communities are largely dependent on the forests.
- 17.2 Forest rights, grazing rights and passage rights for Nomadic pastoralists, across State boundaries and within a single State for the communities dependent on sheep, camels, goats, yaks, buffaloes, bees, birds and insects need to be ensured. In order to initiate the process, the ben-

efits of Schedule Tribes (Recognition of Forest Rights) Act, 2006 may be extended to Nomadic Tribes. The 'Indian Forest Act' and 'Wild Life Protection Act' may be reviewed and properly amended to ensure that the peripatetic groups and pastoral nomads are not harassed by the forest authorities or other law enforcement authorities.

17.3 There is a Centrally sponsored scheme for Scheduled Tribes for monetizing minor forest produce called "The Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP" implemented by the Ministry of Tribal Affairs. This should be extended to DNT/NT communities.

18. Skill Development and Employment:

18.1 An exercise of proper vocational analysis of the DNT/NT communities must be undertaken at the district level, and must form the basis for appropriate special policy initiatives to promote skill development and employment.

18.2 It must be ensured that due share of the benefits of the mainstream policy initiatives are availed of by the members of the DNT/NT communities. For example, members of these communities must get 100 days' work under the Mahatma Gandhi National Rural Employment Guarantee Act, and the difficulties in registration, etc, need to be sorted out. They should be given bank credit for starting self-employment ventures on the same terms as SCs and STs.

18.3 The District Industries Centres (DICs) and Khadi & Village Industries Commission (KVIC) are implementing a large number of schemes for promoting self-employment by way of setting up micro, small and medium industries in rural areas. They should ensure that members of DNT/NT communities are beneficiaries of their on-going schemes. Employees belonging to these communities must be posted in DICs and KVIC wherever possible in districts having a sizable population of DNT/NT communities.

18.4 Educated members of DNT/NT communities must get special coaching, vocational guidance, training and other avenues for public employment in the same manner as SCs and STs to increase their 'employability'.

18.5 Job fairs targeting members of DNT/NT communities should be organised.

18.6 Where the members of the DNT/NT communities are engaged in traditional activities, such as handlooms and handicrafts, the benefits of the existing mainstream policies must reach them. They should be encouraged to form their own Cooperatives, through which they can procure raw materials and sell their products. A certain percentage of stalls in exhibitions around the country and abroad must be earmarked for their products.

- 18.7 Vocational training should be given to them in trades with as close a connection as possible with their traditional skills, and where they wish to shift away from traditional occupations, in new trades. Special Training Institutes may have to be set up, and Master Craftsmen identified for this purpose. The Technical Centres run by the National Small Industries Corporation (NSIC) at various places in the country can be utilized for this purpose. Prospective young entrepreneurs from these communities should be identified and encouraged to learn modern techniques/methods and entrepreneurship skills and suitable financial incentives should be given to them. There is a need for active involvement of NGOs and CPCs to supplement the efforts of government in this regard.
- 18.8 There are DNT/NT communities which possess expertise in herbs and medicines. Their expertise can be utilized in the collection and development of herbs and medicinal plants which are in great demand in the country and outside.
- 18.9 It should be ensured that 100 per cent financial inclusion of DNT/NT communities is done under the Jan Dhan Scheme.
- 18.10 Most of the traditional occupations of NT-DNTs have been outlawed by the State through various legislations. For example, under the beggary prevention laws in existence in different States, those soliciting or receiving alms in a public place whether or not under any 'pretence', such as singing, dancing, fortune telling, performing or offering any article for sale, or 'wandering' or 'loitering' in a public place, get included under the definition of begging. Snake charmers can also be arrested under laws to prevent cruelty to animals. This has affected the livelihoods of many DNT/NT communities who have taken recourse to selling vegetables, fruits, second hand clothes and hand-made artefacts as street vendors/hawkers/ peddlers. Even here, they are at the mercy of the law enforcement agencies. The beggary prevention laws and other legislation that affect the dignity and livelihoods of DNT/NT communities need to be reviewed. The DNT/NT communities should be recognized as traditional entrepreneurs and vendors, under the Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014, allowing them to vend anywhere in the country.
- 18.11 A separate National Finance and Development Corporation for DNT/NTs, on the lines of the National Scheduled Castes Finance & Development Corporation, should be set up to promote various welfare schemes for these communities.
- 18.12 The Micro Units Development and Refinance Agency Bank (MUDRA) can be asked to proactively refinance loans meant for small and micro enterprises belonging to DNT/NT communities.

19. Women Empowerment

- 19.1 Women from the DNT/NT communities are a very vulnerable group as they are the subject of double discrimination, firstly, due to their community and secondly, due to gender. Sexual exploitation and atrocities against these women often go unreported.
- 19.2 The National Commission of Women must constitute a specific cell to deal with the problems of women from DNT/NT communities.
- 19.3 DNT/NT women should be given priority while providing loans, training, asset building, land distribution, etc. Women among the DNT/NT communities are economically active and are frequently the only breadwinners for their families. Special attention should be paid to the health, education and protection of the DNT/NT girl children.

20. Preservation of Art, Cultural heritage and handicrafts:

These communities have long and rich cultural heritage and centuries of expertise in artisanship and handicrafts. Handicrafts items made by them are very popular in the country as well as in the international market. It is therefore recommended that a separate Academy may be established to protect and preserve their Art, Culture, Sports and indigenous knowledge. The academy can also help to develop leadership qualities among them.



ORGANISATIONAL CHART OF NCDNT

ATROCITIES FACED BY DNT/NT COMMUNITIES

Forceful eviction by authorities





CHILDREN OF DNT/NT/SNT COMMUNITIES



Few children of Kanjar attending school shows large dropout rate within the community (Uttar Pradesh)



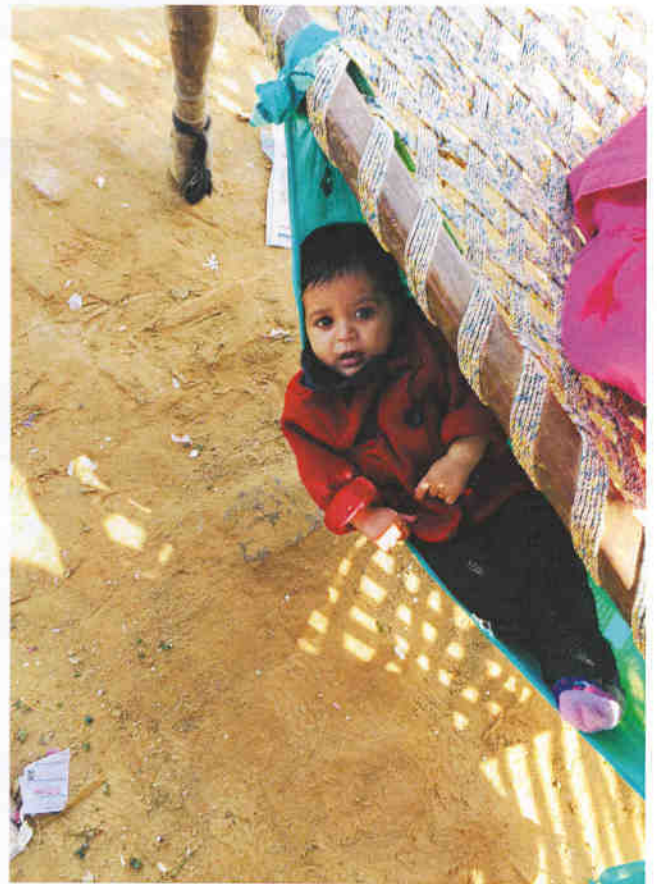
School going children of Kuruvar Community, Tamil Nadu



Children of Mankharia Community, Odisha



A child of Kuruvar Community with his 'toy'?
Tamil Nadu



Child of Perna Community, Delhi

FOCUS GROUP DISCUSSION AND FIELD VISITS BY THE COMMISSION



Focus Group Discussion being conducted in Chennai, Tamil Nadu (July, 2017)



Member-Secretary, NCDNT with Waghari Community, Delhi (December, 2017)



Focus Group Discussion, Haryana (July, 2017)



Focus Group Discussion being conducted in Jashipur, Odisha (July, 2017)

SETTLEMENT AND SURROUNDINGS OF DNT/NT/SNT COMMUNITIES



Agariya community (Gujarat) living in tent



Gadia Lohar community (Delhi)- From Warriors to Blacksmiths



Kuruwar community (Tamil Nadu) now depends on basket making and fishing



Settlement of Kharia Community, Jashipur, Odisha



Poor living condition of Waghari Community, Jhansi, Uttar Pradesh



Settlement of Waghari Community, Delhi

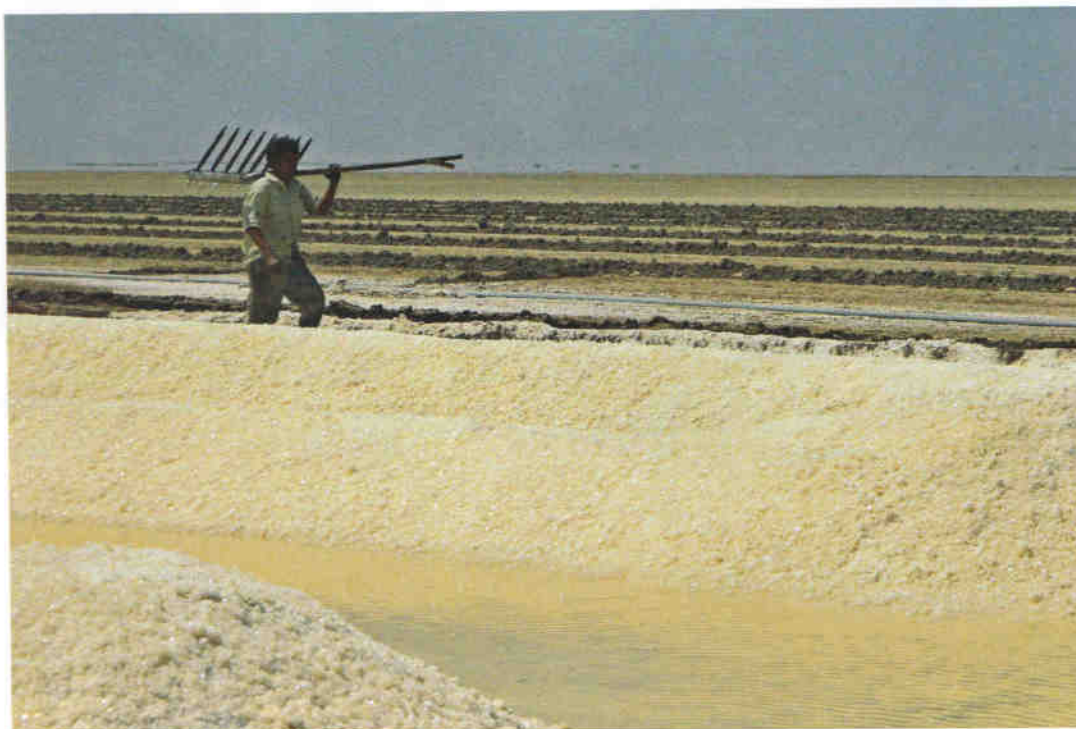


Successful settlement of Mankharia (Odisha) by the State Government

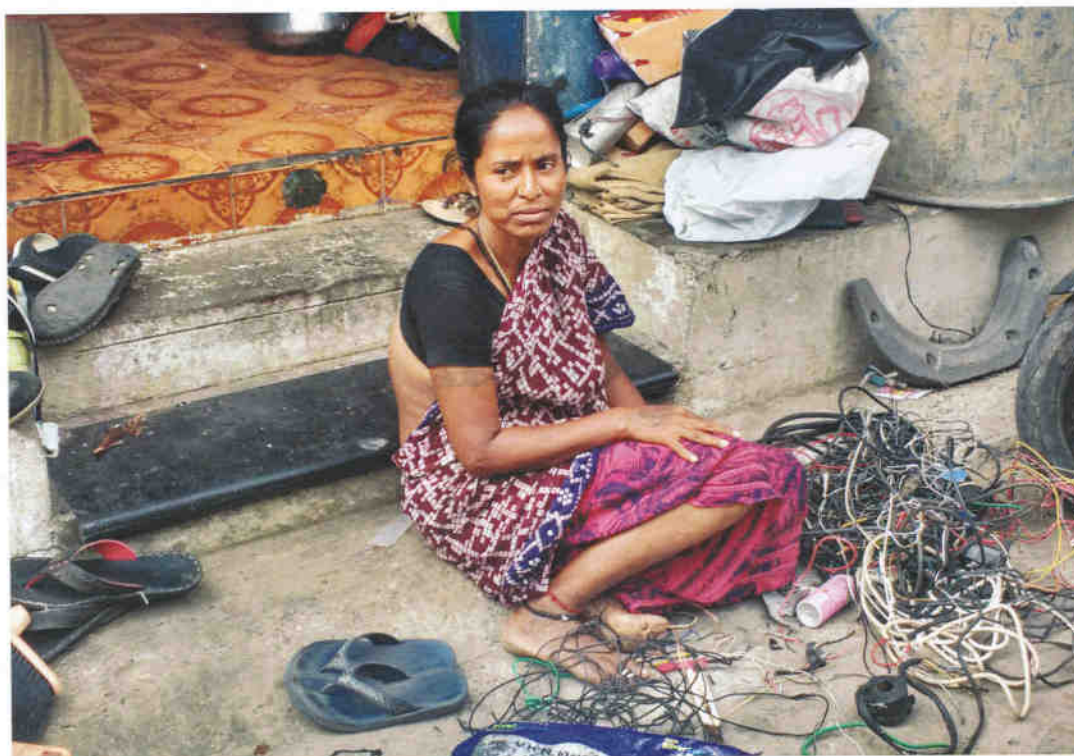


Settlement of Kuruvar Community, Chennai, Tamil Nadu

OCCUPATIONS OF DNT/NT/SNT COMMUNITIES



Salt work done by Agariya community, Gujarat



Woman of Kuruvar community taking out copper wires from scrap, Tamil Nadu



Women of Waghri community (Delhi) with heavy load, going to work



Women of Waghari Community, Delhi



Women of Agariya community working in salt field, Gujarat



Women of Waghari Community with medicines made by herbs, Jhansi, Uttar Pradesh



ANNEXURES

Annexure-1

STATE-WISE LIST OF DE-NOTIFIED, NOMADIC AND SEMI- NOMADIC TRIBES PREPARED BY THE COMMISSION

(This List also shows inclusion status of tribes in SC/ST/OBC categories)

The list of De-notified, Nomadic and Semi- Nomadic communities has been prepared in three parts;

1. List 1A/2A/3A- State list of De-notified/Nomadic/Semi-Nomadic Tribes:

This consists of the list of communities which have been either listed by the State Government as DNT/NT/SNT or accepted and confirmed by the State Government as DNT/NT/SNT as per the Draft list sent to them by the Commission.

2. List 1B/2B/3B- Additional list of De-notified/Nomadic/Semi-Nomadic Tribe

The list includes those communities which have not been listed by the State Government as DNT/NT/SNT but the commission through its own scrutiny found them to be present in the State.

3. List 1C/2C- List of Tribe for inclusion:

The list includes those DNT/NT/SNT communities which have been listed in the previous list prepared by the Renke Commission as well as appear to be found in various secondary sources.

ANDAMAN & NICOBAR ISLANDS**LIST 1A**

- Nil -

LIST 1B

ADDITIONAL LIST OF DE-NOTIFIED COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	AYYANGAR	STATE	Other Sources
1	Bhantu	OBC	✓	X	

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1	Andamanese		✓		
2	Jarawa		✓		
3	Onge		✓		
4	Sentinelese		✓		
5	Shompens		✓		

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	Other Sources
1	Nicobarese*	ST	✓	X	✓

*The UT in its letter sent in April, 2017 said that Nicobarese have permanent houses and they have joined the mainstream of development.

LIST 2C

- Nil -

LIST 3A

- Nil -

ANDHRA PRADESH

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC/BC	NONE
1	Boya	Valmiki			✓	
2	Balasanthu	Bahuroopi, Katipapala, Saradagallu, Chenchu, Lingadharikoya, Sanyasisetty, Babaji, BairagiMancduchala, Mandagolla, Ganjikooti, Bommala, Pagativeshagallu, Bagothula, Molkajangam				
3	Bavuri	Bawaria				
4	Dandasi					
5	Lambadi	Sugali, Banjara		Y		
6	Pamula				✓	
7	Pardhi	Nakkala, Pittala, Shikari, Nirshikari			✓	
8	Paidi	Padimanu			✓	
9	Pitchigunta	Vamsaraj			✓	
10	Relli					
11	Waddera	Oddi, Vaddilu			✓	
12	Yerukala	Kaikadi		Y		
13	Yata				✓	
14	Yanadi	Challa yanadi		Y		
15	Dasari	Poosal, Holiya		Y		

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1.	Bhattu	NONE	Y	N
2.	Budabukkala	OBC	Y	N
3.	Dommara	OBC	Y	N
4.	Jogula	NONE	Y	N
5.	Kaikadi	OBC	Y	N
6.	Kalinga	OBC	N	N
7.	Korcha	OBC	Y	N
8.	Lodha, Lodhi	OBC	Y	N
9.	Mang- Garudi	SC ✓	Y	N
10.	Nakkala	NONE	Y	N
11.	Nir Shikari	NONE	Y	N
12.	Nokkar	OBC	Y	N
13.	Oddar	NONE	Y	N
14.	Reddika	NONE	Y	N
15.	Sugali/Lambadi	ST	Y	N
16.	Telaga Pamular	NONE	Y	N
17.	Thota Naick	NONE	N	N

LIST 1C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1.	Irani	NONE
2.	Jarugu Malli Madiga	NONE
3.	Jatur Mixed Gang	NONE
4.	Kayyar Bhatta	NONE
5.	Kompari	NONE
6.	Mudiraj	OBC
7.	Budagajangalu	OBC
8.	Shikalri	NONE
9.	Koya	ST

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC/BC	NONE
1	Dommara	Dombara	✓			
2	Jogi	Jogala, Jogula				✓
3	Madaari	Kothula	✓			
4	Gangireddula					✓
5	Dakkala	Jakkala	✓			
6	Mashtin	Mala, Madiga	✓			
7	Are Marati	Bommalata, Maratibudabukkala	✓			
8	Sikligar					✓
9	Banda	Mondi, Bnadara				✓
10	Yarragolla	Kuruma, Kuruba				✓
11	Poleramma	Peddammala, Sunkamma, Nukamma				✓

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	RENKE	OTHERS
1	Bavuri	SC	✓	✓
2	Budga Jangam	SC	✓	✓
3	Chenchu	SC	✓	✓
4	Dom, Dombara, Pano	SC	✓	✓
5	Gandla	OBC	✓	✓
6	Ghasi, Haddi, Relli Chachandi	SC	✓	✓
7	Godagali	SC	✓	✓
8	Goudu	ST	✓	✓
9	Hatkar	OBC	✓	✓
10	Holeya Dasari	SC	✓	✓
11	Jalari	OBC	✓	✓
12	Kachi	OBC	✓	✓
13	Katipapala	OBC	✓	✓
14	Kolam	ST	✓	✓
15	Kuruma	OBC	✓	✓
16	Mala Dasari	SC	✓	✓
17	Malajangam	SC	✓	✓
18	Mandula	OBC	✓	✓
19	Medari or Mahendra	OBC	✓	✓
20	Peddammavandlu	OBC	✓	✓
21	Poosala	NONE	✓	✓
22	Sindhollu, Chindollu	SC	✓	✓
23	Vanjara	OBC	✓	✓
24	Are Bondhili	NONE	✓	✓
25	Borewale (Muslims)	NONE	✓	✓
26	Devara	NONE	✓	✓
27	Ganta Sayebulu	NONE	✓	✓
28	Guddi, Eluguvallu	NONE	✓	✓
29	Irla	NONE	✓	✓
30	Jalakaduguvallu	NONE	✓	✓
31	Rajannalu	NONE	✓	✓

LIST 1C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1.	Kanjara-Bhat	OBC
2.	Kattunayakan*	ST
3.	Donga Ura Korchas	OBC
4.	Golla, Pedditi	NONE
5.	Kommula	NONE
6.	Sakala Budbudike*	NONE
7.	Sakunapakshollu*	NONE

**Available in state as per People of India*

LIST 3A

- Nil -

ARUNACHAL PRADESH

LIST 1A

- Nil -

LIST 1B

- Nil -

LIST 1C

- Nil -

LIST 2A

- Nil -

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	OTHER SOURCES
1	Bansphor	SC	✓		
2	Digaro-Mishmi	NONE	✓		
3	Idu-Mishmi	NONE	✓		
4	Monpa	NONE	✓		
5	Munda	NONE	✓		
6	Sulung	NONE	✓		

LIST 2C

- Nil -

LIST 3A

- Nil -

LIST 3B

- Nil -

ASSAM

LIST 1A

- Nil -

LIST 1B

- Nil -

LIST 1C

- Nil -

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1.	Baiga				✓	
2.	Bansphor		✓			
3.	Bauri	Bedia/Beria			✓	
4.	Beldar				✓	
5.	Bhumij				✓	
6.	Dholi		✓			
7.	Ghasi	Haddi, Relli Rachandi				✓
8.	Gop				✓	
9.	Kharia				✓	
10.	Korwa				✓	
11.	Koya				✓	
12.	Madari				✓	
13.	Matak				✓	
14.	Nath				✓	

LIST 2B

- Nil -

LIST 2C

- Nil -

LIST 3A

- Nil -P

BIHAR

LIST 1A

- Nil -

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	OTHER SOURCES	STATE REPLY
1.	Bairagi	NONE	Y	Y	N
2.	Banjara	ST	Y	Y	N
3.	Bauria	NONE	Y	Y	N
4.	Dusadh	SC	Y	Y	N
5.	Lodhi, Lodha	NONE	Y	Y	N
6.	Pardhi	NONE	Y	Y	N
7.	Pasi	SC	Y	Y	N

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYM	STATUS OF INCLUSION			
			SC	ST	OBC/EBC	NONE
1.	Abdal				✓	
2.	Aghori				✓	
3.	Bagdi				✓	
4.	Banjara			✓		
5.	Bansforda					✓
6.	Bantar		✓			
7.	Bathudi			✓		
8.	Bauri		✓			
9.	Bedia			✓		
10.	Beldar				✓	
11.	Bhand	Bhanr				✓
12.	Bhutiya		✓			
13.	Birhor			✓		
14.	Chamai Chameshi (Muslim)					✓
15.	Chandrabanshi(Muslim)				✓	
16.	Chik Baraik			✓		
17.	Churihar(Muslim)				✓	
18.	Dafali				✓	
19.	Dhamin				✓	
20.	Dhankar				✓	
21.	Dhanwar				✓	
22.	Dhara					✓
23.	Dharua					✓
24.	Dhekaru				✓	
25.	Dhimar				✓	
26.	Dhunia(Muslim)				✓	
27.	Dom	Dhangad	✓			
28.	Dusadh	Dhari/Dharhi	✓			
29.	Gaddi*				✓ *OBC	

SC

30.	Gareri				✓
31.	Ghaasi		✓		
32.	Ghunnya				✓
33.	Gulgaliya			✓	
34.	Jogi*			✓ *OBC	
35.	Kadar			✓	
36.	Kalandar			✓	
37.	Kanjar		✓		
38.	Kapadia			✓	
39.	Kewat			✓	
40.	Kharia			✓	
41.	Khawar			✓	
42.	Kishan Panchi				✓
43.	Korwa			✓	
44.	Kumarbhag Pahadia			✓	
45.	Kurariar		✓		
46.	Lakhera				✓
47.	Madari(Muslim)			✓	
48.	Mahli			✓	
49.	Malar	Malhar		✓	
50.	Mallah	Surhiya, Kewat Murawari		✓	
51.	Miriasin			✓	
52.	Mirshikar(Muslim)			✓	
53.	Muriari				✓
54.	Musahar		✓		
55.	Nat(Muslim)			✓	
56.	Natada		✓		
57.	Netua				✓
58.	Pal	Bherihar-Gaderi, Gaderia		✓	
59.	Patharkat				✓
60.	Saikalgar	Sikligar		✓	

61.	Sangatrash(only in Nawadah)				✓	
62.	Sapera (Muslim)					✓
63.	Sayee(Muslim)				✓	
64.	Turha				✓	

LIST 2B

- Nil -

LIST 2C

- Nil -

LIST 3A

- Nil -

CHANDIGARH

LIST 1A

- Nil -

LIST 1B

ADDITIONAL LIST OF DE-NOTIFIED COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	AYYANGAR	STATE	OTHER SOURCES
1	Sansi	SC	✓		✓
2	Rai-Sikh	OBC	✓		✓

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1	Aheria			✓	
2	Bairagi			✓	
3	Bagri/Bagaria			✓	
4	Bangali	✓			
5	Barar, Buraror	✓			
6	Barwar			✓	
7	Bauria, Bhawaria	✓			
8	Bazigar	✓			
9	Bhat, Bhatra, Darpi			✓	
10	Chirimar			✓	
11	Faquir			✓	
12	Gadaria/Gaddaria			✓	
13	Gagra	✓			
14	Gandhila	✓			
15	Gwaria, Gauria or Gwar			✓	
16	Jogi, Nath			✓	
17	Kahar			✓	
18	Kanjar, Kanchan			✓	
19	Kuchband			✓	
20	Labana			✓	
21	Lakhera, Manihar			✓	
22	Madari			✓	
23	Mirasi			✓	
24	Nalband			✓	
25	Nat	✓			
26	Od	✓			
27	Pherera	✓			
28	Pinja, Penja			✓	
29	Sapela	✓			
30	Silkligar	✓			
31	Sirkiband	✓			

LIST 2B

- Nil -

LIST 2C

- Nil -

CHHATTISGARH

Chhattisgarh does not have any separate list for DNTs and NTs, so no confirmed list as of now.

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY	OTHER SOURCES
1	Agariya	ST	N	N	Y
2	Banjara	OBC	Y	N	N
3	Bairagi	OBC	Y	N	N
4	Chamar	SC	Y	N	Y
7	Lodha, Lodhi	OBC	Y	N	N
8	Pardhi	ST	Y	N	N
9	Pasi	SC	Y	N	N
11	Mowar	OBC	N	N	Y

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1.	Bagri, Bagdi	SC	✓	X	✓
2.	Banchada	SC	✓	X	✓
3.	Bansphor	SC	✓	X	✓
4.	Basudev/Vasudev	NONE	-	X	✓
5.	Bedia	SC	✓	X	✓
6.	Beldar	SC	✓	X	✓
7.	Bhanumati	SC	✓	X	✓
8.	Bhat	NONE	✓	X	✓
9.	Birhuk, Birhor	ST	✓	X	✓
10.	Dhanwar	ST	✓	X	✓
11.	Dom, Dumar, Dome	SC	✓	X	✓
12.	Jogi	NONE	✓	X	✓
13.	Gosai	NONE	✓	X	✓
14.	Kanjar	SC	✓	X	✓
15.	Kharia	ST	-	X	✓
16.	Kuchbandhia	SC	✓	X	✓
17.	Korwa	ST	-	X	✓
18.	Nat, Kalbelia, Sapera, Navdigar, Kubutar	SC	✓	X	✓
19.	Oraon	ST	✓	X	✓
20.	Pardhi	ST	✓	X	✓
21.	Sahariya	ST	✓	X	✓
22.	Sikligar	NONE	✓	X	✓

DADRA & NAGAR HAVELI

LIST 1A

- Nil -

LIST 1B

- Nil -

LIST 1C

- Nil -

LIST 2A

- Nil -

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION				
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE
1	Bharvad	OBC	✓	
2	Dhodia*	ST	✓	✓
3	Kahar**	OBC	✓	✓
4	Kathodi*	ST	✓	✓

*The UT in its letter sent on 23 February, 2017 said that Dhodia and Kathodi communities are in the List of Schedule Tribe but they did not mention whether these communities are nomadic.

** The UT in its letter sent on 23 February, 2017 said that Kahar community is in the List of Other Backward Classes but they did not mention whether these communities are nomadic.

DAMAN & DIU

LIST 1A

- Nil -

LIST 1B

- Nil -

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S NO.	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Dhodia	Dhodi		✓		
2	Mahyavanshi (Vankar)		✓			

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	Other Sources
1	Banjara, Lambadi, Lamani, Sugali	OBC	✓	X	
2	Nath, Jogi	OBC	✓	X	
3	Bharawad	NONE	X	X	

LIST 2C

- Nil -

LIST 3A

- Nil -

NCT DELHI

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S.NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1.	Aheria		✓			
2.	Banjara		✓			
3.	Bawaria		✓			
4.	Bhil		✓			
5.	Chamar	Jatav Charmar/Mochi/Ramdasai/Ravi dasi/Raidasi / Rehgarh or Raigar	✓			
6.	Chohra		✓			
7.	Dom		✓			
8.	Kanjar	Giarah	✓			
9.	Khatik		✓			
10.	Mallah		✓			
11.	Nat	Rana, Badi	✓			
12.	Pasi		✓			
13.	Perna		✓			
14.	Sansi or Bhedkut		✓			
15.	Bazigar		✓			
16.	Madari		✓			
17.	Sapera		✓			
18.	Sikligar		✓			
19.	Lodha				✓	
20.	Bairagi				✓	
21.	Bauria				✓	
22.	Bazigar Nat (Excluding those in SC)	Kalandar			✓	
23.	Bhat				✓	
24.	Gurjar	Gujar			✓	
25.	Jogi	Goswami			✓	
26.	Mina	Meena			✓	
27.	Naqqal				✓	
28.	Ghosi				✓	

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY	OTHER SOURCES
1	Rai Sikh/Mahatam	OBC	Y	N	Y

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1.	Aheria *		✓			
2.	Bairagi				✓	
3.	Banjara*		✓			
4.	Bawaria*		✓			
5.	Bauria(Excluding those in Scheduled Caste)*	Bawria			✓	
6.	Bazigar*		✓			
7.	Bazigar Nat*	Kalandar			✓	
8.	Bhat*				✓	
9.	Dhinwar,	Jhinwar, Nishad, Kewat/Mallah			✓	
10.	Fakir				✓	
11.	Gadaria	Gadheri Gadheri Gaddi, Garri			✓	
12.	Gadia Lohar	Gadulia Lohar/Gadola/Gaddi Lohar				✓
13.	Ghasiara*	Ghosi			✓	
14.	Kalandar				✓	
15.	Kanjar*	Giarah	✓			
16.	Lakhera	Manihar			✓	
17.	Madari*		✓			
18.	Mallah*		✓			
19.	Merasi Mirasi				✓	

20.	Nalband				✓	
21.	Naqqal*				✓	
22.	Nat*	Rana, Bedi	✓			
23.	Sapera		✓			
24.	Sikligar		✓			
25.	Singliwala	Kalbelia	✓			
26.	Sirkiband		✓			
27.	Bhat Nat				✓	
28.	Kabutari Nat					✓

**Also included in De-notified List*

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
	COMMUNITY NAME	SYNONYMS	RENKE	STATE	Other Sources
1	Wagari	NONE	✓	X	✓
2	Mangta	NONE	X	X	✓

LIST 2C

- Nil -

LIST 3A

- Nil -

GOA
LIST 1A
-Nil-
LIST 1B
-Nil-
LIST 1C
-Nil-
LIST 2A
-Nil-
LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
	COMMUNITY NAME	CATEGORY	RENKE	STATE	Other Sources
1	Dhodia	ST	✓		✓
2	Nathjogi	OBC	✓		✓

LIST 3A
-Nil-
LIST 3B
- N/A

GUJARAT

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Bafan					✓
2	Chhara	Sanshi, Adodiya				✓
3	Dafer					✓
4	Hingora					✓
5	Me	Meta				✓
6	Miyana	Kakad, Kinya				✓
7	Sandhi					✓
8	Theba					✓
9	Wagher					✓
10	Waghari					✓
11	Chunvaliya Koli					✓
12	Koli (only of Rapar and Bhachau Taluka of Kachchha District)					✓

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY	OTHER SOURCES
1	Lodha/Lodhi	OBC	✓	X	✓

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Bajaniya	Bajigar, Nat Bajaniya				
2	Bhand					
3	Garudi		✓			
4	Kathodi	Katakari		✓		
5	Nath (Nath bawa)					
6	Kotvaliya			✓		
7	Turi		✓			
8	Vitoliya			✓		
9	Vadi	Jogi Vadi				
10	Vansfoda					
11	Bava-vairagi					
12	Bhavaiya	Taragala				
13	Garod	Garoda	✓			
14	Maravada vaghari	Marvada				
15	Od					
16	Pardhi	Paradhi		✓		
17	Ravaliya	Raval, Raval Yogi				
18	Shikaligar					
19	Saraniya					
20	Vanzara	Shinangvala, kangasivala				
21	Jogi					
22	Bhopa					
23	Gadliya	Gadi Luhariya				
24	Kangasiya					
25	Ghantiya					
26	Chamtha	Natada				
27	Charan – Gadhavi (only of old vadodra region)					
28	Salat-Ghera					

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGOR Y	RENKE	STATE REPLY	OTHERS
1	Baori	OBC	✓	-	
2	Barda	ST	✓	-	
3	Barot/Vahivancha/Charan/Ghadavi/Ghadvi	OBC	✓	-	
4	Bhartari	OBC	✓	-	
5	Bharwad/ Mota Bhai bharwad/Nana Bhai Bharwad/ Gadariya Bharwad/Dhangar	OBC/ST	✓	-	
6	Bhoi/Bhoi Raj/Dhimar/Zing Bhoi/Kevat Bhoi/Machhindra Bhoi/Palwar Bhoi/Kirat/Kahar Bhoi/Pardesi Bhoi/Shimali Bhoi/Bhangra Bhoi	OBC	✓	-	
7	Chenna Desar	SC	✓	-	
8	Depala	NONE	✓	-	
9	Fakir/Faquir	OBC	✓	-	
10	Gadhai	OBC	✓	-	
11	Halaypotra	NONE	✓	-	
12	Kathaputlivala	NONE	✓	-	-
13	Madari/ Nath/ Bhartari	OBC	✓	-	
14	Mukri	SC	✓	-	-
15	Pinjara/ Ganchi Pinjara/ Mansuri Pinjara	OBC	✓	-	
16	Rabari/ Sorathi Rabari	ST	✓	-	
17	Sapera	NONE	✓	-	-
18	Siddi/ Nayaka	ST	✓	-	✓
19	Thori	SC	✓	-	✓
20	Tirgar	SC	✓	-	✓
21	Vaghari/ Gamich/Vedu Chuvalia/Jhakhudia	ST	✓	-	✓
22	Waghari/ Dataniya/Vedu/Talpada/Gamachi/Gadodia/ Chibhadia/ Marada/ Marwada Waghari/ Wadwa Waghari	OBC	✓	-	✓
23	Vahivancha Barot	OBC	✓	-	✓
24	Vahivancha Charan	OBC	✓	-	✓

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Banjara	NONE
2	Rebari	OBC/ST
3	Gujar	OBC

LIST 3A

-Nil-

HARYANA

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1	Bangali	✓			
2	Barar	✓			
3	Bauria	✓			
4	Nat	✓			
5	Gandhila	✓			
6	Sansi (Includes 27 sub caste)	Bhedkut, Manesh		Kuchband, Rechband, Chattu, Singhiwala	Godri, Kapat, Aharia, Tettlu, Bheria, Bhandtu, Arher, Bhatut, Habura, Kikan, Harra, Rehnwala, Biddu, Lengeh, Kalkhar, Chadi, Birtwan, Behalia, Pakhiwarta, Baddon, Harni
7	Tagus of Karnal District				✓
8	Mahatam/Rai Sikh of Sheikhupura District only*				✓
9	Dhinwara of Gurgaon District				✓
10	Minas			✓	
11	Bhora Brahman of District Kangra				✓

*Sheikhupura was a district in undivided Punjab before 1947 and is currently in Pakistan

LIST 1B

ADDITIONAL NAMES OF DE-NOTIFIED COMMUNITY					
S.NO	COMMUNITY NAME	CATEGORY	AYYANGAR	STATE	OTHER SOURCES
1.	Bahelia	NONE	Y	N	Y
2.	Rajbhar	OBC	Y	N	Y
3.	Lodh, Lodha, Lodhi	OBC	Y	N	Y

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1.	Bangali*	✓			
2.	Bauria*	✓			
3.	Bazigar	✓			
4.	Dumna	✓			
5.	Gagra	✓			
6.	Gandhila*	✓			
7.	Nat*	✓			
8.	Od	✓			
9.	Perna	✓			
10.	Sansi	✓			
11.	Deha	✓			
12.	Gauria			✓	
13.	Banjara			✓	
14.	Shorgir			✓	
15.	Hansi			✓	
16.	Kanjar			✓	
17.	Mallah			✓	
18.	Sapela	✓			
19.	Shikligar	✓			
20.	Sirkiband	✓			

**Also included in the De-notified list of Haryana State*

LIST 2B

ADDITIONAL NAMES OF NOMADIC COMMUNITY					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	OTHER SOURCES
1.	Barwar	OBC	Y	N	Y
2.	Chirimar	OBC	Y	N	Y
3.	Gadaria	OBC	Y	N	Y
4.	Gadiya Lohar/Garhi-Lohar/Lohapitta	OBC	Y	N	Y
5.	Gwaria	OBC	Y	N	Y
6.	Lakhera	OBC	Y	N	Y
7.	Labana	OBC	Y	N	Y
8.	Madari	SC	Y	N	Y
9.	Pherera	SC	Y	N	Y
10.	Rahabari/Rahbari	OBC	Y	N	Y
11.	Bhat	OBC	N	N	Y
12.	Mangta	NONE	N	N	Y
13.	Jheewar/Jhiunwar	NONE	Y	N	Y
14.	Kapadia	NONE	N	N	Y
15.	Sangaria	NONE	N	N	Y
16.	Gujjar	OBC	N	N	Y

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Maset/Masedh	NONE
2	Gihara	NONE
3	Shergir	OBC
4	Heri/Hedi/Nayak	NONE
6	Gheever	NONE
7	Jangam	NONE
8	Rebari	OBC
9	Nath Jogi	OBC

LIST 3A

-Nil-

HIMACHAL PRADESH

The commission has not received any list of DNT/NT from the state

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1.	Abdal/Dafli	NONE	✓		
2.	Aheria/Ahori	OBC	✓		✓
3.	Bagria	OBC	✓		
4.	Bairagi/Baragi/Bawa	OBC	✓		
5.	Bangali	SC	✓		
6.	Banjara	SC	✓		
7.	Bhamjra/Bhanjre	SC	✓		
8.	Barar, Burar, Berar	SC	✓		✓
9.	Bauria, Bawaria	SC	✓		✓
10.	Bazigar	SC	✓		
11.	Chirimar	OBC	✓		✓
12.	Doom, Doomna, Dumna, Dumne, Mahasha	SC	✓		
13.	Dhimar, Dhimer, Dhiwar	OBC	✓		
14.	Faquir	OBC	✓		
15.	Gadaria	OBC	✓		
16.	Gaddi	ST	✓		
17.	Gagra	SC	✓		
18.	Gandhila, Gandil Gondola	SC	✓		✓
19.	Gawaria	OBC	✓		

20.	Ghasi	OBC	✓		
21.	Gujjar	ST	✓		
22.	Hesi	SC	✓		
23.	Jogi	SC	✓		
24.	Kahar	OBC	✓		
25.	Kangasia	NONE	✓		
26.	Kanjar	OBC	✓		
27.	Kinnara	ST	✓		
28.	Labana	OBC	✓		
29.	Madari	OBC	✓		
30.	Mallah	OBC	✓		✓
31.	Mirasi	OBC	✓		
32.	Nalband	OBC	✓		
33.	Nat	SC	✓		
34.	Od	SC	✓		
35.	Phrera	SC	✓		
36.	Pinja	OBC	✓		
37.	Sansi	SC	✓		✓
38.	Sapela	SC	✓		
39.	Sikligar	SC	✓		
40.	Sirkiband	SC	✓		

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Ghosia, Ghasi	OBC
3	Behalia	NONE
4	Bhat	OBC
5	Bhedkut	NONE
6	Manesh	NONE
7	Mahatam	OBC
8	Bhora Brahman	NONE

LIST 3A

-Nil-

**JAMMU & KASHMIR
LIST 1A**

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S.NO	COMMUNITY NAME	Synonyms	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Chopan					✓
2	Pohul					✓
3	Sanghtarash					✓

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
	COMMUNITY NAME	CATEGORY	RENKE	STATE	Other Sources
1	Bazigar	OBC	✓	X	✓
2	Bhand	OBC	✓	X	✓
3	Dambali Faqir	OBC	✓	X	✓
4	Jheewar	OBC	✓	X	✓
5	Kulfaquir	OBC	✓	X	✓
6	Sikligar	OBC	✓	X	✓
7	Bakarwal	ST	✓	X	✓
8	Beda	ST	✓	X	✓
9	Brokpa, Drokpa	ST	✓	X	✓
10	Changpa	ST	✓	X	✓
11	Gaddi	ST	✓	X	✓
12	Gujjar	ST	✓	X	✓
13	Mon	ST	✓	X	✓
14	Sippi	ST	✓	X	✓

LIST 2C

-Nil-

LIST 3A

-Nil-

JHARKHAND

LIST 1A

-Nil-

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S.NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1.	Bairagi	NONE	Y	N
2.	Pardhi	NONE	Y	N
3.	Pasi	SC	Y	N
4.	Lodhi, Lodha	NONE	Y	N
5.	Dom	SC		
6.	Dusadh	SC		
7.	Ghasi	SC		
8.	Madari	OBC	Y	N

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE*	OTHER SOURCES
1	Asur	ST	✓	*	✓
2	Baiga	ST	✓	*	✓
3	Banjara	ST	✓	*	✓
4	Bansphor	NONE	✓	*	
5	Bathudi	ST	✓	*	✓
6	Baurri	OBC	✓	*	
7	Bedia	ST	✓	*	✓
8	Bhumij	ST	✓	*	✓
9	Birhor	ST	✓	*	✓
10	Binjia	ST			✓
11	Birjia	ST	✓	*	✓

12	Chero	ST	✓	*	✓
13	Chick- Baraik	ST	✓	*	✓
14	Dhekaro	NONE	✓	*	
15	Dom, Dhangad	OBC	✓	*	
16	Ghasi	OBC	✓	*	
17	Gond	ST	✓	*	✓
18	Gorait	ST	✓	*	✓
19	Ho	ST		*	✓
20	Kanjar	OBC	✓	*	
21	Karmali	ST		*	✓
22	Kawar	ST		*	✓
23	Kharia	ST	✓	*	✓
24	Kharwar	ST	✓	*	✓
25	Khond	ST		*	✓
26	Kisan	ST		*	✓
27	Kol	ST		*	✓
28	Kora	ST		*	✓
29	Korwa	ST	✓	*	✓
30	Kuraiar	OBC	✓	*	
31	Lohra	ST	✓	*	✓
32	Mahli	ST	✓	*	✓
33	Mal Pahariya	ST	✓	*	✓
34	Malhore	NONE	✓	*	✓
35	Munda	ST	✓	*	✓
36	Musahar	OBC	✓	*	
37	Nat	OBC	✓	*	✓
38	Oraon	ST	✓	*	✓
39	Parhaiya	ST	✓	*	✓
40	Santhal	ST	✓	*	✓
41	Sauria- Paharia	ST		*	
42	Savar	ST		*	
43	Shabara	NONE			✓

*Government of Jharkhand states that they have not declared any community as De-notified or Nomadic

LIST 2C

-Nil-

LIST 3A

-Nil-

KARNATAKA
LIST 1A and LIST 2A*

CONFIRMED LIST OF DENOTIFIED AND NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1.	Pardhi	Hakki pikki, Chigari Betegara, Vagri-wagri, Neer Shikari		✓		
2.	Gantichor	Pathrot, Uchila, Tudugu waddar, Girani waddar, Bhamta	✓			
3.	Bharadi				✓	
4.	Dakkala	Dakkaliga	✓			
5.	Budbudki-Joshi-Gondahali				✓	
6.	Kanjar	Kanjari, Kanjarabhaat			✓	
7.	Bandi waddar	Kallu waddar, Mannu waddar			✓	
8.	Handi Jogi	Handi Golla, Handi Chikka	✓			
9.	Chenna dasar	Holeya Dasar, Dasar, Atadasar, Dasar, Shankadasa, Dandigandads, Dasaiah, Dasa, Dombidasa, Chakravadya Dasar	✓			
10.		Chakravadya Dasa, Dombi Dasa, Shanka Dasa, Ata Dasa			✓	
11.	Gondhali	Budubudukai, Joshi, Ghondali, Gondaliga, Vasudev			✓	
12.	Katabu				✓	
13.	Rajgond			✓		
14.	Yerava			✓		
15.	Bavacha			✓		
16.	Chenchu			✓		
17.	Dungrigarasia			✓		
18.	Dombara	Paidi/ Pano/Dom	✓			
19.	Dombari				✓	
20.	Sillekyatha	Killekyatha Katubu, Bundebestha, Gomberama	✓			

21.	Kashikapdi				✓	
22.	Sindhollu	Chindollu	✓			
23.	Budga Jangam		✓			
24.	Sudugadu Siddha		✓			
25.	Gosangi	Attarvala Gandhadenneyavaru	✓			
26.	Mang Garudi/Mang Garodi		✓			
27.	Mala Dasari		✓			
28.	Mala Sanyasi	Malasale, Nat Kani	✓			
29.	Holeya Dasari		✓			
30.	Jaggali		✓			
31.	Chitrakathi Joshi		✓			
32.	Dholi		✓			
33.	Daveri		✓			
34.	Ghisadi		✓			
35.	Garudi		✓			
36.	Gopal		✓			
37.	Helava		✓			
38.	Jogi		✓			
39.	Kelkari		✓			
40.	Kolhati		✓			
41.	Nandiwala-Joshi-Ghondali-Full-Mali		✓			
42.	Nathapandthi	Dauri Gosavi	✓			
43.	Nirshikari		✓			
44.	Panguaul		✓			
45.	Joshi(Sada Joshi)		✓			
46.	Sarania		✓			
47.	Tirumali		✓			

48.	Vaidu		✓			
49.	Vasudev		✓			
50.	Vadi		✓			
51.	Vagri		✓			
52.	Vir		✓			
53.	Bajania		✓			
54.	Shikkaligar		✓			
55.	Golla		✓			
56.	Kille Kyatha		✓			
57.	Sarodi		✓			
58.	Durgamurgi		✓			
59.	Howagar		✓			
60.	Pichaguntala		✓			
61.	Masania Yogi		✓			
62.	Darwesh		✓			
63.	Dombidasa		✓			
64.	Bailapatar		✓			
65.	Mondaru					✓
66.	Karadi Kalandar					✓
67.	Nandiwala					✓

**The state has not provided a separate DNT/NT/SNT list*

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1.	Berad	NONE	Y	*
2.	Beria	OBC	Y	*
3.	Bhamta(Rajput)	NONE	Y	*
4.	Chaaara	OBC	Y	*
5.	Chapperband	OBC	Y	
6.	Javeri johari	OBC	N	*
7.	Kaikadi	OBC	Y	*
8.	Nat	OBC	Y	*
9.	Pamlor	OBC	Y	*
10.	Pardeshi Bhamta	NONE	N	*
11.	Sansi	OBC	Y	*
12.	Takanakar	OBC	N	*
13.	Yerkala	NONE	Y	*

* Soon to be announced as DNT by the state government as per letter no. CS/4273/2017

LIST 1C -Nil-

LIST 2B- N/A

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1.	Aghori, Karkarmunda	OBC
2.	Bahurupi	OBC
3.	Banjara	SC
4.	Budga Jangam	SC
5.	Durgamurga (Burburcha)	OBC
6.	Gamit	OBC
7.	Ghadi	OBC
8.	Hakkipikki	ST
9.	Haranshikari, Chigaribetegar, Vaghri, Wagiri	NONE
10.	Howgar (Howadigar)	OBC
11.	Irular	ST
12.	Madari	SC
13.	Pichaguntala	OBC

KERALA

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1	Domban*	✓			

*The State Government has stated that this community is De-notified as well as Nomadic.

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	OTHER SOURCES
1	Boyan	SC	✓	X	✓
2	Godagali	SC	✓	X	X
3	Irular	ST	✓	X	✓
4	Jogi	OBC	✓	X	✓
5	Kalanady	NONE	✓	X	✓
6	Kalladi	SC	✓	X	✓
7	Kavara	SC	✓	X	✓
8	Koraga	ST	✓	X	✓
9	Kunduvadian	NONE	✓	X	✓
10	Kuravan, Sidhanar	SC	✓	X	✓
11	Kurumans	ST	✓	X	✓
12	Maha Malasar	ST	✓	X	✓
13	Maila	SC	✓	X	✓
14	Malai Vedan	ST	✓	X	X
15	Malakkuravan	ST	✓	X	✓

16	Malamutha	NONE	✓	X	✓
17	Malasar	<u>ST</u>	✓	X	✓
18	Mannam	<u>ST</u>	✓	X	✓
19	Mavilan	<u>SC</u>	✓	X	✓
20	Mukkari	<u>OBC</u>	✓	X	✓
21	Nalkadaya	<u>SC</u>	✓	X	✓
22	Nayadi	<u>SC</u>	✓	X	✓
23	Palliyan	<u>ST</u>	✓	X	✓
24	Paniyan	<u>ST</u>	✓	X	✓

LIST 2C

-Nil-

LIST 3A

-Nil-

CONFIRMED LIST OF SEMI- NOMADIC COMMUNITIES

S.NO	COMMUNITY NAME	STATUS OF INCLUSION		
		SC	ST	OBC
1	Malapandaram		✓	
2	Cholanaickan		✓	
3	Arandan		✓	
4	Kattunaickan		✓	
5	Ulladan		✓	
6	Urali		✓	
7	Kadar		✓	
8	Kurumbar		✓	
9	Koraga		✓	

LAKSHADWEEP

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

-Nil-

LIST 2C

-Nil-

LIST 3A

-Nil-

MADHYA PRADESH

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Kanjar		✓			
2	Sansi		✓			
3	Banjara				✓	
4	Banchhada		✓			
5	Moghiya		✓			
6	Kalbelia		✓			
7	Bhanmat	Bhanumati/Bharmotiy a	✓			
8	Bagri		✓			
9	Nat		✓			
10	Pardhi		✓			
11	Bedia		✓			
12	Habuda					✓
13	Bhatu					✓
14	Kuchbandia		✓			
15	Bijoria					✓
16	Kabutari	Kabutara/Kabutariya/ Kabutarya				
17	Sandhiya	Sandutya			✓	
18	Pasi	Pasiya	✓			
19	Chandravedia					✓
20	Bairagi				✓	
21	Sanoriya					✓

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1	Lodha/Lodhi	OBC	Y	N
2	Khangar	SC	N	N
3	Mina	ST	Y	N
4	Dom	SC	Y	N
5	Rai Sikh/Mahatam	NONE	Y	N

LIST 1C

- Nil -

LIST 1A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Baldia					✓
2	Bachhowali					✓
3	Bhat					✓
4	Bhantu					✓
5	Desar	Dewar	✓			
6	Durgimuragi					✓
7	Ghisadi					✓
8	Gondhali					✓
9	Irani					✓
10	Jogi	Jogi Kanphata				✓
11	Joshi	Joshi Balsanthoshi, Joshi Bahulikar, Joshi Bajaria, Joshi Budubuduki, Joshi Chitrakathi, Joshi Harda, Joshi Nadia, Joshi Harbola, Joshi Namdiwala, Joshi Pingala			✓	

12	Kashikapdi	Kashikapadi Harda, Kashikapdi Harbola				✓
13	Kalandar	Qalandar, Nagphara				✓
14	Kamad			✓		
15	Karohla					✓
16	Kassai(Shepards)				✓	
17	Loharpitta	Gadiar Lohar/ Gadia Lohar			✓	
18	Nayakda	Nayakda Bhil			✓	
19	Shikkaligar	Bardhia, Saigulgor, Sarania, Shikligar			✓	
20	Siringiwala Kuchband	Kuchband				✓
21	Sudugudu Sidhan	Bahurupiya				✓
22	Vaniyanthar Rajgond					✓
23	Gaddi					✓
24	Rabhari					✓
25	Golar	Golam, Golla, Balaghat, Golkar, Gollewar, Golla- Golkar, Goller				✓
26	Gosain					✓
27	Bharaddi Harda					✓
28	Bharaddi Harbola					✓
29	Hejara					✓
30	Dhangar				✓	

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1	Bagdi	SC	✓	X	
2	Bairagi	OBC	✓	X	
3	Baliya, Periki	NONE	✓	X	
4	Banchada	SC	✓	X	
5	Bansphor	SC	✓	X	
6	Basudev	OBC	✓	X	
7	Beldar	SC	✓	X	✓
9	Bhand	NONE	✓	X	✓
11	Birhul, Birhor	ST	✓	X	
12	Chamar Mangan	SC	✓	X	✓
13	Dafaali/ Dufali	OBC	✓	X	✓
14	Dhanwar, Dhenwar	ST	✓	X	✓
15	Dhimar, Dhimer	OBC	✓	X	✓
16	Faquir, Fakir	OBC	✓	X	✓
17	Gachha	NONE	✓	X	✓
18	Gadaria	OBC	✓	X	✓
19	Garpagari, Joginath, Nathjogi	OBC	✓	X	
20	Gond Gowari, Gondas	ST	✓	X	✓
21	Gopal, Khelkari	OBC	✓	X	
22	Kalbelia, Sapera	SC	✓	X	✓
23	Kharia	ST	✓	X	
25	Laban, Labani, Banjari	OBC	✓	X	✓
26	Mallah	OBC	✓	X	
27	Mang Garodi	SC	✓	X	✓
28	Mirasi	OBC	✓	X	✓
29	Waddar	OBC	✓	X	
30	Pal	NONE	X	X	✓
31	Nayak/Naik	NONE	X	X	✓

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Gujar/Gujjar	OBC

LIST 3A

- Nil -

MAHARASHTRA

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	VJ/DNT
1	Berad	Naikwadi, Talwar, Walmiki				✓
2	Bester	Sanchaluwaddar				✓
3	Bhamata	Bhamati, Girni Vaddar, Kamati, Patharut, Takari(incl Muslim), Uchale, Ghanmtichor				✓
4	Kaikadi	Dhontale, Korva, Makadwale/Kunchi Korva, Pamlor, Korvi				✓
5	Kanjarbhat	Chhara, Kanjar, Nat				✓
6	Katabu					✓
7	Banjara	Gor Banjara, Lambada/Lambara, Lambhani, Charan Banjara, Labhan, Madhura Labhan, Kachakiwale Banjara, Laman Banjara, Laman/Lamani, Laban, Dhali/Dhalia, Dhali/Dhari, Singari, Navi Banjara, Jogi Banjara, Banjari				✓
8	*Deleted*	Pal Pardhi				✓
9	Raj Pardhi	Gaon Pardhi, Haran Shikari,				✓
10	Rajput Bhamta	Pardeshi Bhaamta, Pardeshi Bhamti				✓
11	Ramoshi					✓
12	Vadar	Gadi Vaddar, Jaati Vaddar, Mati Vaddar, Patharwat, Sangtarash/Dagadfodu, Vaddar				✓
13	Waghari	Salaat, Salaat Waghari				✓
14	Chapparband(incl Muslim)					✓

LIST 1B

- Nil -

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OB C	NT-B
1	Gosavi	Bava, Bairagi, Bharati, Giri Gosavi, Bharati Gosavi, Saraswati Parvat, Sagar, Baan/Vaan, Teerth Ashram, Aranya Gharbhaari, Sanyasi, Nathpanthi Gosavi				✓
2	Beldar	Aud/Od, Muslim Beldar				✓
3	Bharaadi	Bal Santoshi, Kingariwale, Nathbaba, Nath Jogi/Garpagri, Nathpanthi Dabari Gosavi, Nath/Jogi/Nathpanthi, Dabavi				✓
4	Bhute	Bhope				✓
5	*Deleted*	*Deleted*				
6	Chirakathi					✓
7	Garudi	Sapgarudi(incl Muslim)				✓
8	Lohar	Ghisadi, Ghisadi Lohar/Gaadi Lohar/Chitodi Lohar/Rajput Lohar, Panchal Lohar, Khati, Khatwadhi, Jinagar				✓
9	Golla	Gollewar, Golla-Golkar, Goller				✓
10	Gondhali					✓
11	Gopal	Gopal Bhorapi, Khelkari				✓
12	Helave	Hilav				✓
13	Joshi	Boodboodki/Budbudki*, Damaruwale, Koodmoode/Kudmude*, Medhangi, Sarode/Sarodi, Sahadeo Joshi, Saravade, Saroda				✓
14	Kashi Kapdi					✓
15	Kolhati	Dombari				✓
16	Mairal	Dangat/Veer				✓
17	Masanjogi	Sudagadsidhha, Mapanajoshi				✓
18	Nandiwale	Tirmal				✓
19	Pangul					✓

20	Rawal	Raul/Ravalyogi				✓
21	Sikkalgar	Katari, Sekkalgar(Muslim), Sikh Shikaligar, Sikh Shikalikar, Shikalgar, Shikaligar etc.				✓
22	Thakar					✓
23	Vaidu					✓
24	Vasudeo					✓
25	Bhoi	Zinga Bhoi, Pardesi Bhoi, Rajbhoi, Bhoi, Kahar, Godia Kahar, Dhuriya Kahar, Kirat, Machhua, Maanzi, Jaatiya, Kevat*, Dhhiwar, Dhiwar, Dhimar, Palewar, Machhendra, Nawadi, Malhar, Malhav, Boi, Gadhhav Bhoi, Khaadi Bhoi, Khare Bhoi, Dhhevra				✓
26	Bahurupi	Bohrashi, Bahurupia, Bhorpi, Rairandhra, Ayyar & Ayyari				✓
27	Thhelari					✓
28	Otaari	Otankar, Otkar, vatari, Ozari, Vatkar/ Vatkari/Vatankar/Vatokar/Otakari/Otokar				✓
29	Dhanagar	Ahir, Dange, Gatari, Hande, Telwar, Hatkar, Haatkar, Shegar, khutekar, Telangi, Tellari, Konkani-Dhangar, Kanade, Varhade Dhangar, Zade, Zende, Kurmaar, Mahure, Laadse, Sanagar, Dhanavar, Gadariya, Gadri, Gadhhari, Dange-Dhangar & Dongari Dhangar				NT-C
30	Vanjari	Vanjar, Vanjara				NT-D
31	Mari-aaiwale, Kadak-Laxmiwale, Margammawale					✓ NT-B
32	Gihara/Gahara					✓ NT-B
33	Gusai/Gosai					✓ NT-B
34	Mulim Madari, Garudi, Sanpwale & Jadugar					✓ NT-B

36	Gavali, Muslim Gavali					✓	NT-B
37	Darveshi, Waghware-Shah (Muslim), Aswalwale					✓	NT-B
38	Bagdi					✓	NT-B

**Idate Commission- Kevat/Tagwale*

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1	Takari	OBC	X	X	✓
2	Baloch and Makrani	NONE	X	X	✓
3	Nath	NONE	X	X	✓
4	Bharwad	NONE	X	X	✓

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Rebari	NONE
2	Gujjar	OBC

LIST 3A

- Nil -

MANIPUR

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

-Nil-

LIST 2C

-Nil-

LIST 3A

-Nil-

LIST 3B

-Nil-

MEGHALAYA

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

S.NO	COMMUNITY NAME	STATUS OF INCLUSION				
		Synonyms	SC	ST	OBC	NONE
1	Bansphor		✓			

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	Other Sources
1	Chakma	<u>ST</u>	<u>X</u>	<u>X</u>	✓

MIZORAM

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	SYNONYMS			
			RENKE	STATE	OTHER SOURCES
1	Bansphor		✓		
2	Chakmas	Reang, Brus			✓

LIST 2C

- Nil -

LIST 3A

- Nil -

LIST 3B

- Nil -

NAGALAND

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

-Nil-

LIST 2B

-Nil-

LIST 3A

-Nil-

LIST 3B

ADDITIONAL LIST OF SEMI-NOMADIC COMMUNITIES

S.NO	COMMUNITY NAME	CATEGORY	State	Other Sources
1. 1	Naga	ST		

ODISHA

LIST 2A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1	Mundapotta	✓			
2	Ghasi	✓			
3	Paidi	✓			
4	Lodha		✓		
5	Jaintirapana			✓	
6	Telaga Pamula			✓	
7	Anduria Domb	✓			
8	Dandasi Pano	✓			
9	Ganda	✓			
10	Minka			✓	

LIST 2B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	RENKE	STATE REPLY
1	Domb	SC	Y	Y	N

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	OBC	NONE
1	Bijikar	✓			
2	Birhor		✓		
3	Ghantaraghada, Ghantra	✓			
4	Ghusuria	✓			
5	Kela		✓		
6	Madari	✓			
7	Mankidi		✓		
8	Mankirdia		✓		
9	Sabakhia	✓			

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE*	OTHER SOURCES**
1	Banjara, Banjari	<u>ST</u>	✓	*	✓
2	Bauri	<u>SC</u>	✓	*	✓
3	Bedia, Bejia	<u>SC</u>	✓	*	✓
4	Beldar	<u>SC</u>	✓	*	✓
5	Bhata	<u>SC</u>	✓	*	✓
6	Bhoi	<u>SC</u>	✓	*	✓
7	Chandhai Maru	<u>SC</u>	✓	*	✓
8	Dewar	<u>SC</u>	✓	*	✓
9	Dhanwar	<u>SC</u>	✓	*	✓
10	Dharua/Durua	<u>ST</u>	✓	*	✓
11	Gadaba	<u>ST</u>	✓	*	✓

12	Godagali	<u>SC</u>	✓	*	✓
13	Godra	<u>SC</u>	✓	*	✓
14	Gond	<u>ST</u>	✓	*	✓
15	Irika	<u>SC</u>	✓	*	✓
16	Jalia	<u>NONE</u>	✓	*	✓
17	Janughanta	<u>NONE</u>	✓	*	✓
18	Jogi/Yogi	<u>OBC</u>	✓	*	✓
19	Juang	<u>ST</u>	✓	*	✓
20	Kharia, Kharian	<u>ST</u>	✓	*	✓
21	Laban	<u>NONE</u>	✓	*	✓
22	Lambadi	<u>OBC</u>	✓	*	✓
23	Mahali	<u>ST</u>	✓	*	✓
24	Majhi	<u>NONE</u>	✓	*	✓
25	Malhar	<u>NONE</u>	✓	*	✓
26	Musahar	<u>SC</u>	✓	*	✓
27	Relli	<u>SC</u>	✓	*	✓

**Government of Odisha states that since all the above communities have settled down and are either into agriculture, fishing or are artisans therefore they cannot be categorized as Nomadic*

*** As validated by LAVS*

LIST 2C

- Nil -

LIST 3A

- Nil -

PUDUCHERRY

LIST 1A

- Nil -

LIST 1B

- Nil -

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES				
COMMUNITY NAME	STATUS OF INCLUSION			
	SC	ST	OBC	NONE
Irula/Irular		✓		
Kuravan	✓			
Yerukula			✓	

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	Other Sources
1	Dasari	OBC	✓	**	-
2	Dudokula Pinjari	OBC	✓	**	-
3	Jangam	OBC	✓	**	-
4	Kani	OBC	✓	**	-
5	Karocha, Koracher	OBC	✓	**	-
6	Lambadi	OBC	✓	**	-
7	Mudugar or Modavar or Venthakkara	OBC	✓	**	-
8	Nakkala	OBC	✓	**	-
9	Picchigunta	OBC	✓	**	-
10	Pusala	OBC	✓	**	-

***The UT in its letter no. 1326/Secy(ADW)/PS/2017/115, sent to the Commission on 7th April, 2017 has asked to delete these communities from the list.*

LIST 2C

- Nil -

LIST 3A

- Nil -

PUNJAB

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Bhangali	Bangali	✓			
2	Barar	Brar	✓			
3	Bauri		✓			
4	Nat		✓			
5	Gandhila		✓			
6	Bazigar		✓			
7	Sansi (Including the following sub-castes) 1. Kuch Band 2. Bhedkut 3. Manesh 4. Gatria 5. Bachhban 6. Kopet 7. Aheria 8. Tittlu 9. Bheria 10. Bhanu 11. Arhar 12. Bhattu 13. Chattu 14. Habura 15. Kikan 16. Harrar 17. Kohla 18. Behlowala 19. Biddu 20. Langeh 21. Singiwala 22. Kanjar 23. Mirshkari 24. Blagiarmaur 25. Kingicut 26. Dhe 27. Kalkinar 28. Chaddi/Chadi 29. Birtwal 30. Binaria 31. Pakhalwara 32. Baddon 33. Haria		✓			

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1	Harni	NONE	N	N
2	Lodha	NONE	Y	N
3	Mina	NONE	Y	N
4	Mongrori	NONE	N	N
5	Pakhiwar	NONE	N	N
6	Tagu	NONE	Y	N
7	Vagri/Waghri	NONE	N	N
8	Rajbhar	OBC	N	N
9	Mahatam/Rai Sikh*	SC	Y	N

**As per Punjab Government Gazette Notification No.4134-R(IV)/63/1892*

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Kumhar	Prajapat, Ghumiar(Muslim)			✓	
2	Jogi	Joginath			✓	

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1.	Banjara	SC	✓		✓
2.	Chirimar	OBC	✓		✓
3.	Deha	SC	✓		✓
4.	Faquir	OBC	✓		
5.	Gaddaria	OBC	✓		✓
6.	Gagra	SC	✓		✓
7.	Jhindwar	OBC	✓		✓
8.	Labana/Lambadi/Labana	OBC	✓		
9.	Madari/Kalandar	OBC	✓		✓
10.	Mirasi, Shorgir	OBC	✓		
11.	Od	SC	✓		✓
12.	Pinja	OBC	✓		
13.	Pherera	SC	✓		
14.	Sapela/Sapera	SC	✓		
15.	Sikligar	SC	✓		
16.	Sikriband	SC	✓		✓
17.	Singhikant/Sirkiband	OBC	✓		
18.	Mangta	NON E	✓		✓
19.	Gujjar/Gujar	OBC	✓		✓

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Gosain/Gosai/Gosavi	NONE
2	Perna	SC
3	Kapadiya, Kapadia	NONE
4	Rebari	OBC

LIST 3A

- Nil -

RAJASTHAN

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Baori		✓			
2	Kanjar		✓			
3	Sansi		✓			
4	Bagri	Bawaria	✓			
5	Mogia				✓	
6	Nut			✓		
7	Naik		✓			
8	Multani				✓	
9	Bhat				✓	

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1.	Lodha/Lodhi	OBC	Y	N
2.	Bhil	ST	Y	N
3.	Bijoria	NONE	Y	N
4.	Mina	ST	Y	N
5.	Mahatam/Rai Sikh	OBC	Y	N

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC/SBC	NONE
1	Baldia *	Banjara/Labana			✓	
2	Pardhi				✓	
3	Dombari				✓	
4	Gadia Lohar*	Gadolia			✓	
5	Irani				✓	
6	Jogi Kalbelia				✓	
7	Jogi Kanphata				✓	
8	Khurpalt	Khurphalta			✓	
9	Shikkaligar				✓	
10	Ghisadi				✓	
11	Raika, Raebari(Devasi)**				✓	

* Included in Special backward Classes as per Government of Rajasthan order no. F11(164)R&P/SJED/09/46855

** Included in Nomadic Community as per Government of Rajasthan order no.

F11(167)/R&P/DTNT/DDBC/SJED/17/73396

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	RENKE	OTHERS
1.	Badi	SC	✓	
2.	Bansphor	SC	✓	✓
3.	Bedia	SC	✓	✓
4.	Bhand	SC	✓	✓
5.	Champta/Chamta	NONE	✓	
6.	Dhivar, Kahar, Bhoi	OBC	✓	✓
7.	Garasia	ST	✓	✓
8.	Garo, Garoda	SC	✓	
9.	Gawaria/Gawariya/ Gavaria	NONE	✓	✓
10.	Gihara	NONE		
11.	Ghosi(Muslim)	OBC		✓
12.	Jogi, Nath	OBC		
13.	Jogi, Kanipa	NONE		
14.	Kangigar	NONE		
15.	Kooch Band, Kuchband	SC		
16.	Langa	NONE		
17.	Madari, Bazigar	SC		✓
18.	Mang Garudi	SC		
19.	Mangnyar Muslim	NONE		✓
20.	Mirasi (Muslim)	OBC		✓
21.	Nat	SC		
22.	Odd	OBC		
23.	Rawal	SC		
24.	Sanchiya	NONE		
25.	Santia, Satia	SC		
26.	Sindhi Meher (Muslim), Meher	NONE		
27.	Singiwala	SC		

LIST 2C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S.NO	COMMUNITY NAME	CATEGORY
1	Daliwal Kalbelia	NONE
2	Van Bawaria	NONE
3	Deha, Daiya, Deha, Daha	NONE
4	Jangam	NONE

LIST 2C

CONFIRMED LIST OF SEMI- NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	SYNONYM	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Sarangiwala -Bhopa				✓	
3	Rath				✓	
4	Mangalia				✓	
5	Bhaya				✓	
6	Kanni				✓	
7	Janglu				✓	
8	Jaluku				✓	
9	Jhang				✓	
10	Sindlu				✓	
11	Jogi	Girinath, Ajaipal, Agamnath, Namath, Jalandhar, Masani			✓	
12	Ramaswamie				✓	
13	Bharaddi-Jadhav				✓	
14	Gujar**	Gurjar			✓	
15	Gadriya**	Gayeriya			✓	

* Included in Special backward Classes as per Government of Rajasthan order no. F11(164)R&P/SJED/09/46855

** Included in Semi-Nomadic Community as per Government of Rajasthan order no.

F11(167)/R&P/DTNT/DDBC/SJED/17/73396

SIKKIM

LIST 1A

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	Synonyms	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Bhujel				✓	
2	Bhutia			✓		
3	Limboo			✓		
4	Rai				✓	
5	Sunuwar				✓	

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	STATE REPLY	OTHERS
1	Dokpa	NONE	-	✓

LIST 3B

ADDITIONAL LIST OF SEMI- NOMADIC COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	STATE REPLY	OTHERS
2	Gurung	<u>OBC</u>		✓
3	Lepcha	<u>ST</u>		✓
4	Limboo	<u>OBC</u>		✓
5	Mangar	<u>OBC</u>		✓
6	Subba	<u>NONE</u>		✓
7	Tamang	<u>NONE</u>		✓

LIST 3B

ADDITIONAL LIST OF SEMI- NOMADIC COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	STATE REPLY	OTHERS
2	Gurung	<u>OBC</u>		✓
3	Lepcha	<u>ST</u>		✓
4	Limboo	<u>OBC</u>		✓
5	Mangar	<u>OBC</u>		✓
6	Subba	<u>NONE</u>		✓
7	Tamang	<u>NONE</u>		✓

TAMIL NADU
LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES					
S.NO	COMMUNITY NAME	STATUS OF INCLUSION			
		SC	ST	MBC	NONE
1	Attur Kilnad Koravar			✓	
2	Attur Melnad Koravar			✓	
3	Appanad Kondayam Kottai Maravar			✓	
4	Ambalakarar			✓	
5	Ambalakkarar			✓	
6	Boyas			✓	
7	C.K. Koravar			✓	
8	Changayampudi Koravar			✓	
9	Domb			✓	
10	Dobba Koravar			✓	
11	Dommar			✓	
12	Donga Boya			✓	
13	Donga Ur. Koracha			✓	
14	Dobbai Koracha			✓	
15	Dabi Koravar			✓	
16	Donga Dasari			✓	
17	Gorrela Dodda Boya			✓	
18	Gudu Dasari			✓	
19	Gandarvakottai Koravar			✓	
20	Gandarvakottai Kallar			✓	
21	Inji Korvar			✓	
22	Jogi			✓	
23	Kaladi			✓	
24	Kal Odar			✓	
25	Koravar			✓	
26	Kootappal Kallar			✓	
27	Kala Koravar			✓	

28	Kalavathila Boya			✓	
29	Maravar			✓	
30	Monda Koravar			✓	
31	Nellorepet Oddar			✓	
32	Oddar			✓	
33	Ponnai Koravar			✓	
34	Piramalai Kallar			✓	
35	Peria Suriyur Kallar			✓	
36	Punnan Vettuva Gounder			✓	
37	Servai			✓	
38	Salem Melnad Koravar			✓	
39	Salem Uppu Koravar			✓	
40	Sakkaraithamadai Koravar			✓	
41	Saranga palli Koravar			✓	
42	Sooramari Oddar			✓	
43	Sembanad Maravar			✓	
44	Thalli Koravar			✓	
45	Thelungapatti Chetti			✓	
46	Thottia Naicker			✓	
47	Thogamalai Koravar or Kepmari			✓	
48	Uppukoravar or Settipalli Koravar.			✓	
49	Urali Gounder			✓	
50	Vaduarpatti Koravar			✓	
51	Valayar			✓	
52	Vettaikarar			✓	
53	Vetta Koravar			✓	
54	Varaganeri Koravar			✓	
55	Vettuva Gounder			✓	
56	Battu Turkas*			✓	
57	Chakkala*			✓	

58	Chettinad Valayar*			✓	
59	Devagudi Talayari*			✓	
60	Jambavanodai*			✓	
61	Kalinji Dabikoravar*			✓	
62	Kepmari*			✓	
63	Konda Golla*			✓	
64	Mutlakampatti*			✓	
65	Nokkar*			✓	
66	Pedda Boya*			✓	
67	Padayachi*			✓	
68	Wayalpad or Nawalpeta Koracha*			✓	

(* Present in the state list list but not in Ayyangar List)

LIST 1B

- Nil -

LIST 1C

- Nil -

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	STATUS OF INCLUSION				
		SC	ST	BC	MBC	DNC
1	AndiPandaram				✓	
2	Aranadan		✓			
3	Attur Kiland Koravar					✓
4	Attur Melnad Koravar					✓
5	C.K. Koravar					✓
6	Changayampadi Koravar					✓
7	Dabi Koravar					✓
8	Dasari				✓	
9	Dobba Koravar					✓
10	Dobbai Koracha					✓
11	Domban	✓				

12	Dommara				✓	
13	Donga Ur. Koracha					✓
14	Gandarvakottai Koravar					✓
15	Inji Koravar					✓
16	Irular		✓			
17	Kadar		✓			
18	Kal Oddar					✓
19	Kala Koravar					✓
20	Kalinji Dabikoravar					✓
21	Kattunayakan		✓			
22	Koracha				✓	
23	Koravar					✓
24	Kuravan , Sidhanar	✓				
25	Kurumbas		✓			
26	Lambadi			✓		
27	Madari	✓				
28	Maha Malasar		✓			
29	Malai Pandaram		✓			
30	Malai Vedan		✓			
31	Malakkuravan		✓			
32	Malasar		✓			
33	Mannan		✓			
34	Monda Golla					✓
35	Monda Koravars					✓
36	Narikoravar				✓	
37	Nellorepet Oddar					✓
38	Nokkar				✓	
39	Oddar					✓
40	Palleyan		✓			
41	Palliyar		✓			
42	Palliyar		✓			
43	Pamulu			✓		
44	Paniyan		✓			
45	Panniandi	✓				
46	Ponnai Koravar					✓
47	Pusala			✓		

48	Sakkaraithamadai Koravar					✓
49	Salem Melnad Koravar					✓
50	Salem Uppu Koravar					✓
51	Saranga palli Koravar					✓
52	Sooramari Oddars					✓
53	Thalli Koravar					✓
54	Thogamalai Koravar or Kepmari					✓
55	Toda		✓			
56	Vaduvarpatti Koravar					✓
57	Varaganeri Koravar					✓
58	Vayalpad or Nawalpeta Koracha					✓
59	Vetta koravar					✓
60	Yerukula			✓		

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S.NO	COMMUNITY NAME	CATEGORY	RENKE	STATE	OTHER SOURCES
1	Budaga Jangam	NONE	✓	X	-
2	Gudugudupandi	NONE	✓	X	-
3	Kuda Koravar	NONE	✓	X	-
4	Kuluvan	NONE	✓	X	-
5	Kuruba	NONE	✓	X	-
6	Malai Vellala	NONE	✓	X	-
7	Maniyattikkaran	NONE	✓	X	-
8	Perumal Mattukaran	NONE	✓	X	-
9	Mutharaiyar	NONE	X	X	✓
10	Piramalai Kallar	NONE	X	X	✓
11	Appanad Kondayamkottai	NONE	X	X	✓

LIST 2C

- Nil -

LIST 3A

- Nil -

TELANGANA

LIST 1A

CONFIRMED LIST OF DNT/NT/SNT COMMUNITIES (As per the Samagra Kutumba Survey undertook by State Government in 2014)						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Balasanthu	Bahurupi			✓	
2	Bandara				✓	
3	Budabukkala				✓	
4	Dommara				✓	
5	Gangire-dlavaru				✓	
6	Jangam				✓	
7	Jogi				✓	
8	Katipapala				✓	
9	Mondivaru	Banda, Mondi-banda			✓	
10	Pitchi-guntla	Vamsharaj			✓	
11	Peddammavandlu	Devaravandlu, Yellammavandlu, Mutyalammavandlu			✓	
12	Veeramushti	Nettikotala, Veerabha-dreeya			✓	
13	Kanjara- bhatta				✓	
14	Kopmare	Reddika			✓	
15	Mondi-patta				✓	
16	Nokkar				✓	
17	Parriki Muggula				✓	
18	Chopemari				✓	
19	Kaikadi				✓	
20	Joshinandiwala				✓	
21	Mandula				✓	
22	Pamula				✓	
23	Rajannala	Rajannalu			✓	
24	Kashikapadi	Kasikapudi			✓	
25	Yata				✓	

26	Dasari				✓	
27	Korcha				✓	
28	Pambala				✓	
29	Gudala				✓	
30	Kunapuli				✓	
31	Patra				✓	
32	Pardhi	Nirshikari			✓	
33	Bukka Ayyavara				✓	
34	Gotrala				✓	
35	Pondara				✓	
36	Pala Ekari	Ekila, Vyakula, Ekiri, Nayanivaru, Palegaru, Tolagari, Kavali			✓	

TRIPURA**LIST 1A**

-Nil-

LIST 1B

-Nil-

LIST 1C

-Nil-

LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S.NO	COMMUNITY NAME	Synonyms	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1.	Kahar		✓			
2.	Keot		✓			
3.	Musahar		✓			
4.	Patni		✓			
5.	Sabar		✓			
6.	Bhutia			✓		

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
	COMMUNITY NAME	SYNONYMS	CATEGORY	RENKE	STATE
1	Bansphor		NONE	✓	X
2	Bauri		OBC	✓	X
3	Bhumij	Bumij	OBC	✓	X
4	Bin		OBC	✓	X
5	Bind		OBC	✓	X
6	Ghassi	Haddi, Relli Chanchandi	OBC	✓	X
7	Jogi Nath		OBC	✓	X
8	Nat		OBC	✓	X
9	Pangal		OBC	✓	X

LIST 3A

-Nil-

LIST 3B

-Nil-

UTTAR PRADESH

LIST 1A

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Banjara				✓ C	
2	Bhar				✓	
3	Daler Kahar				✓	
4	Gandila					✓
5	Ghosi				✓	
6	Kevat				✓	
7	Mallah				✓	
8	Lodh	Lodhi			✓	
9	Mewati				✓	
10	Audiya	Oudhia			✓	
11	Tagabhatt					✓
12	Musahar				✓	
13	Gujar				✓	
14	Bauriah		✓			
15	Karwal		✓			
16	Nat		✓			
17	Kanjar		✓			
18	Bhantu		✓			
19	Aheria	Bahelia	✓			
20	Chamar		✓			
21	Pasi		✓			
22	Khatik		✓			
23	Habura		✓			
24	Badak		✓			
25	Dom		✓			
26	Dusadh	Palwar	✓			
27	Barwar		✓			
28	Sansi		✓			
29	Beria		✓			

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGAR LIST	STATE REPLY
1	Aabhiya	NONE	Y	N
2	Bansi	NONE	N	N
3	Boira	SC	N	N
4	Dargi	NONE	N	N
5	Gadola	NONE	N	N
6	Kaparia	SC	N	N
7	Kigiriya	NONE	N	N
8	Kunkali	NONE	N	N
9	Pighia	NONE	N	N
10	Vaid	NONE	N	N
11	Mahatam/Rai Sikh	OBC	Y	N
12	Kabutra(Kanjar)	SC	N	N
13	Khngar	NONE	Y	N

LIST 1C
- Nil -
LIST 2A

CONFIRMED LIST OF NOMADIC COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Khurpalta					✓
2	Mongia	Mong				✓
3	Madari				✓	✓
4	Singiwala					✓
5	Aughar					
6	Baid					✓
7	Bhat					✓
8	Chamarmangta					✓
9	Jogi				✓	✓
10	Joga				✓	✓
11	Kingiria					
12	Mahawat	Lungi Pathan				✓
13	Qulandar Faquir				✓	✓
14	Bhatri					✓
15	Sapera	Saperia				✓
16	Kurmangia					✓
17	Beldar			✓		
18	Kanmalia			✓		
19	Goshain				✓	
20	Goduahar			✓		✓
21	Lona Chamar					✓
22	Burgy			✓		✓
23	Siqligar					✓
24	Kankali					✓
25	Brijbasi					✓

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1	Bahrupia	NONE	✓	X	✓
2	Bansphor	SC	✓	X	✓
3	Basor	SC	✓	X	X
4	Charwala	NONE	✓	X	X
5	Bhuiya	SC	✓	X	X
6	Dharkar	SC	✓	X	✓
7	Irani	NONE	✓	X	X
8	Kalabaz	SC	✓	X	✓
9	Nalband	OBC	✓	X	X
10	Naqqal Muslim	OBC	✓	X	✓
11	Patharkat	NONE	✓	X	X
12	Raji	SC	✓	X	X
13	Sai	NONE	✓	X	X
14	Joshi Bhaddri, Bhathari	NONE	X	X	✓
15	Baghri	NONE	X	X	✓
16	Gadariya	OBC	✓	X	✓
17	Singhadia	NONE	X	X	✓

LIST 2C

- Nil -

LIST 3A

- Nil -

UTTARAKHAND

LIST 1A

- Nil -

LIST 1B

ADDITIONAL LIST OF DENTOFIED COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	AYYANGA R LIST	STATE REPLY
1.	Agariya	SC	✓	✓
2.	Banjara	OBC	✓	
3.	Barvar	SC	✓	✓
4.	Bavaria, Bawaria	SC	✓	
5.	Beldar	SC		
6.	Bhantu	SC	✓	
7.	Bhar	OBC	✓	✓
8.	Chamar	SC	✓	✓
9.	Daler Kahar, Kahar	NONE	✓	✓
10.	Dom	SC	✓	✓
11.	Gadiya Lohar	NONE	✓	
12.	Ghosi	OBC	✓	
13.	Godnahr	NONE		
14.	Gosain	OBC		✓
15.	Gujjar	OBC	✓	✓
16.	Habura	SC	✓	
17.	Jogi	OBC	✓	
18.	Kalandar, Faqir	OBC	✓	
19.	Kanjar, Kuchbangia	SC	✓	
20.	Kaparia	SC		
21.	Karbal, Karwal	SC	✓	✓
22.	Kevat or Mallah	OBC	✓	
23.	Khatik	SC	✓	✓
24.	Lodh, Lodhi	OBC	✓	✓
25.	Madari	OBC	✓	✓
26.	Mewati, Meo	OBC		✓
27.	Musar (Vanmanush)	NONE	✓	
28.	Palwar Dusadh	NONE		
29.	Pasi, Tarmali	SC	✓	✓

30.	Rai Sikh/Mahatam	OBC	✓	
31.	Tagabhat	NONE	✓	✓

LIST 1C

- Nil -

LIST 2A

- Nil -

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES				
S. NO	COMMUNITY NAME	CATEGORY	RENKE	OTHERS
1.	Badhik	SC	✓	✓
2.	Badi	SC	✓	✓
3.	Baheliya	SC	✓	✓
4.	Baiga	SC	✓	✓
5.	Bangali	SC	✓	✓
6.	Banjaniya	SC	✓	✓
7.	Bansphor	SC	✓	✓
8.	Bawariya	SC	✓	✓
9.	Beldar	SC	✓	✓
10.	Beriya	SC	✓	✓
11.	Bhuiya	SC	✓	✓
12.	Dhar	NONE	✓	✓
13.	Dharkar	SC	✓	✓
14.	Dushadh	SC	✓	✓
15.	Habura	SC	✓	✓
16.	Jaunsari	NONE	X	✓
17.	Kalabaz	SC	✓	✓
18.	Kanjar	SC	✓	✓
19.	Kapariya	SC	✓	✓
20.	Korwa	SC	✓	✓
21.	Musahar	SC	✓	✓
22.	Nat	OBC	✓	✓
23.	Parahiya	OBC	✓	✓

LIST 2C

- Nil -

LIST 3A

- Nil -

WEST BENGAL**LIST 1A**

CONFIRMED LIST OF DENOTIFIED COMMUNITIES						
S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Bediya*	Bedia, Beria		✓		
2	Karwal Nat		✓			
3	Bhar				✓	
4	Dhekaru					✓
5	Maghaiya Domes	Moghaya Dom	✓			
6	Gond			✓		
7	Lodha	Kheria, Kharia		✓		

*Bazigar/Bajkar and Kakmara, that are nomadic in Commission's Draft list are sub group of Bediya as declared by the state

LIST 1B

- Nil -

LIST 1C

COMMUNITIES REQUIRING FURTHER VALIDATION		
S. NO	COMMUNITY NAME	CATEGORY
1	Savar	ST
2	Kheria	SC

LIST 2A

S. NO	COMMUNITY NAME	SYNONYMS	STATUS OF INCLUSION			
			SC	ST	OBC	NONE
1	Abdal				✓	
2	Bagdi	Duley	✓			
3	Behelia		✓			
4	Bantar		✓			
5	Bauri		✓			
6	Beldar		✓			
7	Bind		✓			
8	Bhuiya		✓			
9	Birhor			✓		
10	Chakma			✓		
11	Dhawa					✓
12	Dhimal				✓	
13	Doai		✓			
14	Fakir, Sain				✓	
15	Gareri					✓
16	Ghasi		✓			
17	Jhalo Malo	Malo	✓			
18	Kadar		✓			
19	Kahar				✓	
20	Kanjar		✓			
21	Keyot		✓			
22	Kharwar			✓		
23	Kurariar		✓			
24	Lakhera	Lahera			✓	
25	Limbu			✓		
26	Mallah		✓			
27	Musahar		✓			
28	Oraon			✓		
29	Patni		✓			
30	Santal			✓		
31	Yogi	Nath			✓	

LIST 2B

ADDITIONAL LIST OF NOMADIC COMMUNITIES					
S. NO	COMMUNITY NAME	CATEGORY	RENKE	STATE REPLY	OTHERS
1.	Dafali	NONE	✓	X	✓
2.	Gond	ST	✓	X	✓
3.	Kharia	SC	✓	X	✓
4.	Malhar	NONE	✓	X	✓
5.	Nat	SC	✓	X	✓

LIST 2C

- Nil -

LIST 3A

- Nil -

Annexures-2

**STATE WISE LIST OF DE-NOTIFIED, NOMADIC AND SEMI NOMADIC COMMUNITIES
NOT INCLUDED IN SC/ST/OBC CATEGORY**



1 ANDAMAN AND NICOBAR ISLANDS

- Nil -

2. ANDHRA PRADESH

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	<ol style="list-style-type: none"> 1. Balasanthu 2. Bhattu 3. Jogula 4. Nakkala 5. Nir Shikari 6. Oddar 7. Reddika 8. Telaga Pamular 9. Thota Naick 10. Irani 11. Jarugu Malli Madiga 12. Jatur Mixed Gang 13. Kayyar Bhatta 14. Kompari 15. Shikalri 	<ol style="list-style-type: none"> 1. Poosala 2. Are Bondhili 3. Borewale (Muslims) 4. Devara 5. Ganta Sayebulu 6. Guddi, Eluguvallu 7. Irla 8. Rajannalu 9. Jalakaduguvallu 10. Golla, Pedditi 11. Kommula 12. Sakala Budbudike 13. Sakunapakshollu 	NIL
TOTAL	15	13	-

3. ARUNACHAL PRADESH

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1. Sulung 2. Monpa 3. Munda 4. Digaro-Mishmi 5. Idu-Mishmi	NIL
TOTAL	-	5	-

4. ASSAM

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1. Ghasi	NIL
TOTAL	-	1	-

5. BIHAR

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	<ol style="list-style-type: none"> 1. Bairagi 2. Bauria 3. Pardhi 4. Lodhi, Lodha 	<ol style="list-style-type: none"> 1. Bansforda 2. Bhand 3. Chamai Chameshi (Muslim) 4. Dhara 5. Dharua 6. Gareri 7. Ghaasi 8. Kishan Panchi 9. Lakhera 10. Muriari 11. Netua 12. Patharkat 13. Sapera (Muslim) 	NIL
TOTAL	4	13	-

6. CHANDIGARH

- Nil -

7. CHHATTISGARH

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1. Sikligar 2. Bhat 3. Jogi 4. Gosai 5. Basudev/Vasudev	NIL
TOTAL	-	5	-

8. DADRA AND NAGAR HAVELI

- Nil -

9. DAMAN AND DIU

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1. Bharawad	NIL
TOTAL	-	1	-

10. NCT DELHI

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1. Gadia Lohar 2. Kabutari Nat 1. Wagari 2. Mangta	NIL
TOTAL	-	4	-

11. GOA

- Nil -

12. GUJARAT

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1. Gadia Lohar 2. Kabutari Nat 1. Wagari 2. Mangta	NIL
TOTAL	-	4	-

13. HARYANA

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	<p>SANSI</p> <p>I. Godri</p> <p>II. Kapat</p> <p>III. Ahari</p> <p>IV. Tettlu</p> <p>V. Bheria</p> <p>VI. Bhandtu</p> <p>VII. Arher</p> <p>VIII. Bhatut</p> <p>IX. Habura</p> <p>X. Kikan</p> <p>XI. Harra</p> <p>XII. Rehlwal</p> <p>XIII. Biddu</p> <p>XIV. Lengeh</p> <p>XV. Kalkhar</p> <p>XVI. Chadi</p> <p>XVII. Birtwan</p> <p>XVIII. Behalia</p> <p>XIX. Pakhiwarta</p> <p>XX. Baddon</p> <p>XXI. Harni</p> <p>1) Tagus of Karnal District Mahatam</p> <p>2) Rai Sikh of Sheikhpura District only*</p> <p>3) Dhinwara of Gurgaon District</p> <p>4) Bhora Brahman of District Kangra</p> <p>5) Bahelia</p>	<p>1) Mangta</p> <p>2) Sangaria</p> <p>3) Kapadia</p> <p>4) Jheewar/Jhiunwar</p> <p>5) Maset/Masedh</p> <p>6) ihara</p> <p>7) Heri/Hedi/Nayak</p> <p>8) Jangam</p> <p>9) Gheever</p>	NIL
TOTAL	26 (INCLUDING 21 SUB-CASTES OF SANSI)	9	-

14. HIMACHAL PRADESH

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1) Abdal/Dafli 2) Kangasia 3) Bhedkut 4) Behalia 5) Manesh 6) Bhora Brahman	NIL
TOTAL	-	6	-

15. JAMMU AND KASHMIR

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Chopan 2) Pohul 3) Sanghtarash	NIL	NIL
TOTAL	3	-	-

16. JHARKHAND

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Bairagi 2) Pardhi 3) Lodhi, Lodha	1) Bansphor 2) Dhekaro 3) Malhore 4) Shabara	NIL
TOTAL	3	4	-

17. KARNATAKA

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Berad 2) Bhamta(Rajput) 3) Pardeshi Bhamta 4) Yerkala	1) Nandiwala 2) Karadi Kalandar 3) Mondaru 4) Haranshikari, Chigaribetegar, Vaghri, Wagiri	NIL
TOTAL	4	4	-

18. KERELA

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1		1) Kalanady 2) Malamutha 3) Kunduvadian	NIL
TOTAL	-	3	-

19. LAKSADWEEP

- Nil -

20. MADHYA PRADESH

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Habuda 2) Bhatu 3) Bijoria 4) Chandravedia 5) Sanoriya 6) Rai Sikh/Mahatam	1) Baldia 2) Bachhowali 3) Bhat 4) Bhantu 5) Durgimuragi 6) Ghisadi 7) Gondhali 8) Irani 9) Jogi 10) Kashikapdi 11) Kalandar 12) Karohla 13) Siringiwala Kuchband 14) Sudugudu Sidhan 15) Vaniyanthar Rajgond 16) Gaddi 17) Rabhari 18) Golar 19) Gosain 20) Bharaddi Harda 21) Hejara 22) Bharaddi Harbola 23) Bhand 24) Gachha 25) Pal 26) Nayak/Naik	NIL
TOTAL	6	26	-

21. MAHARASHTRA

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1) Baloch and Makrani 2) Bharwad	NIL
TOTAL	-	2	-

22. MANIPUR

- Nil -

23. MEGHALAYA

- Nil -

24. MIZORAM

- Nil -

25. NAGALAND

- Nil -

26. ODISHA

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1) Jalia 2) Janughanta 3) Laban 4) Malhar 5) Majhi	NIL
TOTAL	-	5	-

27. PUDUCHERRY

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Vagri/Waghri 2) Tagu 3) Pakhiwar 4) Mongrori 5) Mina 6) Lodha 7) Harni	1) Mangta 2) Kapadiya, Kapadia 3) Gosain/Gosai/Gosavi	NIL
TOTAL	7	3	-

28. PUNJAB

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	<ol style="list-style-type: none"> 1. Harni 2. Vagri/Waghri 3. Mina 4. Mongrori 5. Pakhiwar 6. Tagu 7. Lodha 	<ol style="list-style-type: none"> 1) Mangta 2) Gosain/Gosai/Gosavi 3) Kapadiya, Kapadia 	NIL
TOTAL	7	2	-

29. RAJASTHAN

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	<ol style="list-style-type: none"> 1) Bijoria 	<ol style="list-style-type: none"> 1) Champta/Chamta 2) Gawaria/Gawariya/Gavaria 3) Gihara 4) Jogi, Kanipa 5) Kangigar 6) Langa 7) Mangnyar Muslim 8) Sanchiya 9) Sindhi Meher (Muslim), Meher 10) Daliwal Kalbelia 11) Van Bawaria 12) Deha, Daiya, Deha, Daha 13) Jangam 	NIL
TOTAL	1	13	-

30. SIKKIM

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1		1) Dokpa	1) Subba 2) Tamang
TOTAL	-	1	2

31. TAMIL NADU

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1		1) Budaga Jangam 2) Gudugudupandi 3) Kuda Koravar 4) Kuluvan 5) Kuruba 6) Malai Vellala 7) Maniyattikkaran 8) Appanad Kodayamkottai 9) Mutharaiyar 10) Piramalai Kallar 11) Perumal Mattukaran	NIL
TOTAL	-	11	-

32. TELANGANA

- Nil -

33. TRIPURA

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	NIL	1) Bansphor	NIL
TOTAL	-	1	-

34. UTTAR PRADESH

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Gandila 2) Tagabhadd 3) Aabhiya 4) Bansi 5) Gadola 6) Dargi 7) Khngar 8) Kunkali 9) Pighia 10) Vaid 11) Kigiriya	1) Khurpalta 2) Mongia 3) Madari 4) Singiwala 5) Baid 6) Chamarmangta 7) Bhat 8) Jogi 9) Joga 10) Mahawat 11) Qulandar Faquir 12) Bhatri 13) Sapera 14) Kurmangia 15) Goduahar 16) Lona Chamar 17) Burgy 18) Siqligar 19) Brijbasi 20) Kankali 21) Bahrupia 22) Charwala 23) Irani 24) Patharkat 25) Sai 26) Joshi Bhaddri, Bhathari 27) Baghri 28) Singhadia	NIL
TOTAL	11	28	-

35. UTTARAKHAND

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Daler Kahar, Kahar 2) Gadiya Lohar 3) Godnabar 4) Musar (Vanmanush) 5) Palwar Dusadh 6) Tagabhat	1) Dhar 2) Jaunsari	NIL
TOTAL	6	2	-

36. WEST BENGAL

S.NO	DE-NOTIFIED COMMUNITIES	NOMADIC COMMUNITIES	SEMI-NOMADIC COMMUNITIES
1	1) Dhekaru	1) Dhawa 2) Gareri 3) Dafali 4) Malhar	NIL
TOTAL	1	4	-

Annexures-3

NCDNT HOUSEHOLD SURVEY QUESTIONNAIRE

1. BACKGROUND INFORMATION

1.1	Name of the Agency		
1.2	Name of the Enumerator		
1.3	Name of the Zone		
1.4	Name of State/Union Territory (UT)		
1.5	Name of the District		
1.6	Name of the Tehsil	1.7	Name of Block
1.8	Name of the Town/ City		
1.9	Name of Village	1.10	Name of GP
1.11	Landmark		

2. PERSONAL PROFILE

2.1	3. Full Name of the PERSONAL PROFILE Respondent				
2.2	Age of the Respondent				
2.3	Mobile Number				
2.4	Who is the Head of the family? (Relationship with respondent)				
2.5	Place of Residence (Put ✓)	Rural-1	Urban-2	Tribal-3	Others (Specify)-4
2.6	Gender (Put ✓)	Male-1	Female-2	Third Gender-3	
2.7	Social Group (Put ✓)	DNT-1	NT-2	SNT-3	MBC-4
		VJNT-1	Maha Dalit-2	Others(Specify)-3	
2.8	Category (Put ✓)	ST-1	SC-2	OBC-3	Others (Specify)-4
		None-1	Don't Know-2		
2.9	Religion (Put ✓)	Hinduism-1	Islam-2	Sikhism-3	Christianity-4
		Buddhism-5	Animism-6	Non- Followers-7	Others (Specify)-8
2.10	Type of Family (Put ✓)	Nuclear-1	Joint-2	ExtendedFamily-3	Others (Specify)-4
2.11	Mother Tongue of the Respondent				
2.12	Languages Known	Language	Speak	Read	Write

3. FAMILY PROFILE (Details of Family Members including Self)

Sl.	Name	Age	Sex (M-1/F-2/TG-3)	Marital Status- Married/Unmarried/Divorced/Separated	If Married, (Age at marriage)	Relationship with the Head of Household*	Education status**	Main Occupation ***	Secondary Occupation	Monthly Income (Rs)****
3.1										
3.2										
3.3										
3.4										
3.5										
3.6										
3.7										
3.8										
3.9										
3.1										
3.1										
3.1										

*Relationship Codes (Column 3) Add brother/ sister

4. EDUCATION CODES

**1. Never enrolled 2. Primary (Up to class V), 3. Middle (Class VI/VII), 4. Elementary (Class VIII) 5. Secondary (Class IX/X) 6. Senior Secondary (XI/ XII). 7. Graduate, 8. Post Graduate, 9. PhD, 10. Technical, 11. Others (Specify)

***Occupation codes

Shepherd-1; Cultivator-2; Agricultural labour-3; Non-agricultural labour-4; Petty trader/Retailer/Business-5; Skilled worker-6; Non-skilled worker-7; Salaried-8; Unemployed-9; Student-10; Housewife-11; Others-12

Monthly income (Rs)****

Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6

IDENTITY AND DOCUMENTATION (Put for Yes and X for No-Enter details in remark including reason for not applying)

Sl.	Name	Aadhar Card	Ration Card	Voter Card	BPL Card	PAN Card	MGNERGA Card	Other-Specify	Remark
4.1									
4.2									
4.3									
4.4									
4.5									
4.6									
4.7									
4.8									
4.9									
4.10									

5. HOUSEHOLD INCOME (In Rs.)

5.1	Total Family Income of last year from different sources	Less than 50000-1; 50001- 75000-2; 75001-100000-3; 100001-120000-4; 120001-150000-5; More than 150000-6
5.1.1	From Agriculture and allied activities (including Livestock, Fishing, Horticulture, Sale of forest produce etc)	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.2	From Daily wage labour/causal wage labour	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.3	From Self employment in crafts, small manufacturing, petty trading, providing service	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.4	From Self employment doing contractual job work for others	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.5	From Street entertainment (Rope walking, snake charmers, Madarietc)	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.6	From Begging /Mendicants (Bhiksha)	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.7	From Pastoral activities (animal herding)	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.8	From Non Timber Forest Produce (NTFP)	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.9	Minor Forest Produce (MNP) like Honey and Amla	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.10	Fortune telling, theft, magic tricks, wrestling, conjuring, bonded labour, carpentry, faith healing, blacksmiths.	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.11	Government job,	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.12	Private job	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.13	Apprentice	Less than 5000-1; 5001-7500-2; 7501-10000-3; 10001-12000-4; 12001- 15000-5; More than 15000-6
5.1.14	Others specify-	

6. HOUSEHOLD ANNUAL EXPENDITURE (In Rs)

(Rate the items in a 5 point scale-1. Very High, 2. High, 3. Moderate, 4. Low and 5. Very Low)

Less than 5000-1;5001-7500-2; 7501-10000-3; 10001-12000-4;12001- 15000-5;More than 15000-6					
Sl. No	Regular Item	Rating	Sl. No	Occasional Item	Rating
6.1	Total Household expenditure of last year on different items-				
6.1.1	Food		6.1.10	Agriculture inputs (seeds, manure etc) /	
6.1.2	Education		6.1.11	Livestock	
6.1.3	Fuel		6.1.12	Social functions (Marriage, festivals, rituals)	
6.1.4	Mobile/TV Recharge		6.1.13	Clothing	
6.1.5	Repayment of loan		6.1.14	House maintenance	
6.1.6	Tobacco and liquor		6.1.15	Purchase /maintenance of assets	
6.1.7	Electricity/ Kerosene (Lighting)		6.1.16	Payment of insurance premium	
6.1.8	Health		6.1.17	Other (specify)	
6.1.9	Transport				

7. Banking, Savings and Loan

11.1	Did you or any other member of your family have any savings from last year. 1. Yes, 2. No	
11.2	If yes, How did you or your family members save your money?(multiple responses allowed) Keep at home-1 Keep in bank-2 Buy gold /jewellery-3 Invest in insurance/investment products-4 Buy assets-5 Save with SHG/committee-6 Keep in Post office 7 Others (specify)-8	
11.3	Have you ever taken a loan? 1. Yes, 2. No	
11.4	If yes, from which of the following sources? (multiple responses allowed) Bank Micro finance Institution-1 SHG/cooperative society-2 Money lender-3 Friends/relatives-4 Loan under government schemes-5 Others (specify)-6	
11.5	Do you or any other member of your household have a bank account? 1. Yes, 2. No	
11.6	If no, State reasons: 1.No Branch nearby, 2. Not aware about procedure, 3. No need as no savings, 4. Can't meet KYC norms, 5. No trust, 6. No fixed stay in one place, 7. Refusal by Bank, 8. Others (Specify)-	
11.7	What is the total value of outstanding loan of your household as of today(in INR)?	
11.8	If yes, Is some part of this debt inherited? 1. Yes, 2. No	
11.9	Is there any asset (home, land, jewellery, etc.) that is currently under mortgage because it has been used as collateral for securing any loan in the past? 1. Yes, 2. No	
11.10	Is anyone in your household a member of any livelihood support/ self-help group/ caste/tribal association? Yes-1, no-2	
11.11	Have you felt the need for financial support from the government to improve your livelihood? Yes-1, No-2	
11.12	If yes, what amount would be sufficient for you for the above? {Range-1. Below 10000/-, 2. 10001 to 20000/-, 3. 20001 to 30000/-, 4. 30001 to 40000/-, 5. 40001 to 50000/-, 6. 50001 to 75000/-, 7. 75001 to 100000/-, 8. Above 100000/-, 9. Other-Specify-}	

7. LOCATION, CONDITION AND AMENITIES OF DWELLING UNIT (HOUSE)

7.1	Land details of the dwelling unit/ house: 1. Government land, 2. Along the highway, 3. Along the railway track, 4. Village common land, 5. Private land, 6. Own land with patta, 7. Encroached land, 8. Roadside, 9. Under a bridge/culvert/tree, 10. Other (Specify)-	
7.2	Type of the dwelling unit/ house: 1. Permanent structure/ Pucca, 2. semi- permanent structure/, Semi-Pucca, 3. Kattcha structure/makeshift structure, 4. Mobile caravan/ mobile van, 5. Tent, 6. Govt Shelter, 7. Others (Specify)-	
7.3	Mode of ownership of the dwelling unit/ house: 1. Own, 2. Rented, 3. Encroached, 4. Others (Specify)-5. Government provided shelters	
7.4	Tenure of present residence: Number of months/ years since residing in this location- 1. Less than 1 year; 2. 1 to 3 years; 3. 3 to 5 years; 4. More than 5 years	
7.5	Details of previous residence: 1. Another place in the same district, 2. Another district within the state, 3. Another State, 4. N/A	
7.6	What were the reasons for change of locations? (with reference to 7.5)	
7.7	What is your main source of drinking water for your household? 1. Tap in the household, 2. Common Tap, 3. Hand Pump, 4. Well, 5. Lake river/stream, 6. Water tank in and around habitation, 7. Water tankers, 8. Tube Well, 9. Other (specify)	
7.8	Do you face any challenge in accessing public sources of water? Yes-1/No-2	
7.9	If Yes (Specify)	
7.10	Where do you go for defecation? 1. Own toilet, 2. Community Toilet; 3. Open defecation	
7.11	Do you have electricity connection in your house? 1. Yes, 2. No	
7.12	If Yes, what is the average duration of availability(Hrs per day)	
7.13	If electricity not available, what are the sources of light used? Oil Lamp-1/Kerosene Lantern-2/Solar Light-3/Other-4	
7.14	Has there been any death in the family since 2007?	1. Yes 2. No
7.15	Did you apply for Death Certificate?	1. Yes 2. No
7.16	If Yes, Have you got the Death Certificate?	1. Yes 2. No

8. POSESSION OF LAND AND LAND USE

8.1	Do you have access to agriculture land?: 1. Yes, 2. No		
8.2	If Yes to 8.1; provide details in Acre: (In case of local unit, record conversion ratio to Acre)	Own land-	Lease in land-
8.3	If Yes to 8.1; what are the major crops you grow -		

9. FOOD HABITS AND FOOD SECURITY

9.1	Did you or any of your family members ever have to sleep hungry in the last six months? 1. Yes, 2. No, 3. Don't Remember	
9.2	If yes to 9.1? 1. Rarely (once or twice in a month), 2. Sometimes (three to five times in a month), 3. Often (more than five times in a month)	

10. ACCESS TO HEALTH, NUTRITION AND SOCIAL SECURITY SERVICES

10.1	Where do you go to in case of an illness? 1. Govt. Hospital, 2. Private Hospital, 3. Local Pharmacist/compounder 4. Traditional Healer, 5. Treat ourselves at home, 6. Quack 7. PHC-CHC- SUBCENTRE 8. Other (Specify)-	
10.2	Where did the delivery of your last child take place? 1. At Home, 2. At Govt. Hospital; 3. At Private Hospital, 4. PHC/CHC/SJR CENTRE 5. N/A. 6. Others (Specify)-	
10.3	Is there any differently abled person in your family? 1. Yes, 2. No	
10.4	If Yes to 10.3, Do you have a disability certificate for the person? 1. Yes, 2. No	
10.5	Have you applied for any special assistance for him /her? 1. Yes, 2. No	
10.6	If Yes, Have you received any official assistance for the person? 1. Yes, 2. No	
10.7	Is there any widow in the family? Yes-1 No-2	
10.8	If yes, Has she benefited from widow pension? 1. Yes, 2. No	
10.9	Has any person in your family benefited from old age pension? 1. Yes, 2. Not Aware about the scheme	
10.10	Has your family benefited from Ujjwala Yojana? 1. Yes, 2. No, 3. Not Aware about the scheme	
10.11	Has your family benefited from skill development programme? 1. Yes, 2. No, 3 Not Aware about the scheme	
10.12	Has any family member benefited from the following central government scheme? 1. Dr. Ambedkar Pre-Matric And Post-Matric Scholarship For Denotified Tribes Yes..... No 2. Nanaji Deshmukh Scheme of Construction of Hostels for DNT Boys and Girls Yes..... No...	
10.13	Have you or any member of your family benefitted from any state government schemes for your community? Yes No	
10.14	If yes, please specify.....	

11. HOUSEHOLD ASSETS

Sl	Item	Number	Sl	Item	Number
Livestock					
12.1	Buffalo		12.15	Refrigerator	
12.2	Cows		12.16	Pressure Cooker	
12.3	Oxen		12.17	LPG gas connection	
12.4	Horses		12.18	Fan	
12.5	Donkey		12.19	Others (Specify)	
12.6	Goat				
12.7	Sheep				
12.8	Poultry				
12.9	Camel		Transport		
12.10	Pigs		12.22	Bicycle	
12.11	Yak		12.23	Hand pulled Cart	
12.12	Others (Specify)		12.24	Bullock Cart	
			12.25	Horse Cart	
			12.26	Camel Cart	
Family Goods					
12.13	Radio		12.27	Motor bike/ Scooter	
12.14	Television		12.28	Tractor	
			12.29	Others (Specify)	

12. MIGRATION

13.1	Did any member of your household migrate in the last one year preceding the survey? 1. Yes, 2. No	
13.2	If yes to 13.1, who migrated? 1. Self, 2. Father, 3. Mother, 4. Sibling, 5. Family, 6. Children, 7. Others (Specify)-	
13.3	State the reasons for migration: (Multiple answers possible)-1. Better work opportunity, 2. Higher wage rate, 3. Better working conditions, 4. Discrimination, 5. Others (Specify)-	
13.4	What is the duration of migration? 1. Few months (Seasonal), 2. More than a Year, 3. Indefinite, 4. Other (Specify)-	

13. ATROCITY AND HARASSMENT

14.1	Have you or any member of household faced any police action/ atrocity? 1-Yes; 2-No	
14.2	If yes, what type of police action was faced by you or your family? 1-Arrest; 2-Imprisonment; 3-Enquiry; 4-Weekly / monthly reporting to thana about my whereabouts; 5-Verbal abuse; 6-Physical harassment; 7-Seeking bribe; 8-Fines; 9; Eviction; 10-Confinement; 11-Other, specify-	
14.3	Has any women of your family faced any harassment in the hands of the police/ other communities? 1-Yes; 2-No	
14.4	Have you been harassed or threatened by member of any other community because of your identity? 1-Yes; 2-No	

14. PARTICIPATION IN THE DEMOCRATIC PROCESS

15.1	Have you or any member of household voted in elections? 1-Yes; 2-No	
15.2	If yes, when was the last time you voted?	
15.3	Do you and adult family members participate in Gram Sabha meetings? 1-Yes; 2-No	
15.4	Have you approached any government official for any benefit or grievance? 1-Yes; 2-No	
15.5	If yes to 15.4, was the matter solved? 1-Yes; 2-No; 3- Pending	
15.6	Have you approached any elected representative for any benefit or grievance? 1-Yes; 2-No	
15.7	If yes to 15.6, did you get a satisfactory response? 1-Yes; 2-No	
15.8	Have you or any member of your family ever been members of any local unit/institution/ body? 1. Yes, 2. No, 3. Not aware of such unit	
15.9	Have you or any member of your family ever been members of farmer/ artisan organization? 1. Yes, 2. No, 3. Not aware of such unit	
15.10	Have you or any member of your family ever been members of Forest Protection Committee? 1. Yes, 2. No, 3. Not aware of such unit	
15.11	Do you or any member of your family have become members of Youth Mandal/Mahila Mandal? 1. Yes, 2. No, 3. Not aware of such unit	

15. FOREST RIGHTS

16.1	Do you have access to forests? (1-Yes, 2-No, 3- NA)	
16.2	If No, - Did you/your family have access to forest earlier? (1-Yes, 2-No)	

16. RECRUITMENT TO STATE AND CENTRAL SERVICES

17.1	Has any member/s of your family applied for a government job in the past 10 years? 1. Yes, 2. No	
17.2	If yes, applied to which category? 1-State Government Job; 2- Central Government Job	
17.3	If yes, state the post applied for-	
17.4	Were they selected for the job? 1. Yes, 2. No	
17.5	Number of family members got a job in following services	
	Reference	Number
	Armed Forces	Intelligence
	Para military forces	Special Police Service (LWE area)
	Police	Forest Department
	Other-	

17. GOVT AND NGO ASSISTANCE

18.1	Do you or any member of your household have any interaction with NGOs? (1-Yes, 2-No)
18.2	If yes, what kind of assistance have you received from the NGO?
18.3	Has any govt official ever visited you? (1-Yes, 2-No)
18.4	If yes, what was the purpose?

17. EDUCATION/ AWARENESS

19.1	Name	Gender 1-male, 2-female	Ever enrolled in a School (Not in AWC) (1-Yes, 2-No)*	If No, reasons for non- enrolment	1-Government, 2- Private	Distance of the school from household (in km)	Current school going status of child (1. Attending, 2. Not Attending)	If Drop out, then in which class	Reasons for Dropout (Specify)**	Ashram School Ever Enrolled in Ashram Schools (1- Yes, 2- No)	Enrolment in Any Training Institution (1-Yes, 2-No) (Specify)
19.1.1											
19.1.2											
19.1.3											
19.1.4											
19.1.5											
<p>*Codes for non-Enrolment- 3- No money; 4-School too far; 5-Social stigma; 6-Discrimination; 7-Female child so no education required; 8-No school; 9- Marriage; 10- others (Specify)</p> <p>**CODES FOR REASONS OF DROPOUT: Could not afford school education-1; Child needed to work due to financial constraints-2; Child not interested in studies-3; Household head not interested in Child's education -4; Lack of toilet facilities in school -5; Discrimination due to ethnic status -6; Any other, please specify-96, early marriage</p>											
19.2	Do the children who go to school receive mid-day meals? Yes-1 No-2										
19.3	Food items received in Mid-day meal										
19.4	Do the children who go to school receive the following free of cost?										
	Uniforms	Yes.....	No.....								
	Books	Yes.....	No.....								

18. INFRASTRUCTURE

20 INFRASTRUCTURE

20.1	Services	Distance from household (Kms)		Services	Distance from household (Kms)	
		Parent	Respondent		Parent	Respondent
20.1.1	Drinking water facility			Local market	20.1.10	
20.1.2	Dispensary/hospital			PDS shop	20.1.11	
20.1.3	Primary school			Public transportation	20.1.12	
20.1.4	Secondary school			Waste disposal	20.1.13	
20.1.5	Community hall			Community toilet	20.1.14	
20.1.6	Cremation/burial ground			Veterinary Services	20.1.15	
20.1.7	Pucca roads			Anganwadi Centre	20.1.16	
20.1.8	playground			Post office	20.1.17	
20.1.9	bank			Others (specify)	20.1.18	
DISTANCE CODE -1. Less than 1 Kms; 2. 1 to 2 Kms; 3. 2 to 3 Kms; 4. 3 to 5 Kms; 5. More than 5 Kms						

Signature of the Investigator



भारत का राजपत्र The Gazette of India

असाधारण
EXTRAORDINARY

भाग II—खण्ड 3—उप-खण्ड (ii)
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सामाजिक न्याय और अधिकारिता मंत्रालय
(सामाजिक न्याय और अधिकारिता विभाग)

संकल्प

नई दिल्ली, 12 फरवरी, 2014

का.आ. 463(अ).—जबकि भारत सरकार ने विमुक्त, घुमंतू और अर्धघुमंतू जनजाति (डीएनटी), जो अनुसूचित जातियों, अनुसूचित जनजातियों, अन्य पिछड़ा वर्गों और अन्य के बीच फैली हुई हैं, की शैक्षिक और आर्थिक आवश्यकताओं पर ध्यान दिया है। सरकार का एक मूल सिद्धांत अनुसूचित जातियों, अनुसूचित जनजातियों, अन्य पिछड़ा वर्गों और अन्य उपेक्षित वर्गों को शिक्षा और रोजगार में विशेष रूप से पूर्ण समानता का अवसर प्रदान करना है।

2. जबकि, दिनांक 14 मार्च, 2005 की राजपत्र अधिसूचना के जरिए गठित आयोग ने कतिपय अनुशंसाएं की थी; और

3. जबकि, राष्ट्रीय सलाहकार परिषद ने भी 2011 में विमुक्त, घुमंतू और अर्धघुमंतू जनजातियों के संबंध में एक उप समूह गठित किया था, उसने भी डीएनटी की सामाजिक-आर्थिक दशाओं को सुधारने से संबंधित मसले पर विचार किया था और डीएनटी के लिए अनुशंसाओं की एक विस्तृत सूची भी प्रस्तावित की है।

4. इसलिए, अब, भारत सरकार ने अध्यक्ष की नियुक्ति की राजपत्र अधिसूचना की तिथि से दो वर्ष की अवधि के लिए एक आयोग का गठन करने का संकल्प किया है। आयोग में एक अध्यक्ष, एक सदस्य तथा एक सदस्य सचिव होगा।

5. इस आयोग के निम्नलिखित विचारणीय विषय होंगे।
 - (क) विमुक्त और घुमंतू जनजातियों से संबंधित जातियों की एक राज्यवार सूची तैयार करना।
 - (ख) अनुसूचित जातियों, अनुसूचित जनजातियों की सूचियों तथा अन्य पिछड़ा वर्गों की केंद्रीय सूची की राज्यसूची में विमुक्त तथा घुमंतू जनजातियों की पहचान करना।
 - (ग) विमुक्त और घुमंतू जनजातियों की जातियों की पहचान करना जो अनुसूचित जातियों, अनुसूचित जनजातियों की सूचियों में तथा पिछड़ा वर्गों की केंद्रीय सूची में शामिल नहीं की गई हैं और इस प्रयोजनार्थ निर्धारित क्रियाविधियों पर निर्भर करते हुए इन सूचियों में समावेशन के लिए उनके मामले पर अनुवर्ती कार्रवाई करना।
 - (घ) उन डीएनटी स्थानों की पहचान करना जहां डीएनटी संख्या का घनत्व है।
 - (ङ) संघ और राज्यों के अंतर्गत विमुक्त और घुमंतू जनजातियों के विकास की प्रगति का मूल्यांकन करना।
 - (च) केंद्रीय सरकार अथवा राज्य सरकार द्वारा विमुक्त और घुमंतू जनजातियों के संबंध में किए जाने वाले उपयुक्त उपायों का सुझाव देना।
 - (छ) कोई अन्य संबंधित कार्य जैसा कि सामाजिक न्याय और अधिकारिता मंत्रालय विनिर्दिष्ट करे।
6. आयोग ऐसी सूचना, जिसे वह अपने प्रयोजन के लिए केंद्रीय सरकार, राज्य सरकारों तथा किंहीं अन्य प्राधिकरणों, संगठनों अथवा व्यक्तियों से अनिवार्य अथवा संगत समझे, प्राप्त करेगा और संबंधित राज्य/संघ राज्य क्षेत्र में प्रतिष्ठित अनुसंधान संस्थाओं से विशिष्ट अनुसंधान और मूल्यांकन करवाने के कार्य को आउटसोर्स कराएगा।
7. आयोग केंद्रीय सरकार के पूर्व अनुमोदन से कार्यकरण की अपनी स्वयं की क्रियाविधि तैयार करेगा और जैसे ही और जब-कभी आवश्यक समझे, भारत के किसी भाग का दौरा कर सकता है।
8. आयोग अध्यक्ष की नियुक्ति की तिथि से दो वर्ष के भीतर अपना प्रतिवेदन प्रस्तुत करेगा।

[फा. सं. 16014/2/2014-बीसी-III]

गजाला मीनाई, संयुक्त सचिव

MINISTRY OF SOCIAL JUSTICE AND EMPOWERMENT

(Department of Social Justice and Empowerment)

RESOLUTION

New Delhi, the 12th February, 2014

S.O. 463(E).—Whereas the Government of India has been seized of the educational and economic needs of the Denotified, Nomadic and Semi-Nomadic Tribes (DNTs), who are spread amongst Scheduled Castes, Scheduled Tribes, Other Backward Classes and others. One of the basic principles of the Government is to provide for full equality of opportunity, particularly in education and employment of Scheduled Castes, Scheduled Tribes, Other Backward Classes and marginalized sections.

2. Whereas, the Commission set up vide Gazette Notification dated 14th March, 2005 had made certain recommendations; and

3. Whereas, the National Advisory Council also constituted a Sub-Group on Denotified, Nomadic and Semi-Nomadic Tribes in 2011, which also deliberated on the issues relating to improving the socio-economic conditions of the DNTs and also proposed a detailed set of recommendations for the DNTs.

4. Now, therefore, Government of India has resolved to constitute a Commission for a period of three years from the date of Gazette Notification of appointment of the Chairperson. The Commission shall comprise of one Chairperson, one Member and one Member Secretary.

5. The Commission shall have the following Terms of Reference :—

- (a) To prepare a State-wise list of castes belonging to Denotified and Nomadic Tribes.
 - (b) To identify the castes belonging to Denotified and Nomadic Tribes in the Lists of Scheduled Castes, Scheduled Tribes and Central List/State List of Other Backward Classes.
 - (c) To identify the castes belonging to Denotified and Nomadic Tribes which have not been included in the Lists of Scheduled Castes, Scheduled Tribes and Central List of Other Backward Classes and to pursue their case for inclusion in these lists depending on the modalities laid down for the purpose.
 - (d) To identify the places where DNTs are densely populated.
 - (e) To evaluate the progress of the development of Denotified and Nomadic Tribes under the Union and the States.
 - (f) To suggest appropriate measures in respect of Denotified and Nomadic Tribes to be undertaken by the Central Government or the State Government.
 - (g) Any other related work as may be assigned by the Ministry of Social Justice & Empowerment.
6. The Commission shall obtain such information, as they may consider necessary or relevant for their purpose from the Central Government, the State Governments and any other authorities, organisations or individuals and outsource the specific research and evaluation studies in the concerned State/Union Territories to the reputed Research institutes.
7. The Commission shall devise its own procedure of working with prior approval of the Central Government and may visit any part of India as and when considered necessary.
8. The Commission shall submit its report within three years from the date of appointment of the Chairman.

[F. No. 16014/2/2014-BC-III]

GHAZALA MEENAI, Jt. Secy.





**National Commission for Denotified
Nomadic and Semi- Nomadic Tribes**

(Ministry of Social Justice and Empowerment)
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