

**A STUDY REPORT**  
**ON**  
**THE SOCIAL, ECONOMIC, EDUCATIONAL,**  
**CULTURAL, TRADITIONAL**  
**AND OCCUPATIONAL STATUS**  
**OF**  
**SIKLIGARS, VANJAARAS,**  
**LOBANAS & DAKHINI SIKHS**

**BY**  
**POPULAR EDUCATION AND ACTION CENTRE**  
**AND FEET FOR FUTURE**

**UNDER THE GUIDANCE OF**  
**Shri Harcharan Singh Josh**  
**Hon'ble Member**  
**National Commission for Minorities**  
**GOVERNMENT OF INDIA**  
**Lok Nayak Bhawan**  
**Khan Market**  
**New Delhi-110003**

## PREFACE

I have the pleasure of presenting the findings of the study pertaining to the Socio- Economic, Educational, Cultural, Traditional and Occupational Status of the Sikligar, Lobana, Vanjara and Dakhni Sikh Community of India. This Study was conducted under the auspices of the National Commission for Minorities (NCM), Government of India.

During my tour to Nizamabad in Andhra Pradesh, Kukatpalli (a small town Distt. Rangareddy), three / four Camps in Aurangabad, Khandwa (Madhya Pradesh), Nahan in Himachal Pradesh etc., I have got an opportunity to have an interaction with these Sikh tribes. I was keen to know more about them and their roots to the Sikhism.

These Sub groups of Sikh Community originated from 1595 AD during the times of the 6<sup>th</sup> Sikh Guru, Shri Guru Hargobind Ji who engaged them for manufacturing weapons like Swords / Spears / Shields etc. The 10<sup>th</sup> Sikh Guru, Sri Guru Gobind Singh Ji utilized their services for the supply of weapons and later on they also became part of his army.

After Independence of India, these Sub groups remained somehow neglected and have been living in very miserable conditions. They, being the poorest of the poor, require attention of the Central Government. Majority of them earn less than Rs.3000/- per month to support a family of five to six Members. The Report of Justice Sachar Committee mentioned that less than 5% Children of Muslim Community see the doors of Primary Schools and are also deprived of nutritious food such as milk, fruits etc. which they could only dream of. The condition of the above mentioned sub groups of Sikh Community is equally worse. Most of them are living in sub-human conditions.

I was deeply moved by the sad plight of these Sikhs and brought these facts to the kind notice of Shri Mohd. Shafi Qureshi, Hon'ble Chairperson, National Commission for Minorities who after some deliberations was kind enough to approve and sanction a detailed Study on these subgroups of Sikh Community. I am equally grateful to my colleague / fellow members for this support.



The Research Team visited 14 States in India namely Madhya Pradesh, Maharashtra, Gujarat, Karnataka, Andhra Pradesh, Chhattisgarh, Delhi, Punjab, Haryana, Himachal Pradesh, Rajasthan, Uttarakhand and Uttar Pradesh and the Union Territory of Chandigarh to collect data on Social, Economic, Educational, Cultural, Traditional and Occupational Status of Sikligar, Vanjaras, Lobanas and Dakhini Sikhs.

This Study has revealed that living conditions of these sub groups are miserable. Their estimated population is about 2 millions. For centuries, they are living as gypsies roaming in various parts of India. The younger generation is unhappy since they feel neglected by rich, religious and political leaders of the Country. Illiteracy rate amongst them is very high. They do not own agricultural land and cattle both in urban and rural areas. They are economically very poor and living below the poverty line in jhuggies and huts which lack the basic amenities like drinking water, toilets, sanitation, electricity, schools and health care. They believe in manual labour. Birth of a girl child is not considered a burden. Marriages are very simple without any exchange of dowry. Poverty is their crushing problem. In fact they have all pristine Sikh virtues.

Keeping all these facts in mind it is strongly recommended that these sub groups of Sikh community should be provided all the basic facilities which are available to the minority communities in India. This would be a great effort towards achieving the objectives of balanced economic growth of the country as envisaged in the XIth Plan.

I am specially thankful to the Hon'ble Chairperson of NCM under whose guidance and support it has been possible to complete this study on time. I am equally thankful to my fellow members/colleagues in NCM who have helped in providing required data as well as guidance.

(Harcharan Singh Josh)  
Member - National Commission for Minorities  
Government of India

Date : 30<sup>th</sup> January 2009

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## INTRODUCTION

The Sikhs are one of the five religious communities which have been notified as Minority Communities under Section 2 (c) of the National Commission for Minorities Act, 1992. The religion was founded on the teachings of Guru Nanak and the nine successive Sikh Gurus in the fifteenth century. It is one of the fifth largest organized religions of the world.

Sikhism is a monotheistic religion which advocates the non-anthropomorphic concept of God. The adherents of Sikhism are called Sikhs and it is estimated that their number is over 23 million across the world.

The Sikhs are one of the five notified minorities residing in India and are estimated to constitute 1.9% share of the entire population (Census of India; 2001). The composition of the Sikh population is segregated under three category heads namely- General population (46.4%), Scheduled Castes (31.1%), and OBC's (21.8%). The percentage of Scheduled Tribes among the Sikhs is insignificant (0.8%). Among all the notified minorities of the country, Sikhs are the only ones who continue to be predominantly rural, engaged in agricultural pursuits.

The Sikligars, Vanjaaras, Lobanas and Dakhini Sikhs are sub-groups of the Sikh community. They are scattered in small pockets across the country, residing mainly on the outskirts of cities, settlements and colonies, along with a few located in the interiors of remote regions as well. In all probability they have not been recognized as the Sikh communities as they live in small shanties, speak and dress up as the regional locals and further, there is no recorded data either in Census; 2001 or in any National Sample Surveys done so far that throws light on the socio-economic conditions of these communities per se.

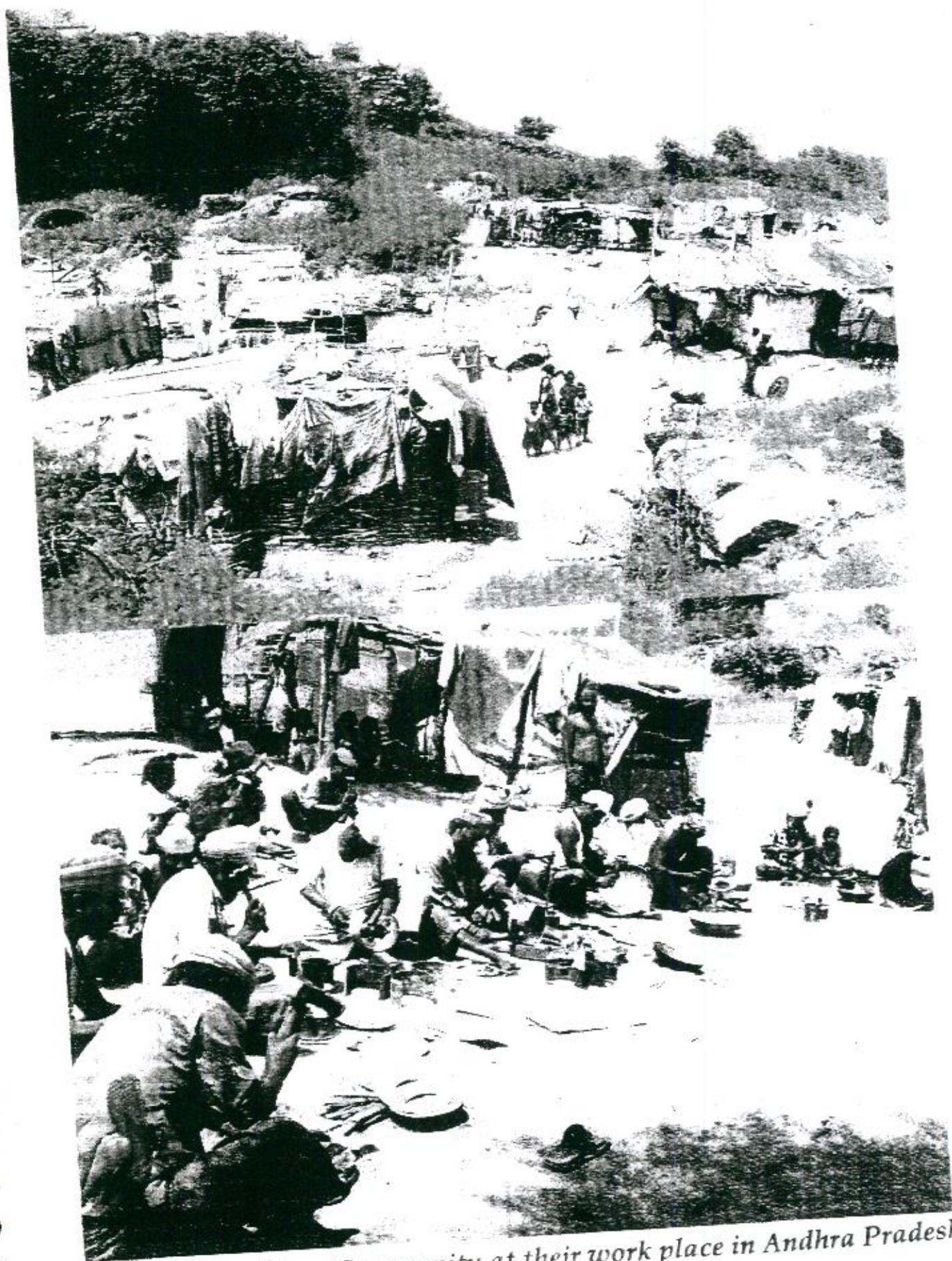
A Study was earlier conducted by the National Commission of Minorities to assess the Social, Economic, Cultural and Educational aspects of four notified minorities namely the Christians, Parsis, Buddhists and Sikhs. This study concluded and declared the Sikhs as one of the richest communities of the country. This study has however ignored the plight and pitiable conditions of the Sikligars, Vanjaaras, Lobanas and Dakhini Sikhs that are sub-groups of the Sikh community.

The State Governments of Karnataka, Andhra Pradesh and Uttar Pradesh upon persistent efforts of the National Commission for Minorities have re-notified the Sikh Community as Minority Community in the respective States (See Appendix-II). The Commission is now persuading the other State also to notify the Sikh Community as a Minority Community on the basis of Act 1992 passed by the Parliament for Minorities in which five Communities have been notified namely Muslims, Sikhs, Christians, Parsis and Buddhists.

The origin of the term 'Sikh' finds its roots in the Sanskrit language wherein 'Sisya' means student or disciple and 'Siksha' means instruction or teachings. The followers of the religion consider the Holy Scripture the Guru Granth Sahib to be most sacred as it is a combined collection of the instructions of Guru Nanak and the successive Sikh gurus along with the teachings of many saints and sages belonging to different religions. The Guru Granth Sahib was decreed to be 'The Guru' by the tenth and the last Sikh Guru, Gobind Singh in October, 1708.

The history of Sikhs is closely associated with the history and culture of the country, particularly with that of Punjab. The Sikh tribes namely the Lobanas, Vanjaaras, Sikligars and Dakhini Sikhs have had a history of supreme sacrifices and of self-less contribution towards the Sikh religion and causes of humanity.



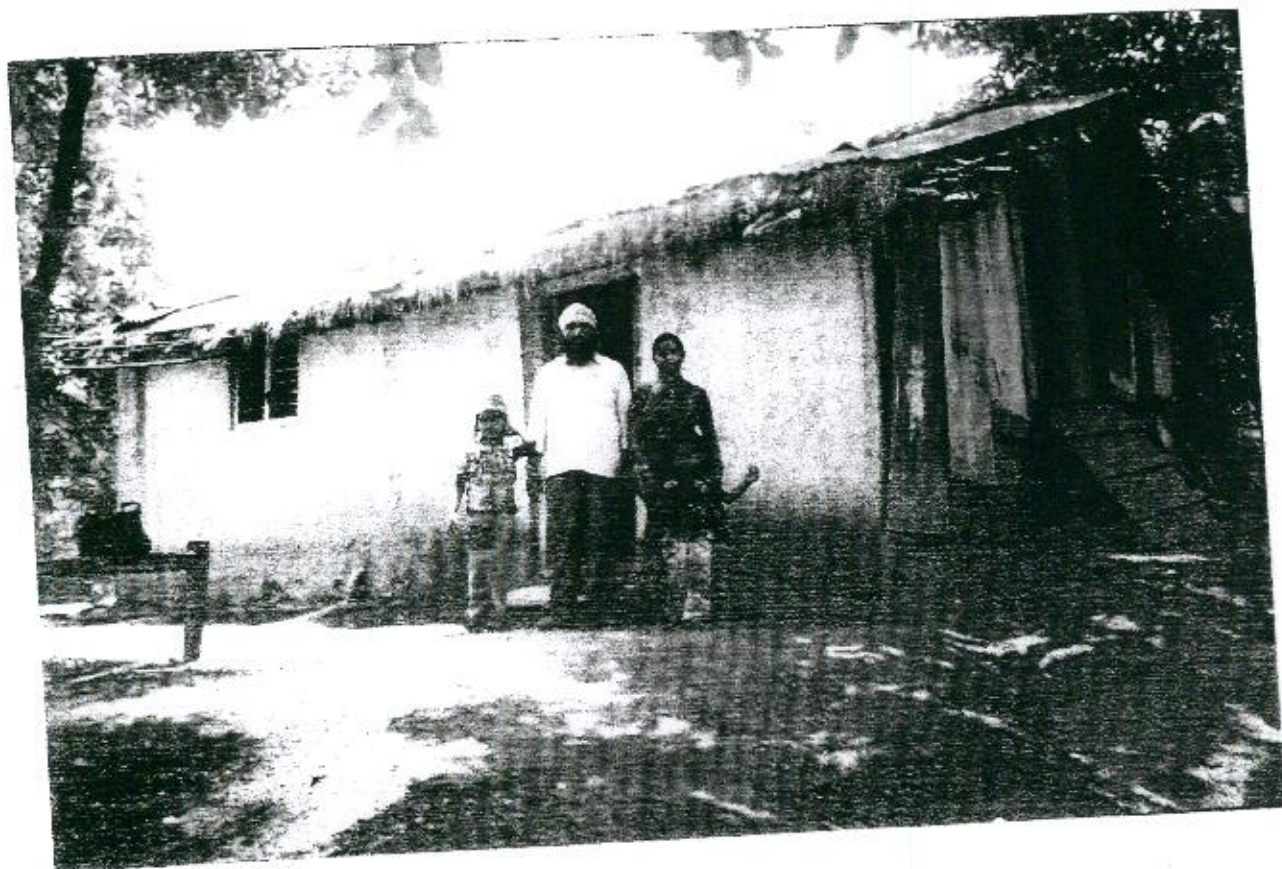


*The view of Sikligar Community at their work place in Andhra Pradesh*





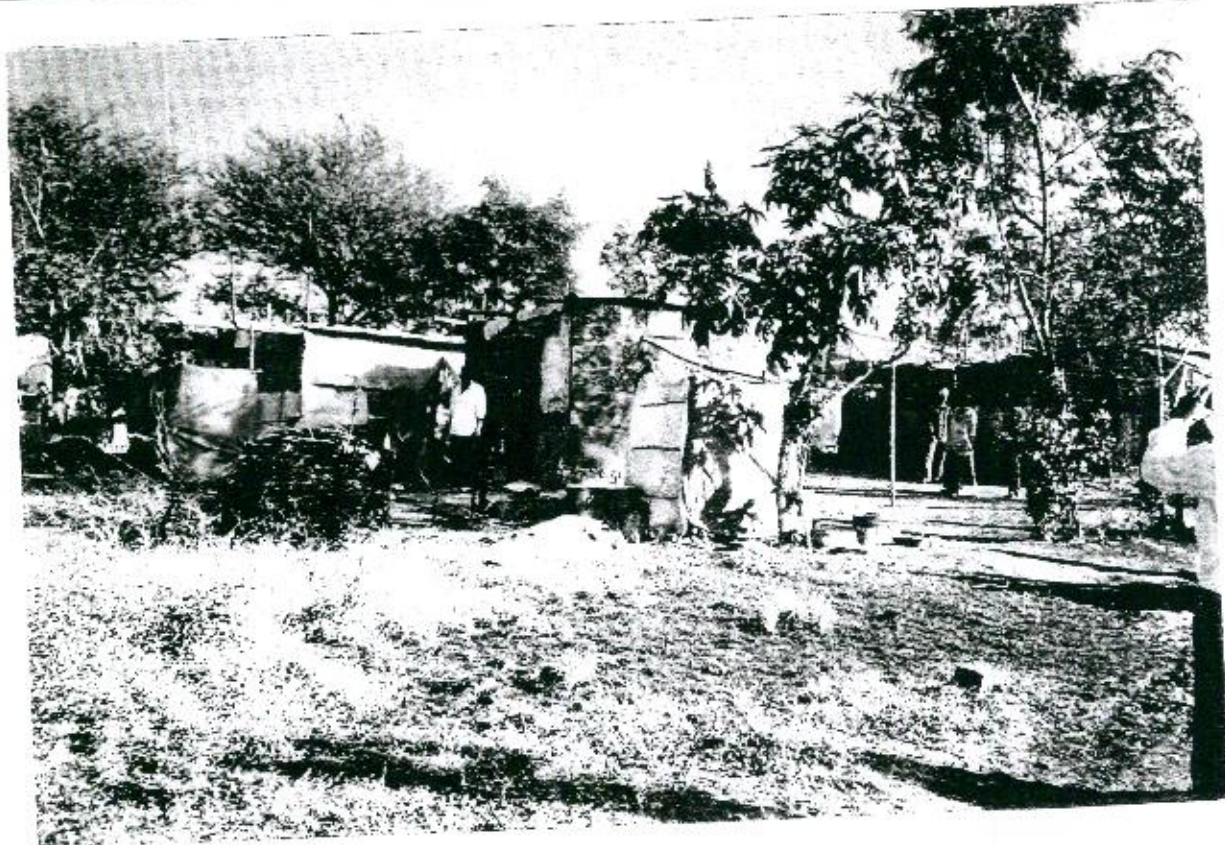
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1. view of Sikligat Basti, Distt - Karim Nagar (Andhra Pradesh)

2. view of Sikligat Basti, Distt - Karim Nagar (Andhra Pradesh)





②



1. view of Sikligar Basti, Distt- Amrawati (Maharashtra)

2. view of Sikligar Basti- Distt- Amrawati (Maharashtra)





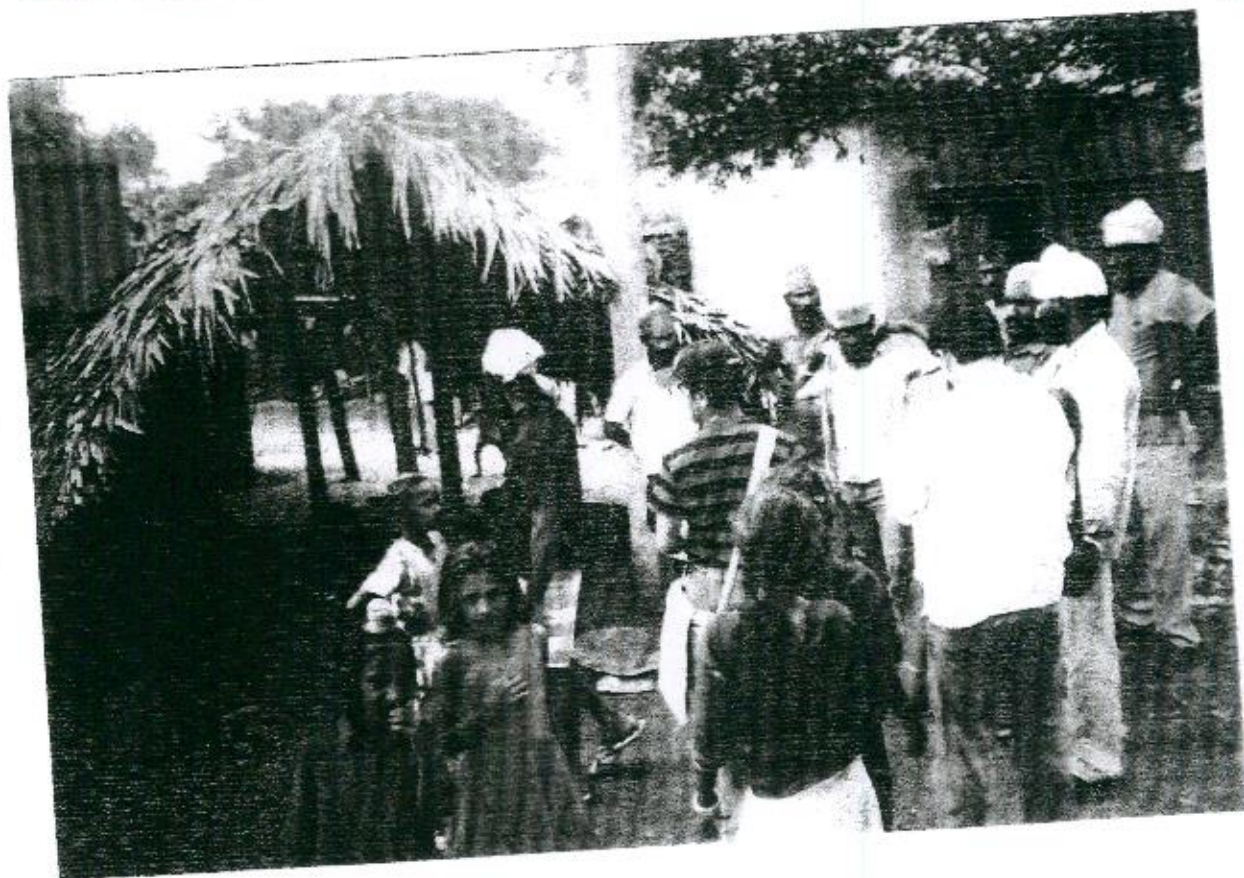
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1. View of sikligar Basti, Distt - Amravati (Maharashtra)

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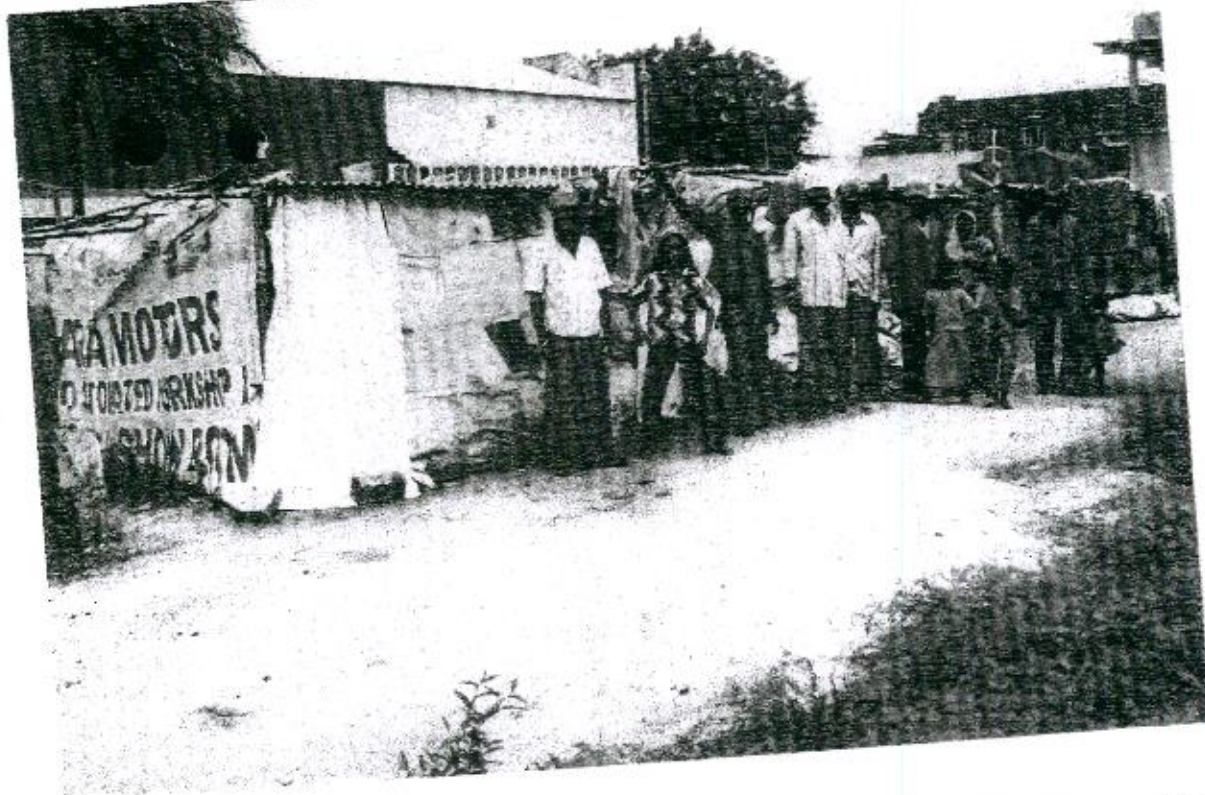




1. View of Sikligar Basti, Dist - Vizianagaram (A.P.)

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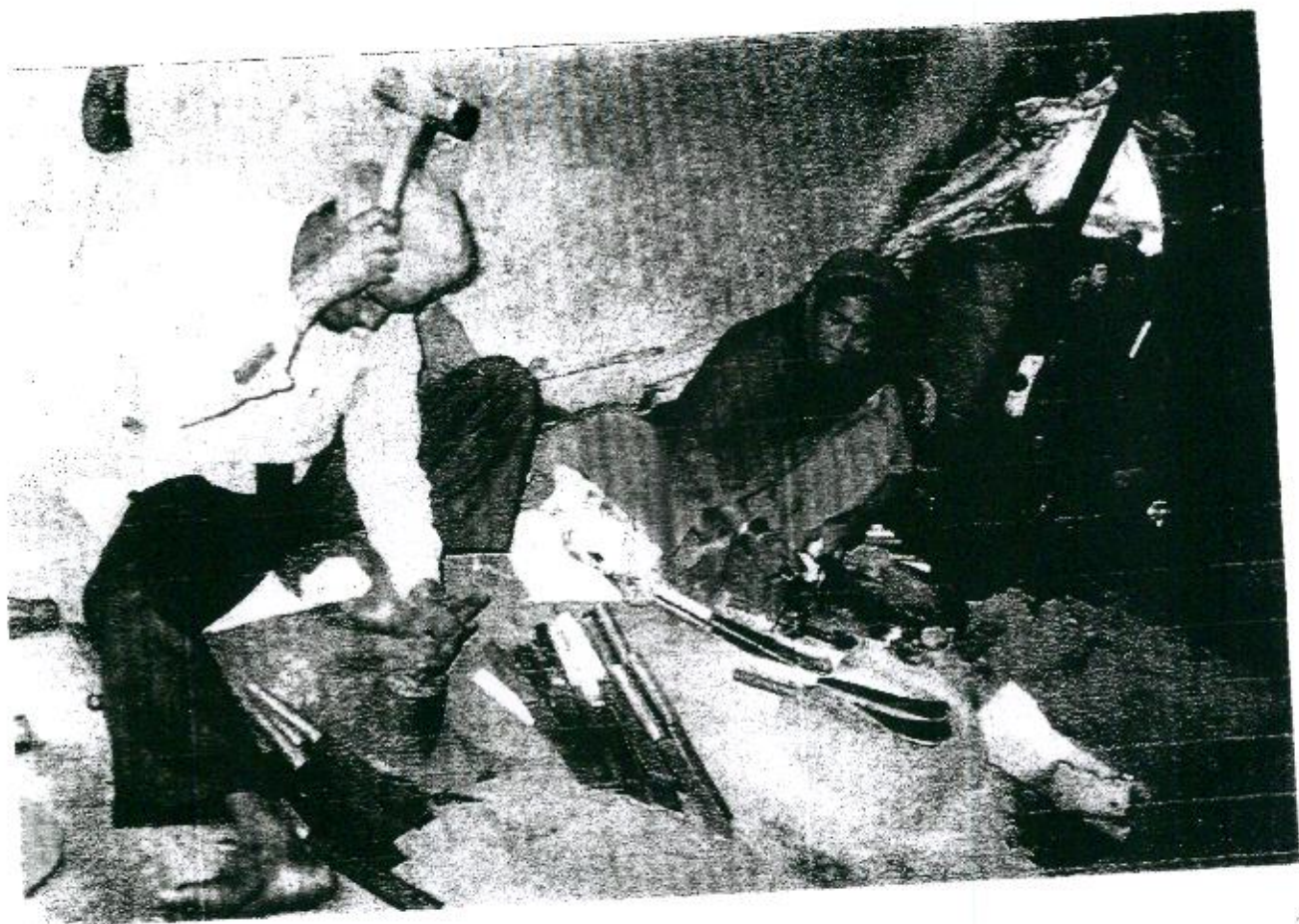




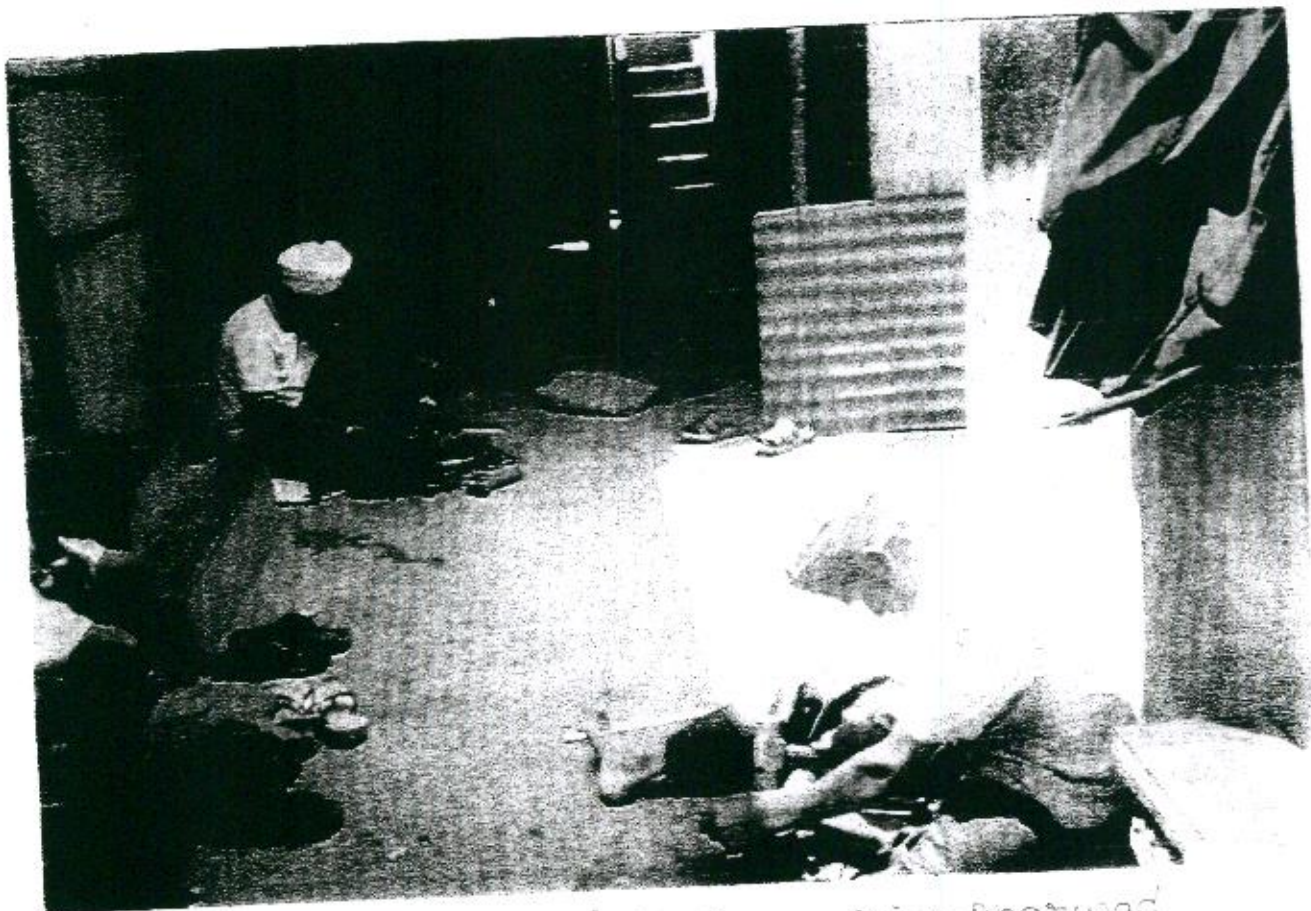
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2. View of Sikligar Basti, Distt-Rangareddy (A.P.)





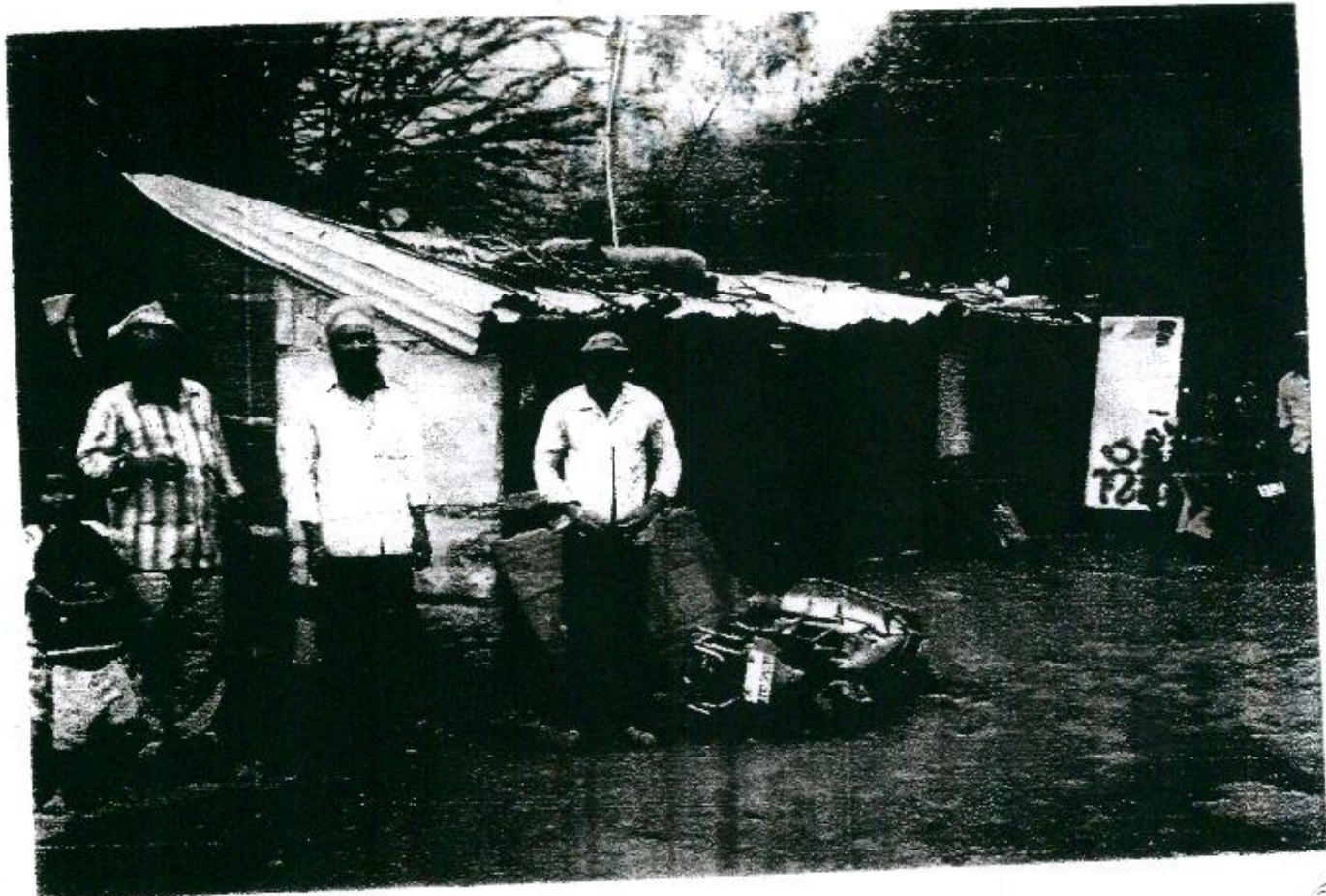
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1. View of work place of Sikliger, Dist - Dharwad  
Karnataka

2. View of work place of Sikliger, Dist - Dharwad  
Karnataka





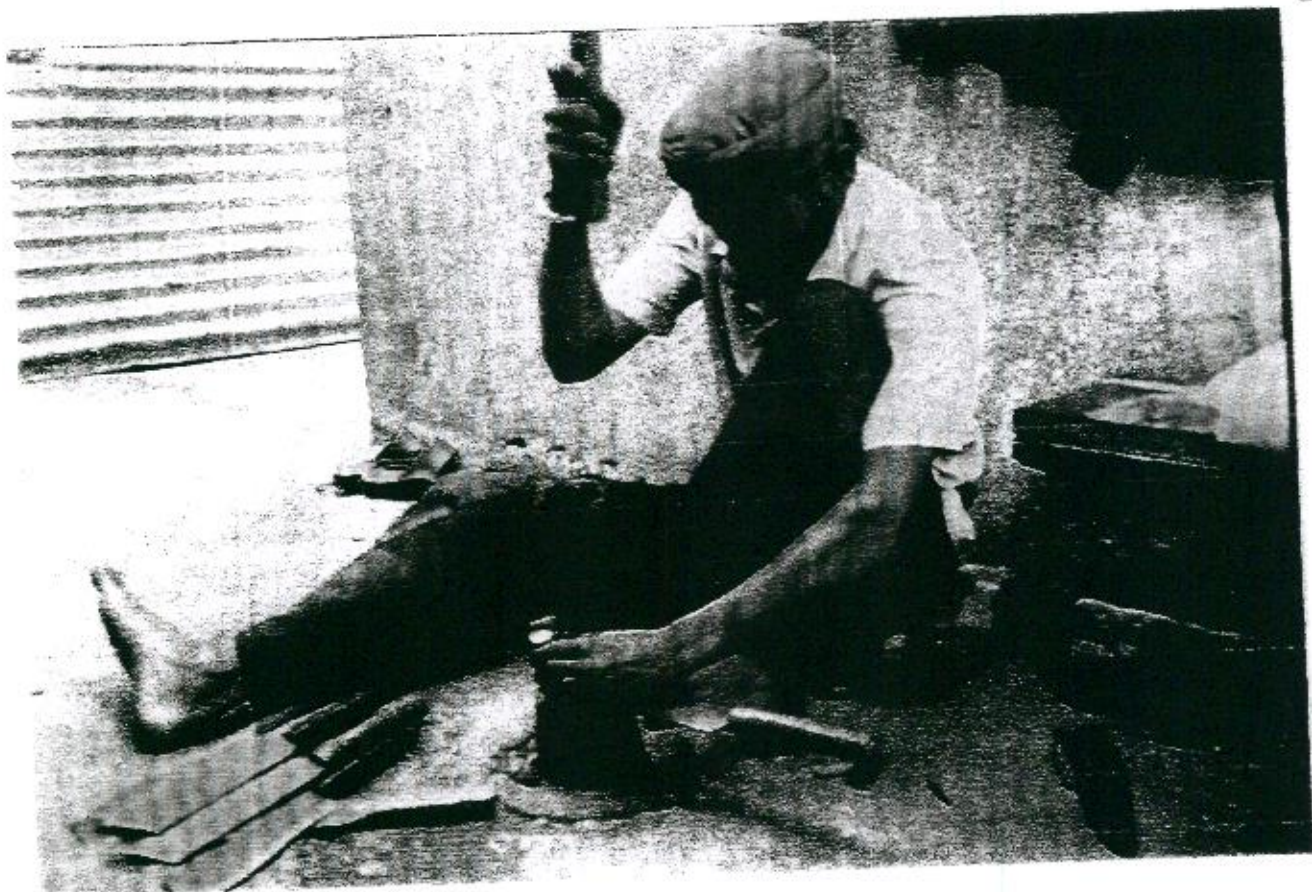
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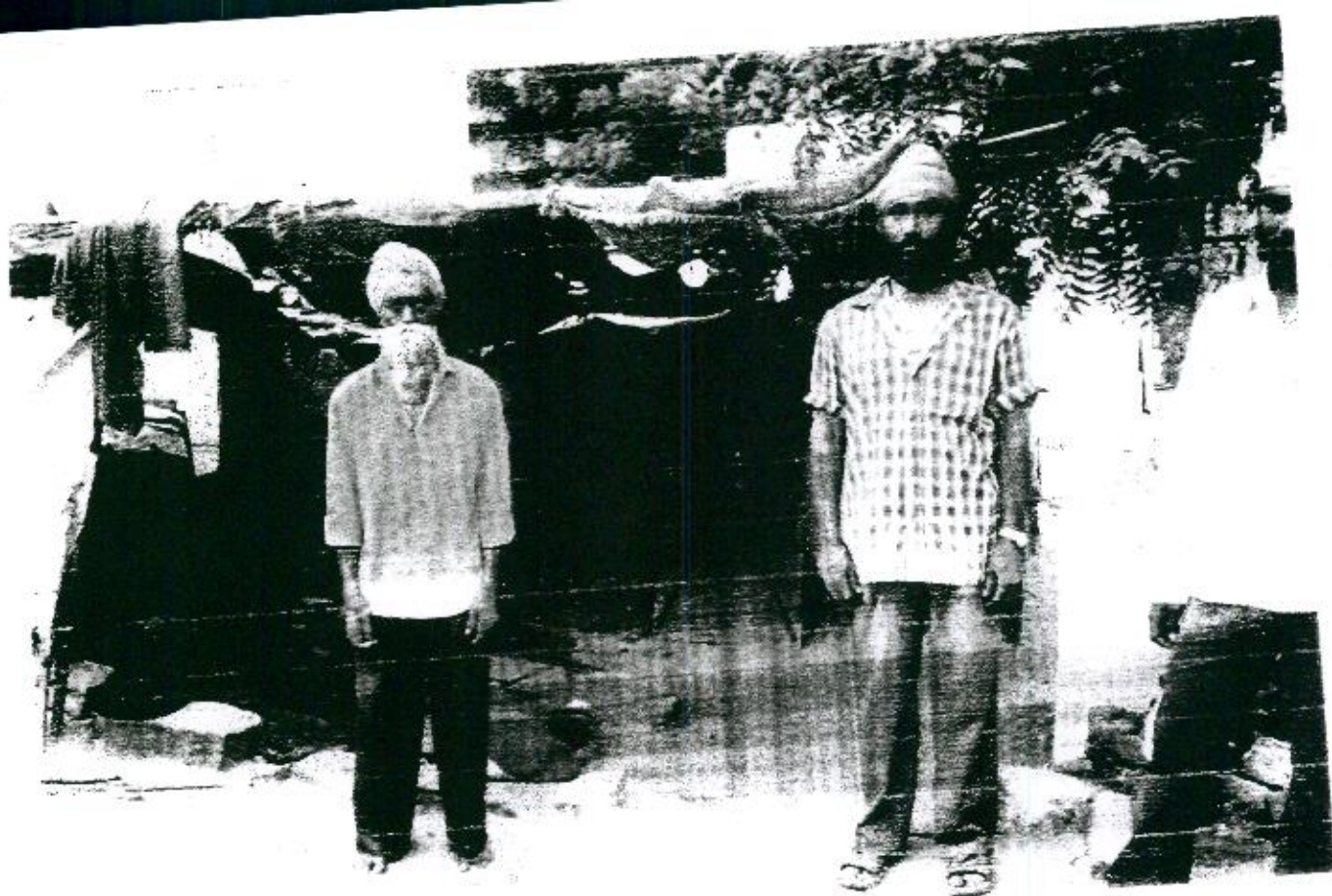
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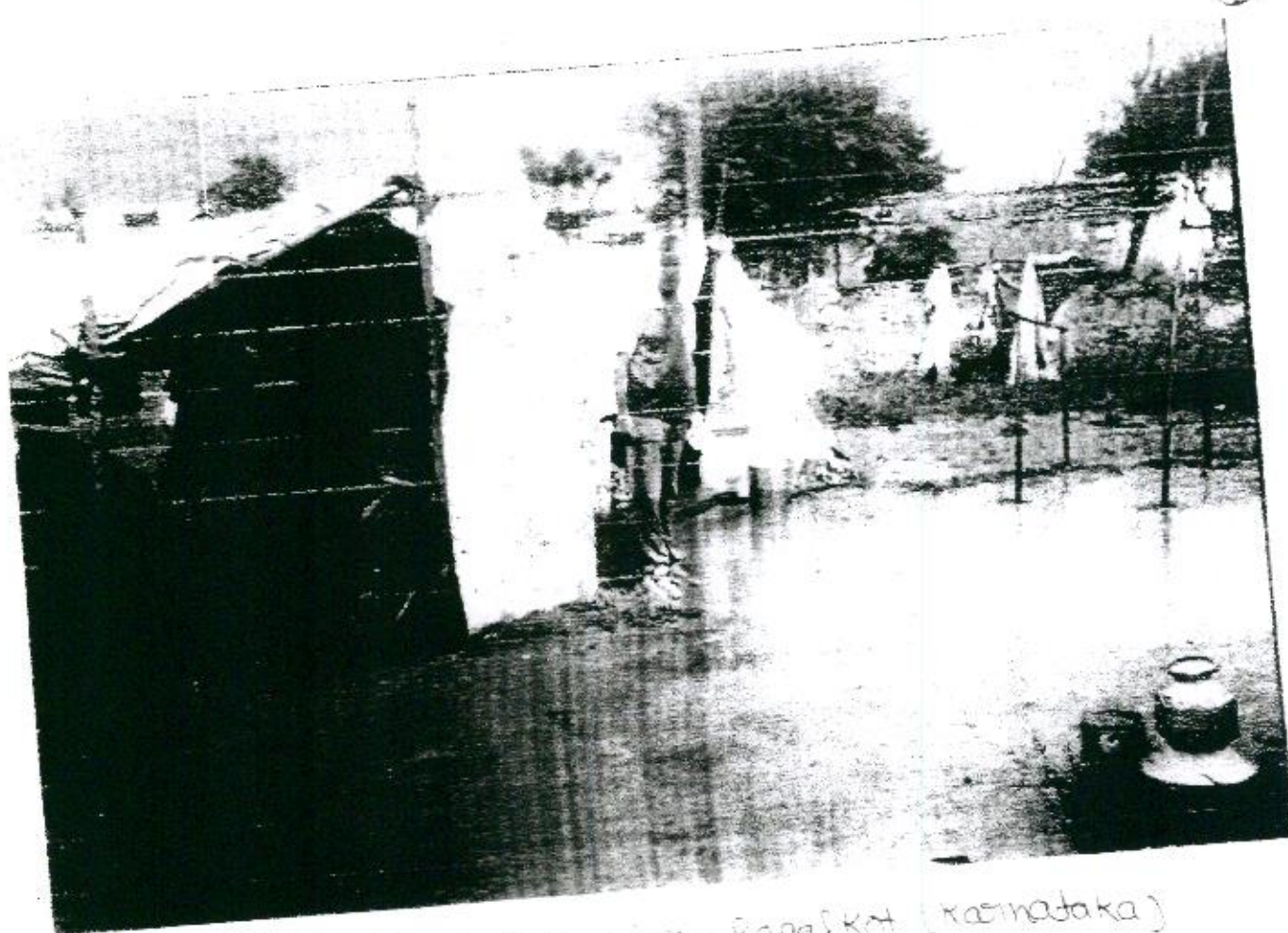
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2. View of workplace of Sikelgar, Dist - Belgaum  
(Karnataka)





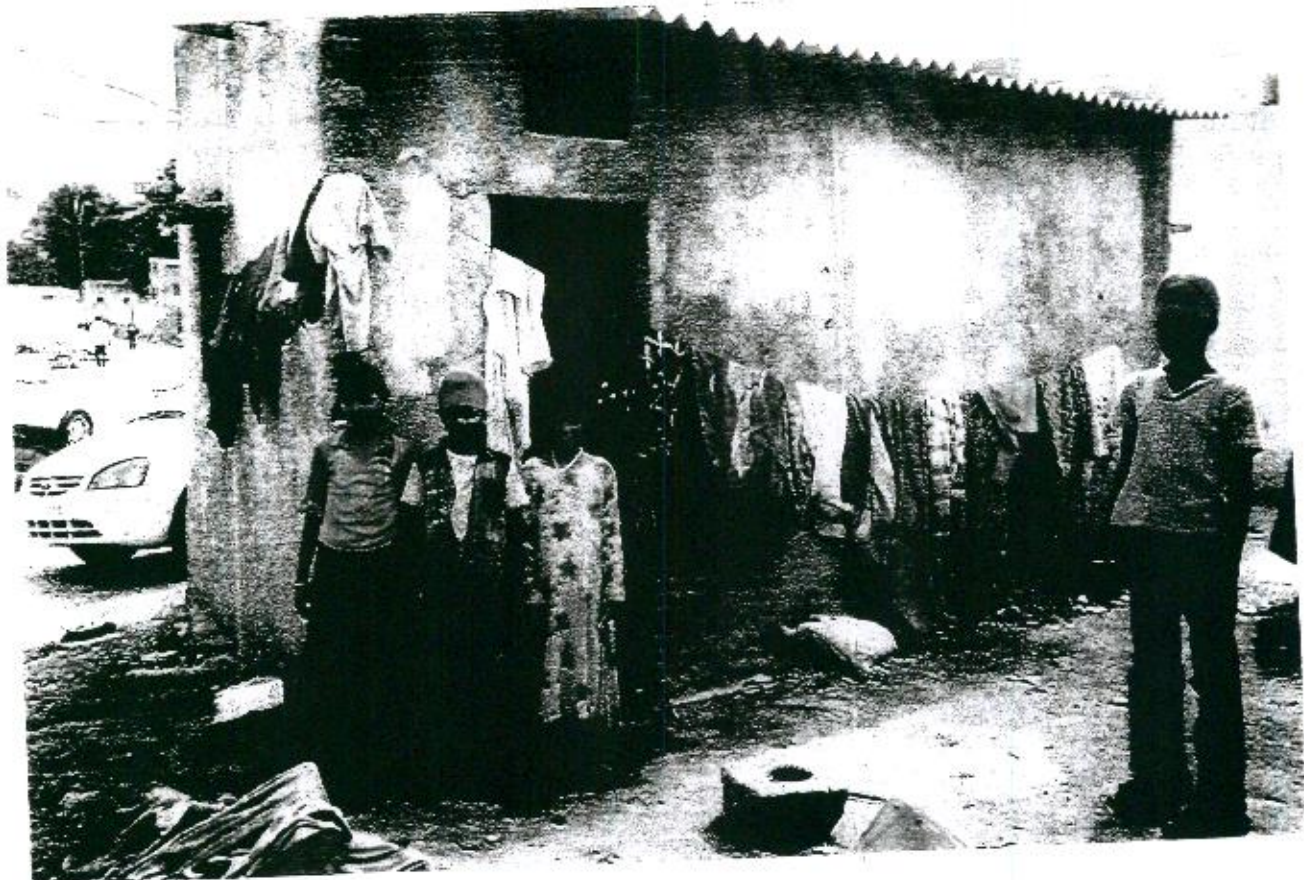
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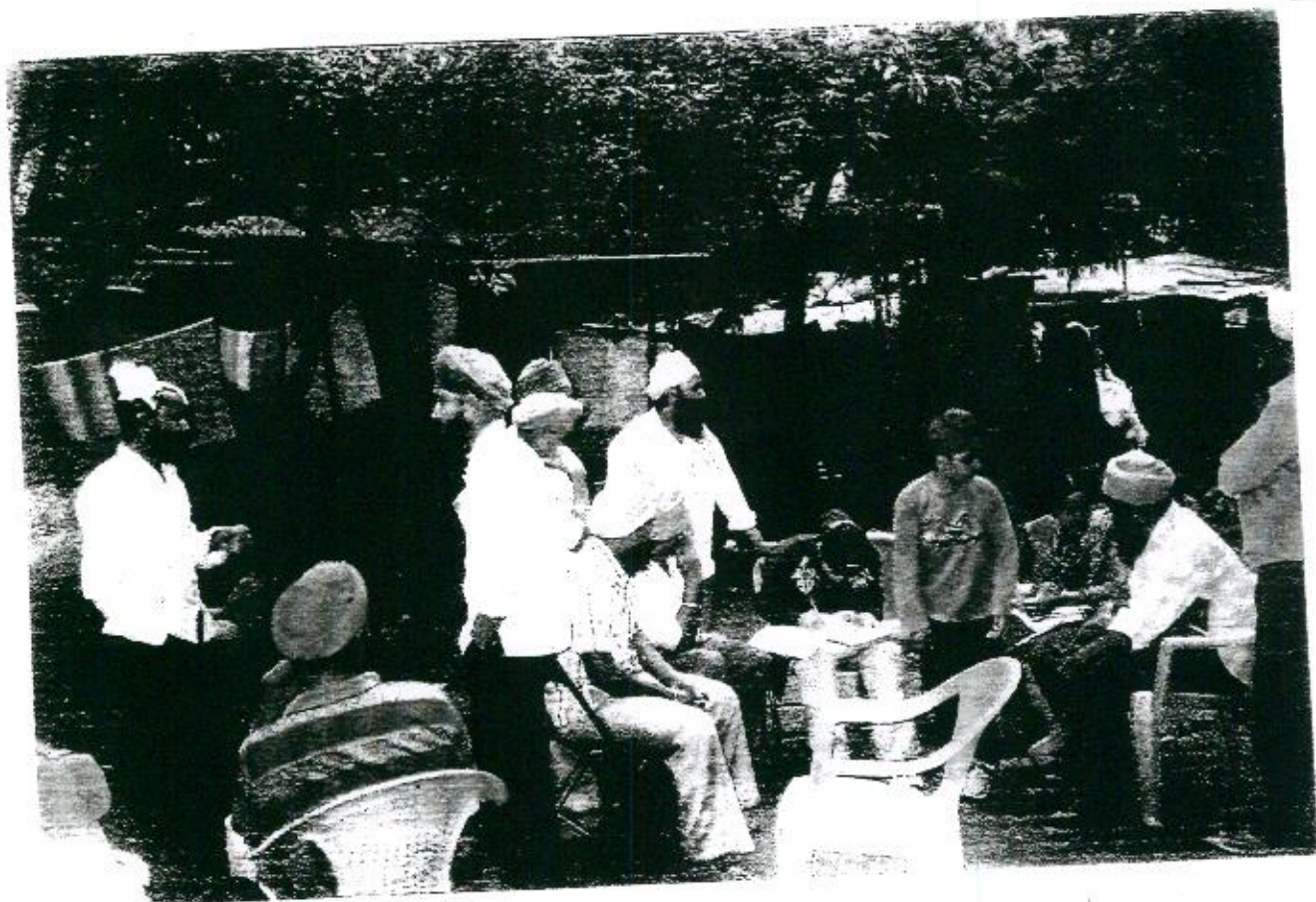
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2. View of Sikkigar Bast, Distt. Bagalkot (Karnataka)





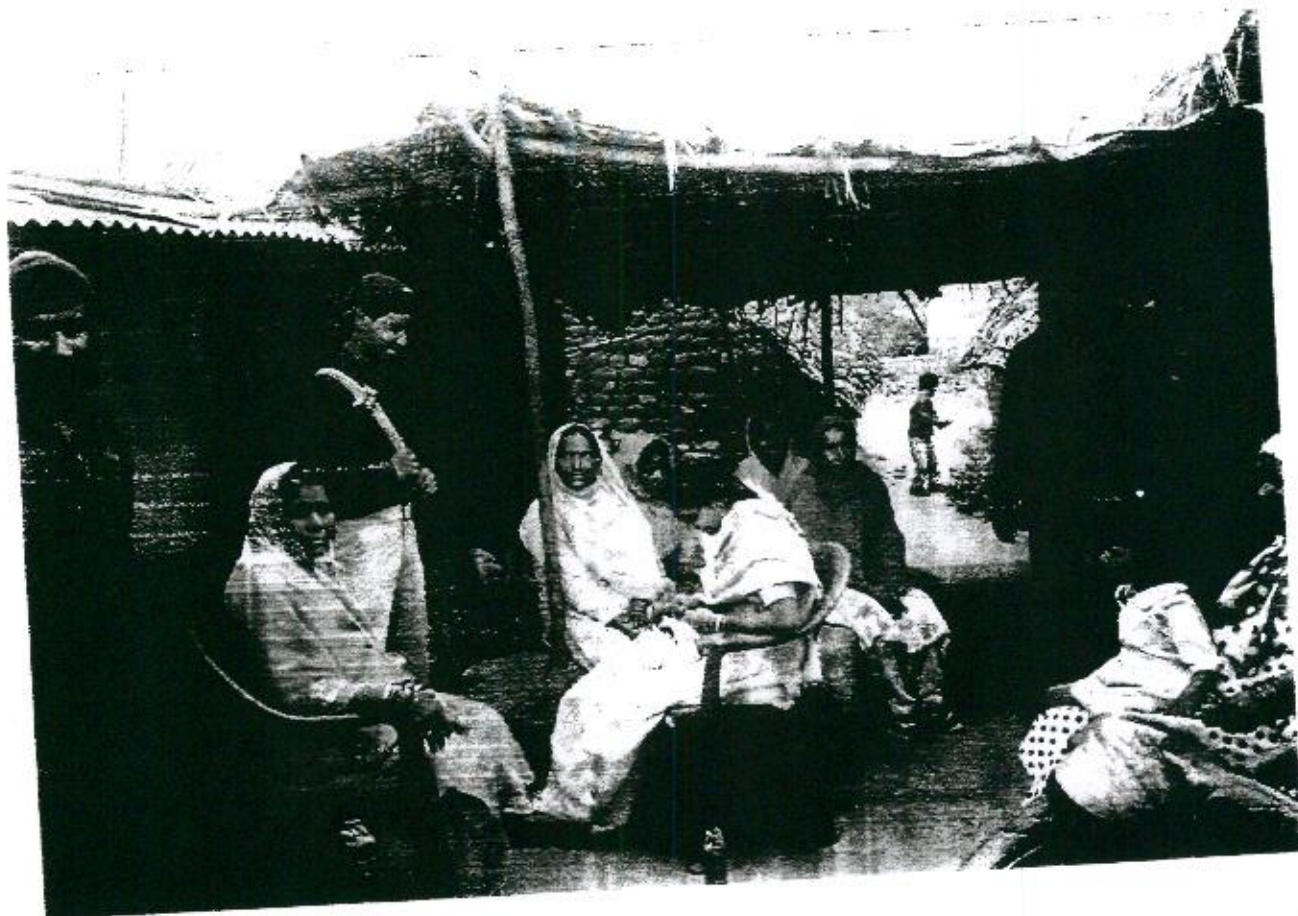
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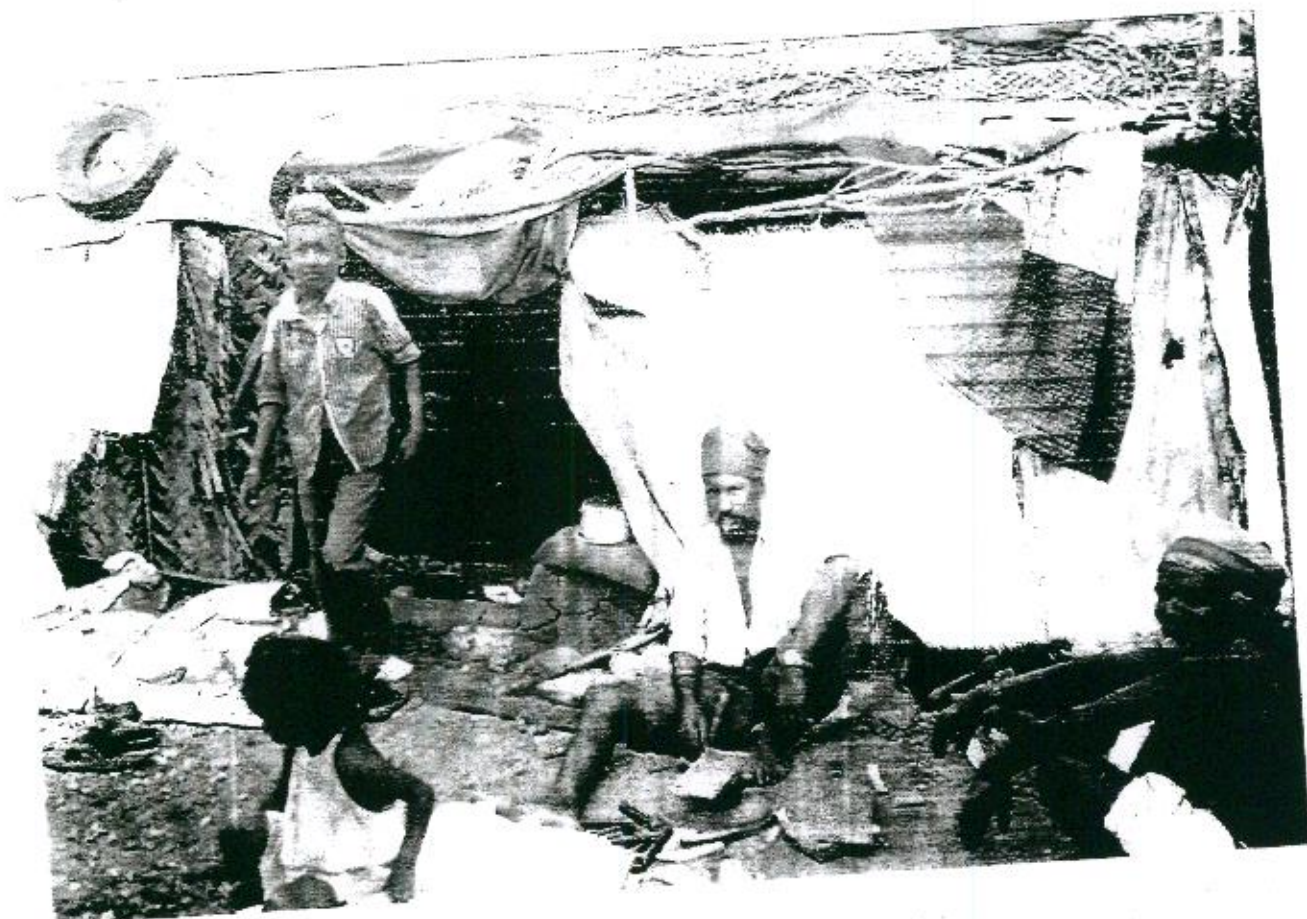
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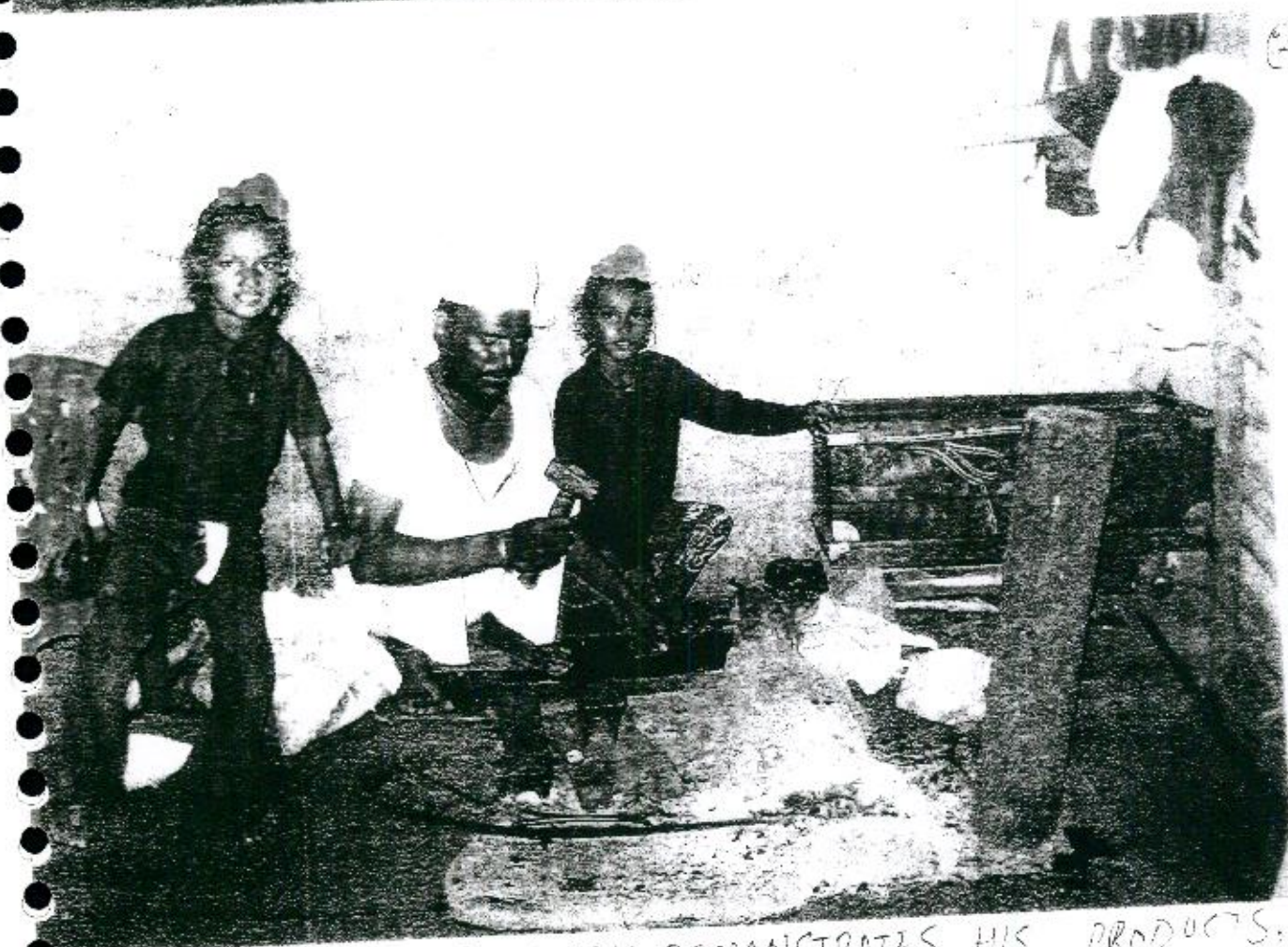
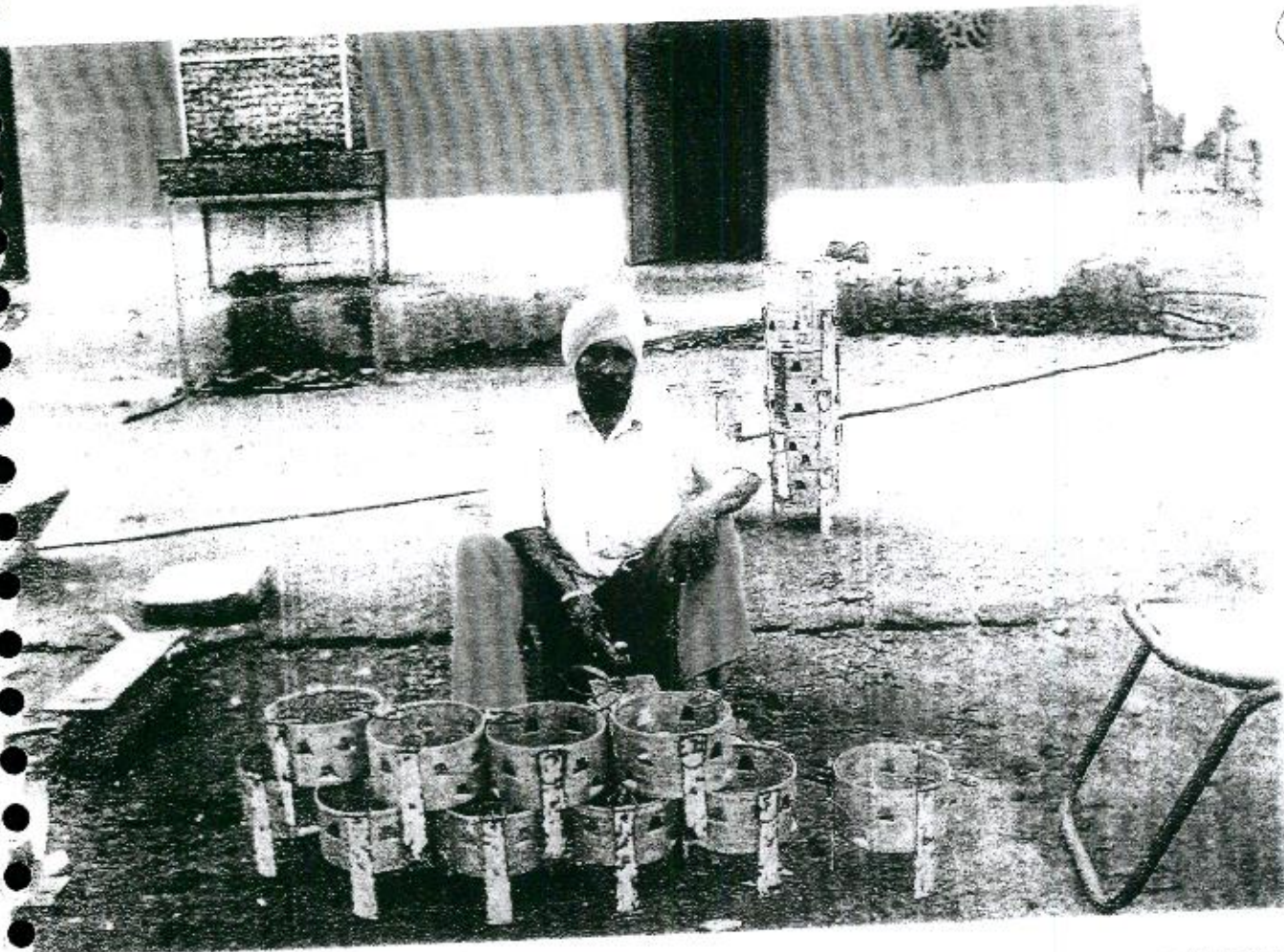
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1. View of Sikkari Basti, DyH- Haveli (Karnataka)

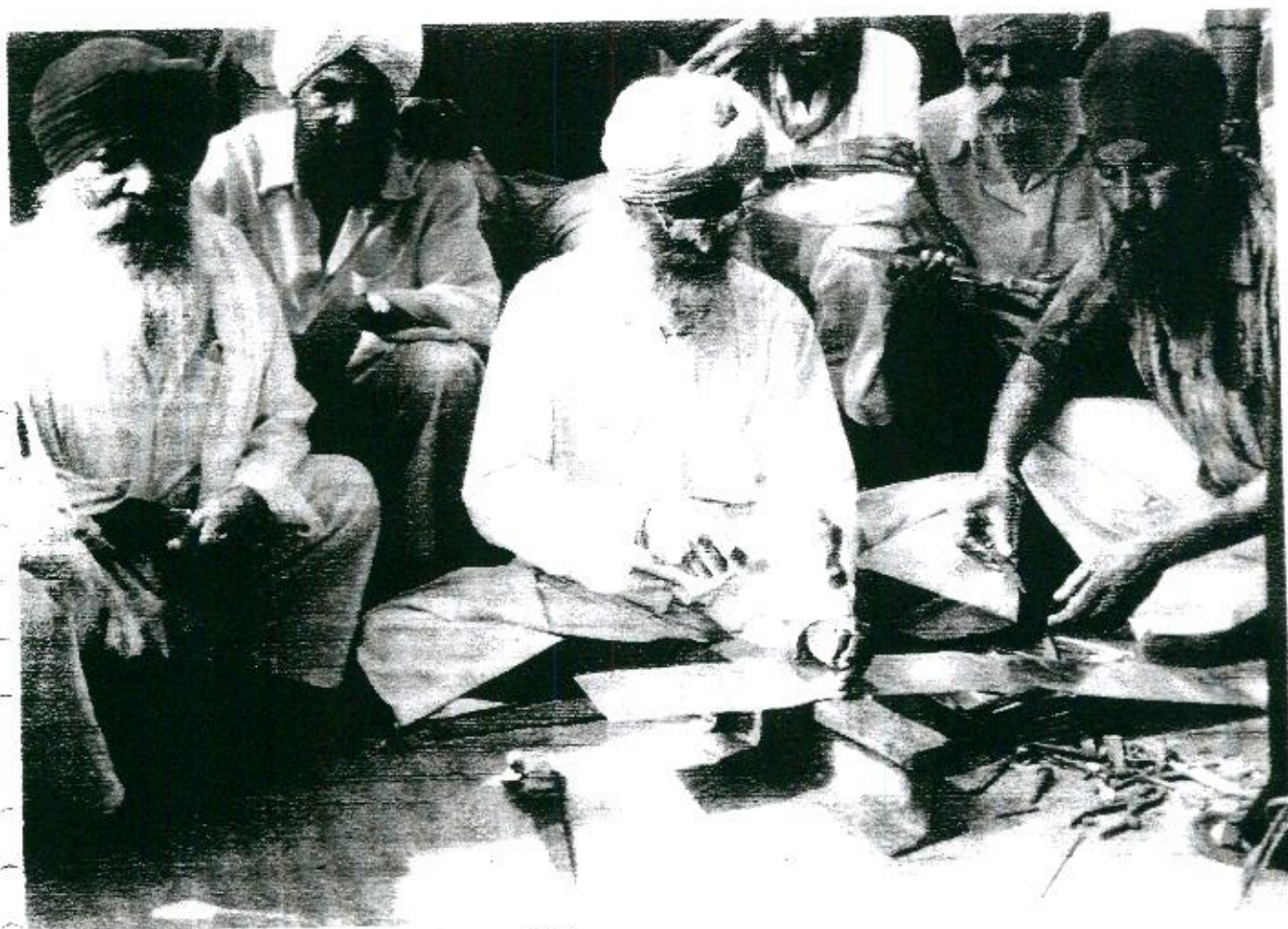
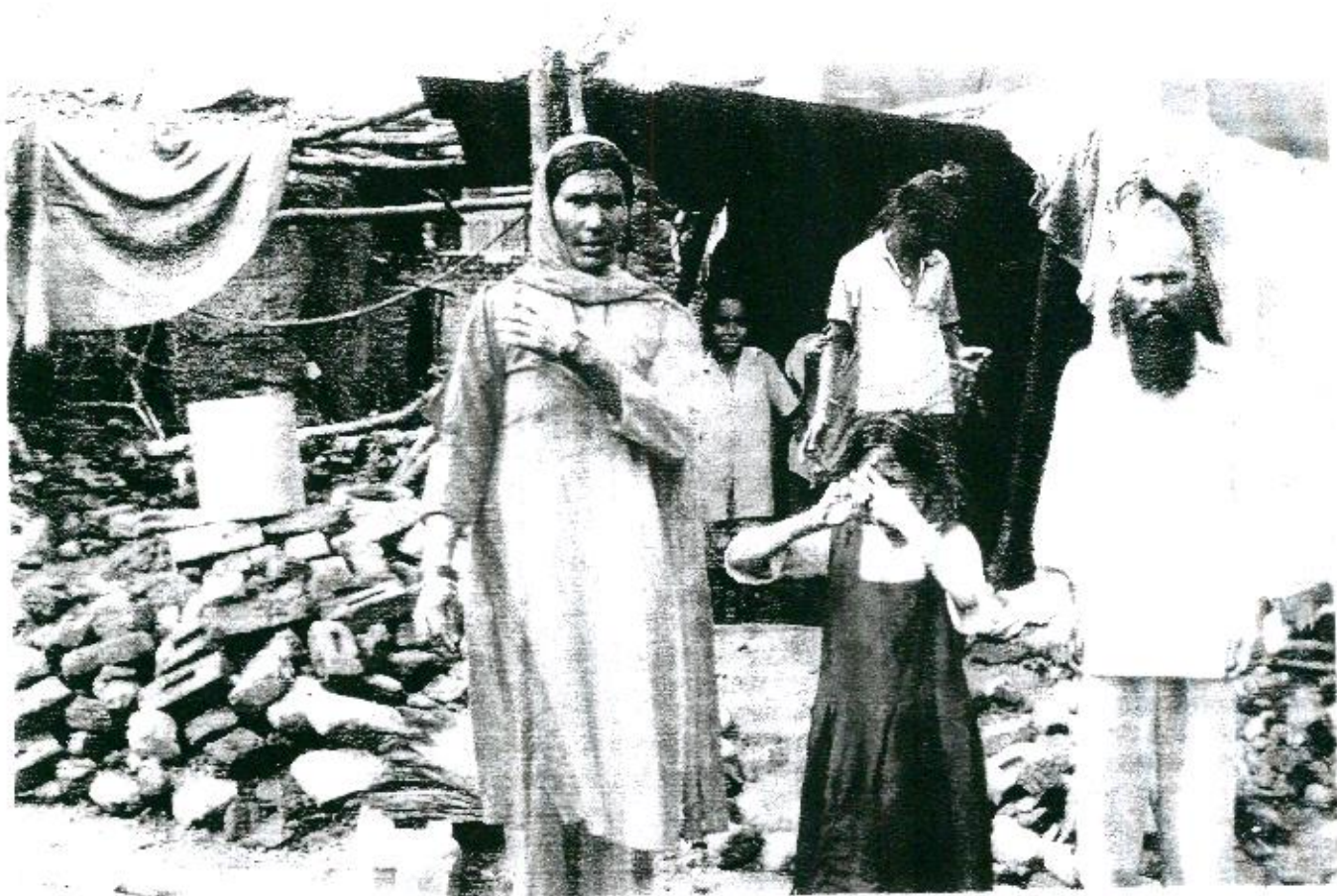
2. View of Sikkari Basti, DyH- Haveli (Karnataka)





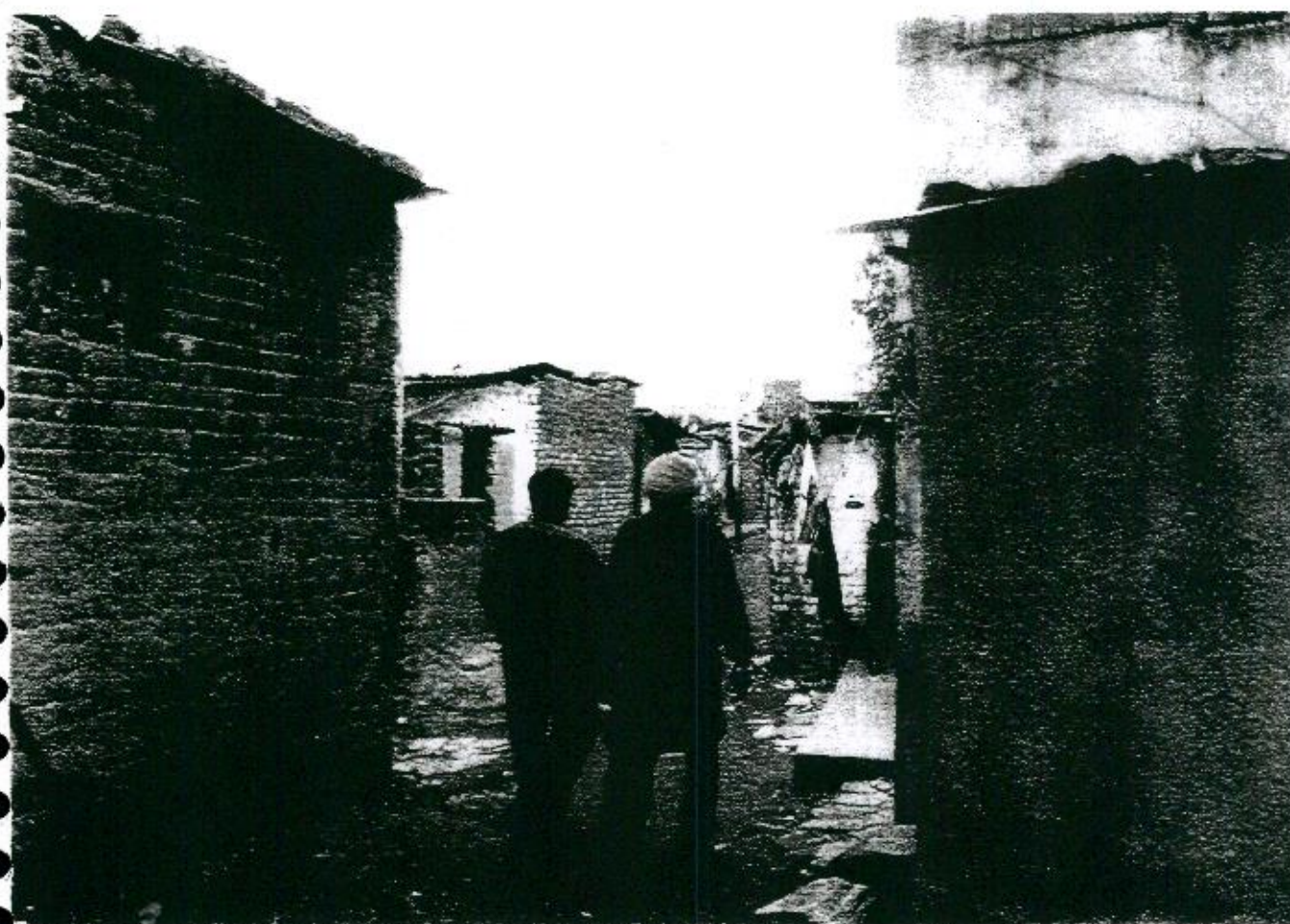
© SIKHIGAR YOUTH DEMONSTRATES HIS PRODUCTS.  
THEY WERE HANDLED





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 KUTGAR BASTI, TALEGAON (DISTRICT WARDHA)

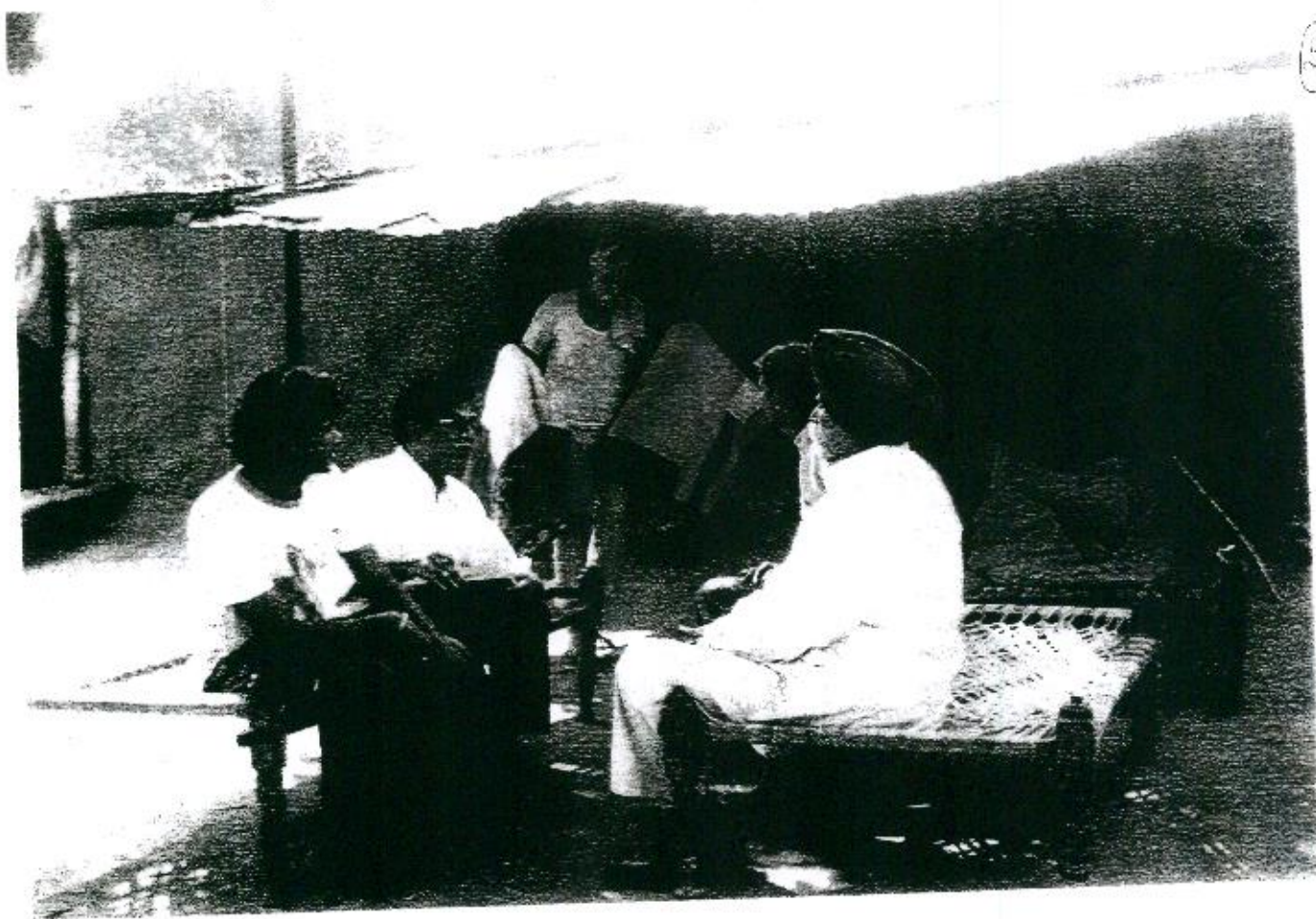
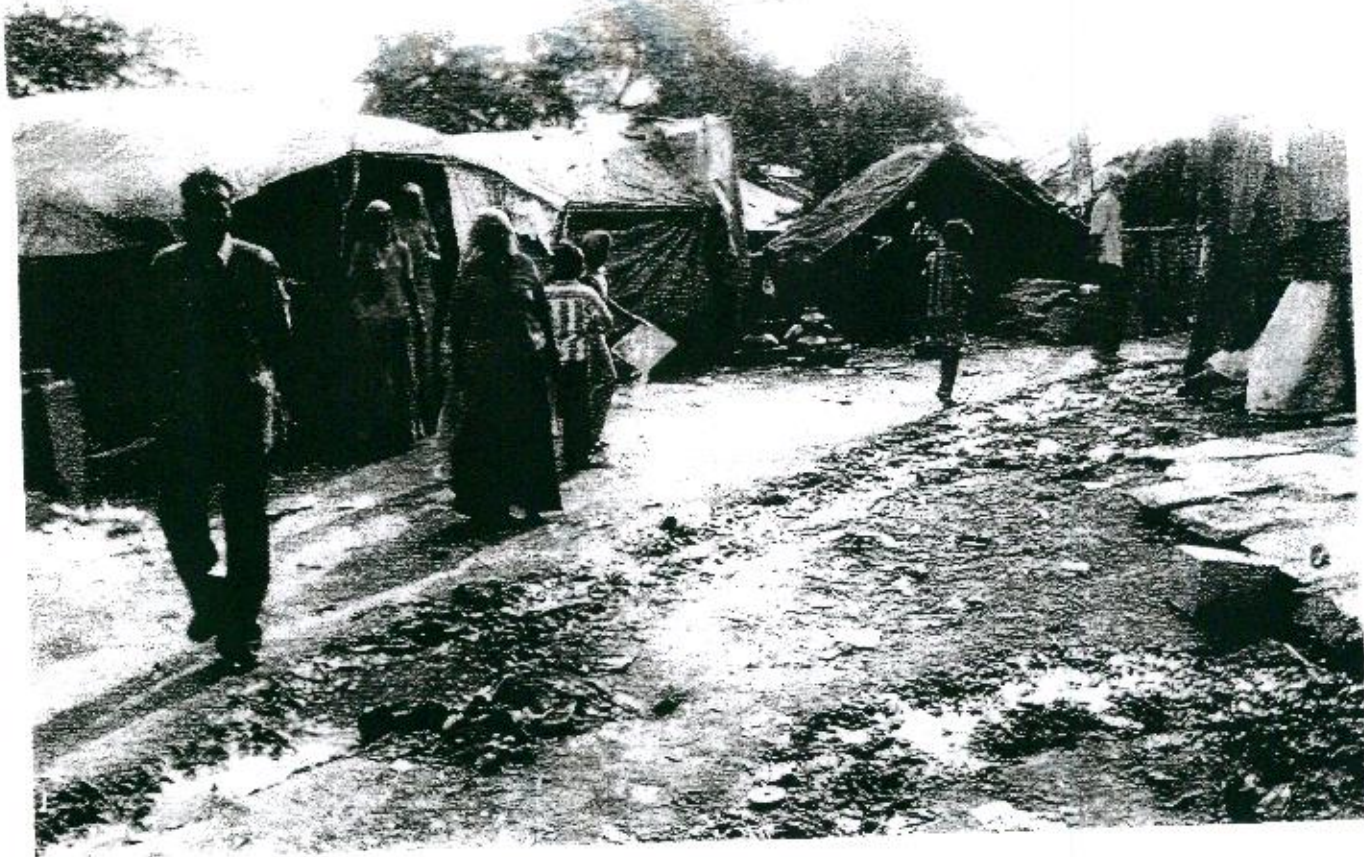




① SIKLIGAR BASTI, HIMMAT NAGAR GUJRAT

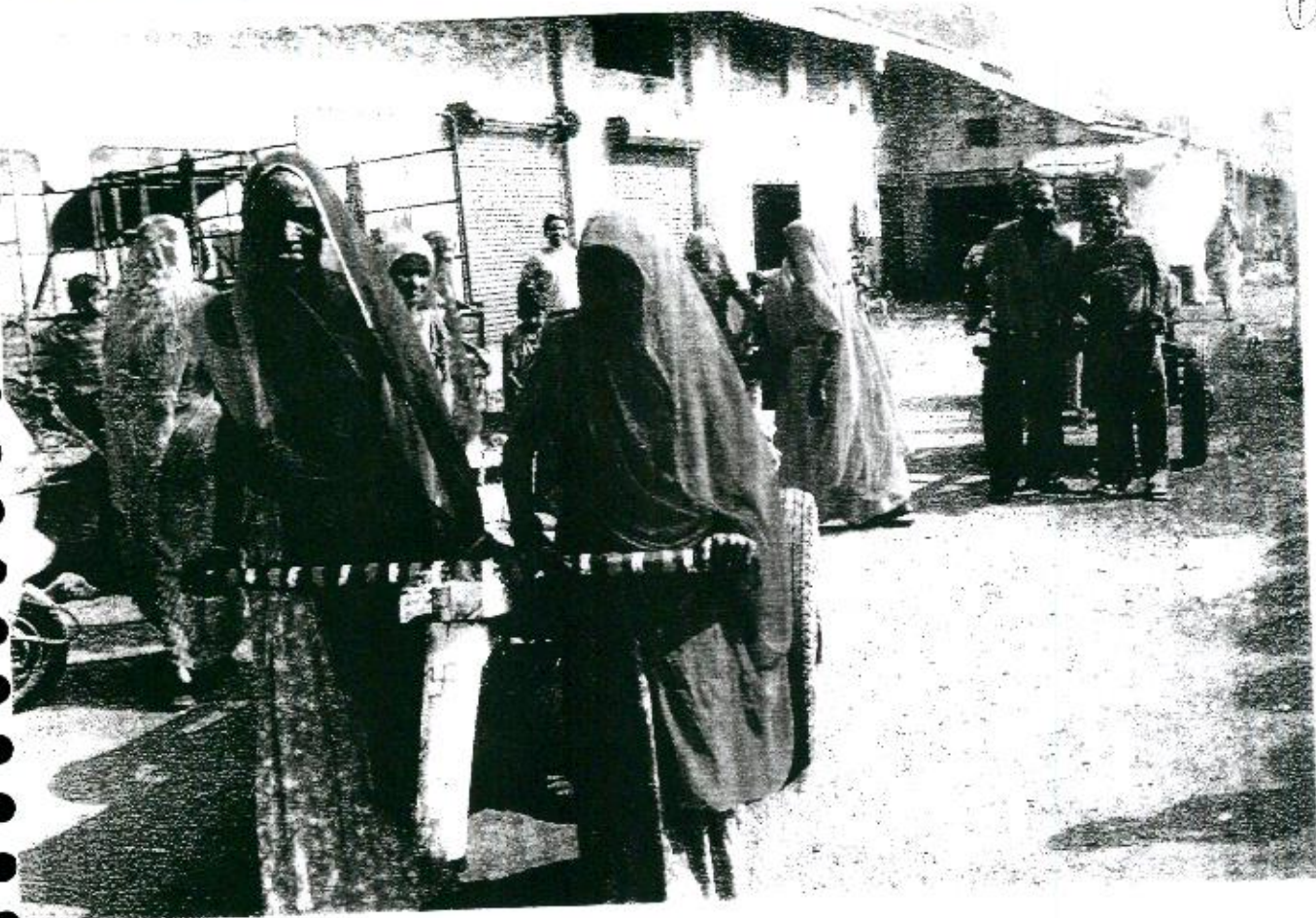
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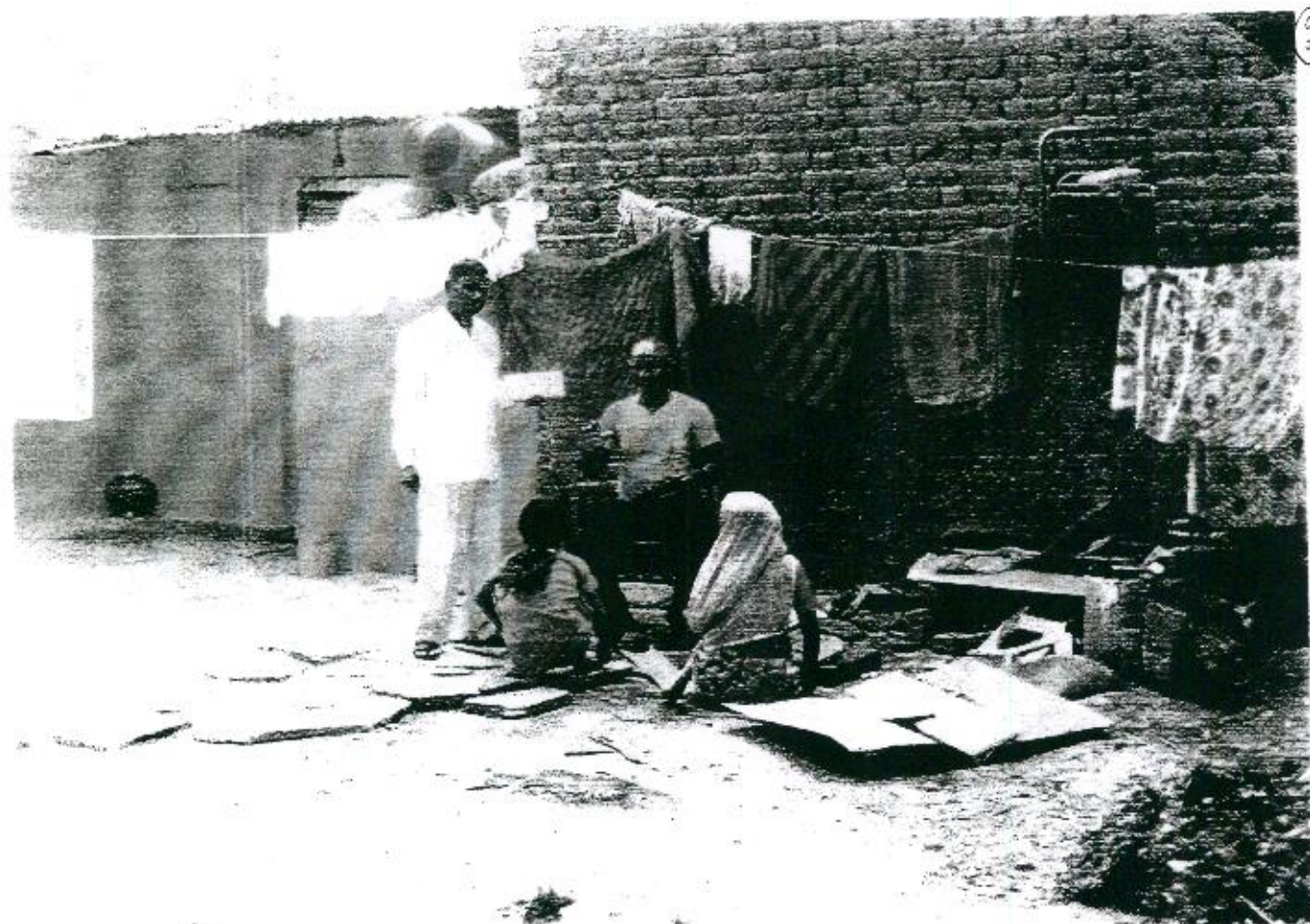
① VANTARA BASTI AHMEDABAD  
 ② VANTARA BASTI, AHMEDABAD





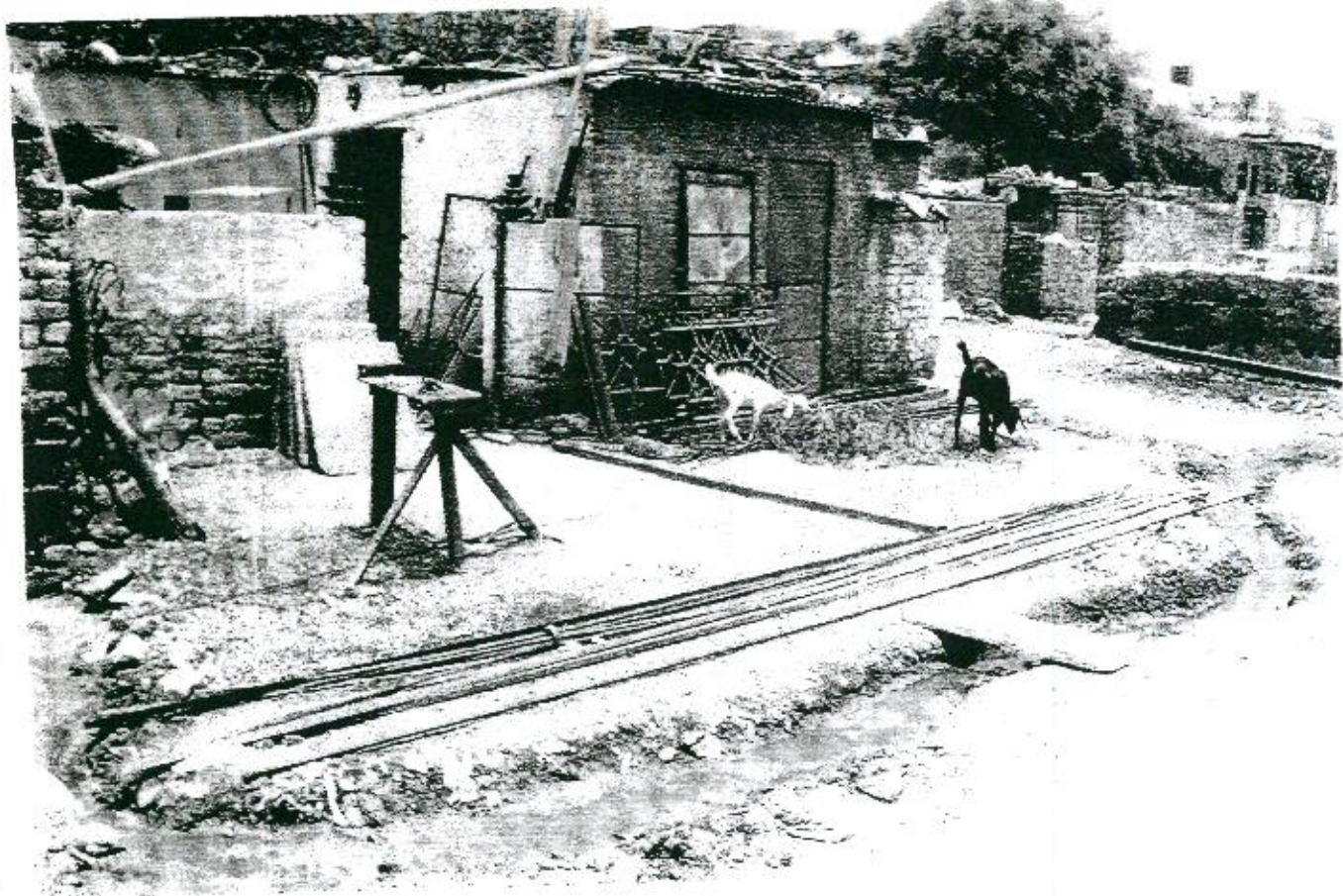
① VANJARA WOMEN • CARTFULLERS, AHMEDABAD  
② CART PULLERS • VANJARAS





① VANJARA WOMEN AT WORK, AHMEDABAD  
 ② VANJARAS AT WORK, AHMEDABAD





① SIKLIGAR BASTI, ALWAR, RAJASTHAN  
 ② SIKLIGAR BASTI, ALWAR, RAJASTHAN





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(2) VILLAGE KHARAD KHAN PUR, DISTRICT FATTEHGARH.  
 AGRICULTURAL TOOLS (PUNJAB)





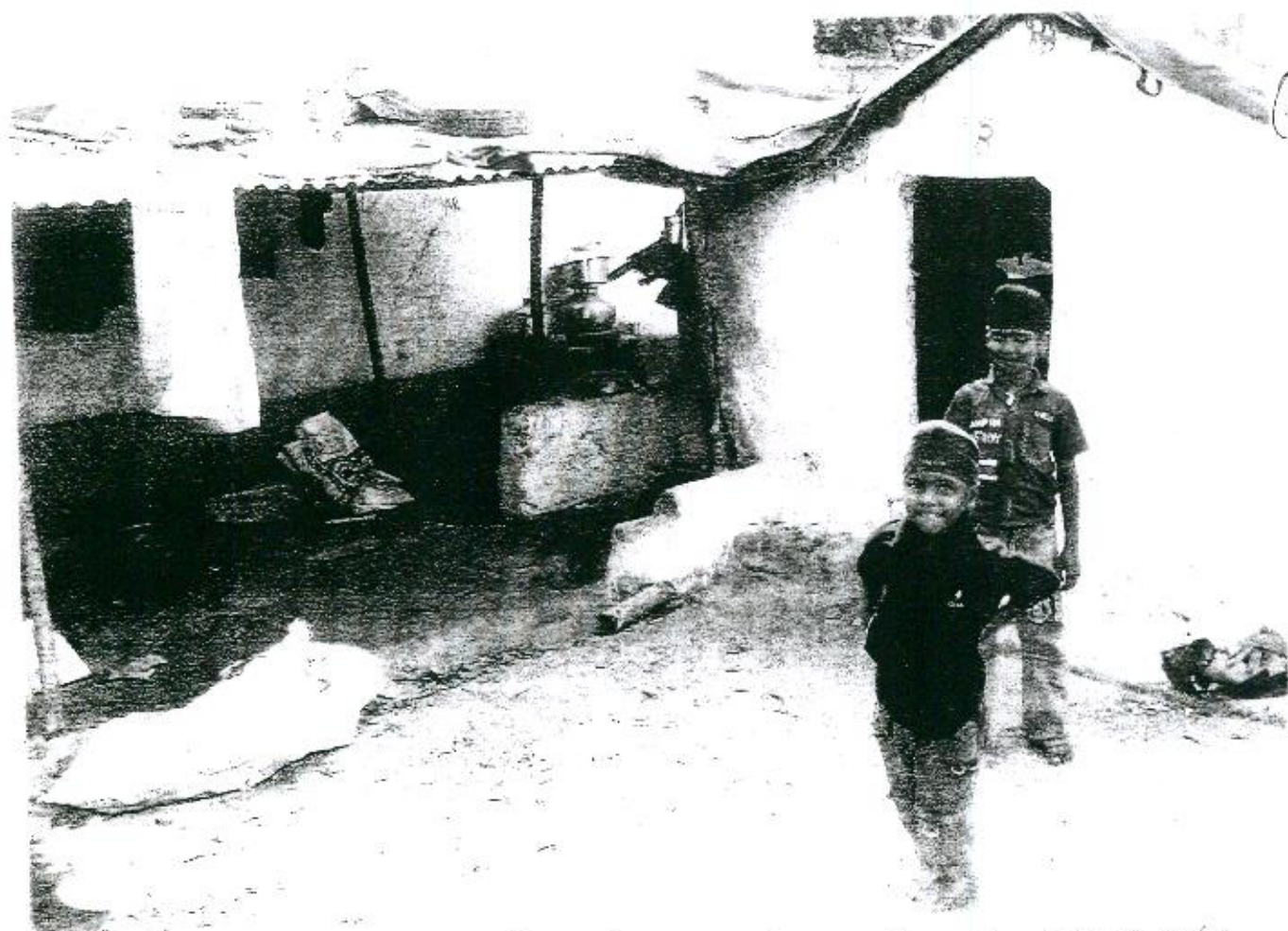
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SCHOOL RUN BY ANGAD DEV SOCIETY, LUDHIANA

1ST KHANNA, LUDHIANA.





① SIKRIGAR BASTI, BILASTUR, CHATTISGARH



Since then, generations of these tribes have continued to practice the teachings of the religion in its true essence as advocated by the Gurus. However, their existence and contribution has largely gone un-noticed. These tribes are residing in different states of the country and abroad.

A brief account pertaining to the history of the Sikligars, Vanjaara, Lobanas and Dakhini Sikhs is presented here under-

### Sikligars

The history of Sikligars is traceable only after 1595 AD when Guru Hargobind, the sixth Guru wore the swords of 'Meeri' and 'Peeri'. The two swords adorned by the Guru were symbolic of the spiritual and temporal aspects of Sikhism. During the period of the sixth Guru, the Sikhs started to grow as an organized, trained community capable of fighting the tyranny of Mughals and defend their independence.

It is during this period that the Marwari, Rajput brothers got associated with Sikhism and the artisans of the community began to manufacture and supply weapons of war to the Sikh gurus, particularly to the sixth Guru- Hargobind Singh and the tenth Guru- Gobind Singh. Further, the historical linkage of this association stems from the fact that the chief of the Marwari brothers namely Rana Pratap was inspired to sacrifice everything for religion by Sri Chand, son of Guru Nanak. So upon invitation from the Guru Hargobind, the Marwari artisans, without fearing the Mughals, permanently got associated with the Sikhs.

Historical records further reveal that when Guru Hargobind sent his men Bhai Jetha and Bhai Bidhi Chand to look for artisans, Bhai kehar Singh Rajput was the first one among them to offer his services to manufacture and supply weapons like swords, shields etc to the Sikhs.



This association of demand and supply of weapons between the Rajput artisans and the Sikhs continued when Gobind Singh took over as the tenth Sikh Guru. These artisans mastered the skill of manufacturing weapons that were both aesthetically brilliant and functionally lethal and in appreciation of their talent; they were named 'Sikligars' by the Guru Gobind Singh himself. The term 'Sikligar' evolved from a Persian word 'Saiqual' which means a person who burnishes metal. The Sikligars started to turn into baptized Sikhs during this period and Bhai Ram Chand was the first Sikligar to join Sikhism and came to be known as Ram Singh henceforth.

The Sikligars started manufacturing weapons on a large full scale in the fort of Lohgarh and trained as warriors with unchallenged courage and a spirit to sacrifice. The battle of Chamkaur holds great importance in the history of Sikhism and the contribution of Sikligar, Ram Singh who fought valiantly and attained martyrdom is described in the text Suraj Prakash, part 8.

Further, when Guru Gobind Singh left for Nanded, the Sikligars accompanied him as his loyal, under the leadership of Bhai Badan Singh and Bhai Mohan Singh. After the demise of Guru Gobind this tribe got divided into small groups and started roaming in towns and villages manufacturing and selling their ware. Some even served the royal houses. Later on, some of them came in the service of Maharaja Ala Singh and significantly contributed in getting thousands of Hindu men and women released from Ahmed Shah Abdali.

When Maharaja of Nahan sought weapon makers from Maharaja Ala Singh, the Sikligars Mohan Singh, Madan Singh, and Tehel Singh supplied the weapons. With time the weapon making skill of the Sikligars evolved further and during the reign of Maharaja Ranjit Singh, they started manufacturing guns and rifles on a large scale in workshops of Lahore. These weapons were used in the Anglo-Indian wars and the Britishers declared Sikligars a criminal tribe and imposed a ban against the weapon



manufacturing units of this tribe. Thus to survive and sustain themselves, they started making small, metallic household implements like knives etc which did not earn them their livelihood. Even now, they are scattered in different parts of India living in utter penury. For generations they have carried on with the profession of manufacturing metallic containers, knives, and household utility articles but have not been able to keep pace with the competitive machine made articles manufactured in modern day industries.

The Sikligars consider themselves to be the lineage of Guru's soldiers and take pride in their heritage and keep away from the menial jobs. Sikligars continue to remain followers of Sikhism and as advocated by tenth Sikh Guru, Gobind Singh adorn the turban and do not trim hair. Marriages are simply performed in the presence of the holy text of the Sikhs 'Gutka' by offering only Rs. 1 ¼ (Re.1.25) and sweet meat 'Karah Prasad'. Though they suffer a wide range of challenges in their day to day existence, their spirits still soar high like a true Sikh.

### Vanjaaras

The Vanjaara tribe is spread primarily over the Southern Indian region and have their roots deeply embedded in Sikhism. Traditionally, the Vanjaaras were a community of mobile traders who moved from one place to another in huge caravans, had several bullock carts and were traders and transporters of grains and other wares. Their caravans were known as 'Tandas'.

Vanjaaras are among those Sikhs who made supreme sacrifices for the religion and literally irrigated it with their blood. It is believed that during his Udasis, Guru Nanak the first Sikh Guru came in contact with many Vanjaaras. Bhai Mansukh was the first from among the Vanjaaras who got associated with the Gurughar. It was on his inspiration that Shivnabh, the king of Sri Lanka embraced Sikhism and thus Sikhism spread across the boundaries of India.



Another Vanjaara Haridas who was the daroga of the Gwalior fort also became a Sikh during the period when the sixth Sikh Guru, Hargobind was held prisoner along with several other kings, in the Gwalior fort.

The account of Makhanshah Vanjaara on his declaring the ninth Sikh Guru, Teg Bhadur as the true Guru in village Bakala is recorded in the text 'Guru Kian Sakhiyan' (P61-62). He was blessed and declared to be a true Sikh by the Guru himself. Makhanshah Vanjaara continued to live like a true Sikh throughout his life and so did his future generations. His son Kushal Singh laid down his life fighting alongside the Guru's forces in Lohgarh fort.

When Guru Teg Bhadur attained martyrdom, then Lakhi shah vanjaara stealthily cremated his body by setting his own house on fire. The famous, historical Gurudwara Rakab Ganj Sahib, Delhi is situated at the same site. This tribe has made several, unprecedented sacrifices to preserve Sikhism.

Nayak Bhagwant Singh was given the title of Punj Hazari given by Aurangzeb, inspite of that he made his house a safe haven for Sikhs and the members of his tribe made several sacrifices to preserve Sikhism. The account of the torture meted upon three Vanjaara brothers namely Bhai Dayala who was boiled alive in a pot, Bhai Mani Singh whose limbs were cut pore by pore and Bhai Jagat singh who was skinned alive is worth salutation.

Bhai Mani Singh is also said to have sacrificed all his sons Chitar singh, Bachitar singh, Udai singh, Anik singh, Ajaib singh and Bhagwan Singh and grandsons Keso singh, Saina singh, Sangram singh, Ram singh, Mehboob singh, Fateh singh, Albel singh, Mehar singh, Shan singh, Sukha singh, Lal singh, Nand singh etc. Almost whole of the family of Bhai Mani singh has entered the list of Martyrs.



Besides this the martyrdom of 40 other Vanjaaras who refused to convert to Islam in the kotwali of Alowal near Multan is also recorded in Akbare-e-Darbar-e-muala on October 11, 1711, 10 Ramzan Hizri 1123 year Pancham Bahadurshahi.

During the rule of Britishers over India, the Vanjaaras worked as loaders and labourers and also helped the freedom fighters. However, with industrialization and the advent of railways, they lost their traditional jobs of being transporters and traders of goods and their socio-economic conditions deteriorated. The history of the Vanjaaras is closely inter-twined with the history Sikhism and this community still continues to follow Sikhism.

### Lobanas

The Lobana Community is an off-shoot of the Vanjaaras and are spread across India. They speak 'Lubanki' which is a dialect of Punjabi. However, the Lobanas residing in Punjab speak Punjabi and the ones residing else where, speak the local language/s. The term Lobana has been derived from the word Lun (salt) and Bana/vana (trade). The Lobanas are basically the salt trading community. The renowned writer Khushwant Singh has called them the 'salt of the earth'.

The association of the Lobanas with Sikhism dates back to the period of the Sikh Gurus. In the text 'Prachin Panth Prakash' it is recorded that the Lobanas helped Banda Bhadur by giving him money. After the demise of the tenth Sikh Guru, Banda Singh Bhadur led the Sikh forces and fought fierce wars with the Mughals. The contribution of the Lobanas has been quoted as "*Aayae Lubanae lag gayee laar, dayo daswandh uni kayi hazaar*".

When Banda Singh Bhadur needed soldiers for his army, the Lobanas joined him and fought for him.



Kesar Singh Chhiber has written in Banwalinama " *Saath Lubanaya, behroopiya Sikhian aad Kharota, maal balad ladey hoyae, maarag chaley jaaya, chela bhej nayak sad mangaya*".

During the MISL period the Lobanas served various misldars. They were recruited in the Sikh army by the ruler of Punjab, Maharaja Ranjit Singh and proved to be excellent soldiers. Maharaja Ranjit Singh followed agrarian policy to extend cultivation. The cultivators were granted lands at nominal rates and this gave Lobanas an opportunity to become cultivators to earn their livelihood.

Later during the 18<sup>th</sup> century, they started settling down in small village settlements which came to be known as the 'Tandas'.

### Dakshini Sikhs

In 1832, the Nizam of Hyderabad requested Maharaja Ranjit Singh, the ruler of Punjab to protect him from the attacks of the neighbouring states. Maharaja Ranjit Singh sent his force of 2000 Sikh soldiers who helped the Nizam to conquer his enemies. Later on, some of these soldiers went back to Punjab and the remaining decided to stay back. The soldiers who stayed behind were entrusted the job of maintenance of the Nizams establishments and they came to be known as Dakshini Sikhs. The population of Dakshini Sikhs is lesser as compared to the population of Sikligars and Vanjaaras.

The above mentioned sub groups of Sikhs are essentially Sikhs practicing Sikhism in its true spirit by following all tenets of the religion. However, a majority from among them are living their lives in pathetic, sub-humane conditions. They are thus entitled to receive all the benefits as have been granted by the Sachar Committee to all minority communities living below the poverty line.



Though a comprehensive account of the social, economic and educational status of all the five notified minority communities has been provided in Sachar Committee Report (GOI, 2006), it is evident from the present study that the sub groups of Sikligars, Vanjaras, Lobanas and Dakhini Sikhs were not included as they were not recognized as Sikh communities in earlier done studies. The secondary Census, 2001 data and the National Sample Survey data (NSSO 64<sup>th</sup> & 65<sup>th</sup> Rounds and others) also do not provide an insight into the exact number and socio-economic conditions of these communities per se. Thus the findings of the present study shall hold great value for the policy makers/ implementers and the proposed beneficiaries.

### **OBJECTIVE**

To study the Socio-economic, Educational, Cultural, Traditional and Occupational status of the Sikligar, Labana, Vanjara and Dakhini Sikh Communities in India.

#### **Specific Objectives**

- To study the spatial concentration of Sikligar, Lobana, Vanjara and Dakhini Sikh Communities and the changes, if any, in this profile over time.
  - To determine Community Identity and Support System.
  - To assess the access of these communities to government sponsored schemes and community resources.
  - To study the level and reasons of their marginalization.
- To identify key developmental areas and enlist recommendations for the upliftment of these communities.

### **METHODOLOGY**

The present study was a cross-sectional study and was carried out to assess the Socio-economic, Educational, Cultural, Traditional and Occupational status of the Sikligar, Labana, Vanjara and Dakhini Sikh Communities in India. The study population was selected from across the country using purposive sampling technique keeping in view the objectives of the study and operational feasibility.



### **Study Design**

When this project was conceptualized there was lack of any data as no government agency had done any survey of these communities – Primary information came forward from Member National Commission for Minorities that there were Camps of Sikligars, Vanjaaras, Lobanas and Dakshini Sikhs in Rajasthan, M.P., Maharashtra, Karnataka, Andhra Pradesh, Punjab, Uttar Pradesh, Jharkhand and Delhi.

Pilot Project Study was carried in June 08 in the district of Alwar, Rajasthan. We surveyed four Urban and one Rural Settlements of Sikligars and Lobanas 10% of the households in each Camp were randomly selected and primary data collected through a structured questionnaire. Focus group discussions with people was also conducted. The Report was presented before the minority Commission on 12.6.08.

The study was then carried out in 14 States, covering 286 camps of the study communities residing across the country. The state-wise list of camps visited during the course of the study is presented as Appendix-I

### **Sample Selection:**

The study sample was selected using the Random sampling technique i.e. all persons of the community within the identified locale had an equal chance of being selected. It is pertinent to mention that in the absence of reliable information about the exact number and location of the camps/ colonies of the study communities, researchers had to primarily rely on information gathered from the local Gurudwaras and local community leaders of the colonies being studied in identifying other camps/ colonies of Sikligars, Lobanas, Vanjaras and Dakhini Sikhs .



### Sample Size:

In the absence of any idea about the exact population size of the communities of Sikligars, Labanas, Vanjaaras and Dakhini Sikhs residing in the country, a general approach was adopted to calculate a sample size required for the present study.

Under the above assumptions, required sample size was calculated using the following formula:

$$n = K^2 \times (PQ) / E^2 \text{ where}$$

$n$  = required sample size of persons (or households)

$K$  = 1.96 (desired confidence level is 95%)

$P$  = 0.5 (No idea of population size is available)

$$Q = 1 - P$$

$E$  = desired margin of error (5% to 10%)

The Study sample comprised of a total of 3351 respondents/households of the Members of Sikligar, Lobana, Vanjaara and Dakhini Sikh Communities.

### Period of Investigation

The data collection work was carried on between June 2008 to December 2008.

### Tools and Techniques of Data Collection

A pre-tested questionnaire was primarily used to elicit information pertaining to the Socio-economic, Educational, Cultural, Traditional and Occupational aspects of the study communities. In addition to this Focused Group Discussions and Interviews were conducted as well.



### **Data Processing and Statistical Analysis**

The responses recorded in the questionnaires' were coded and statistically analyzed using SPSS software, Version 11 for Windows. For the categorical qualitative variables studies percentages and proportions were estimated. However mean and standard deviation was calculated for the quantitative ones.

### **RESULTS AND DISCUSSION**

The results of the study are discussed under the following heads:

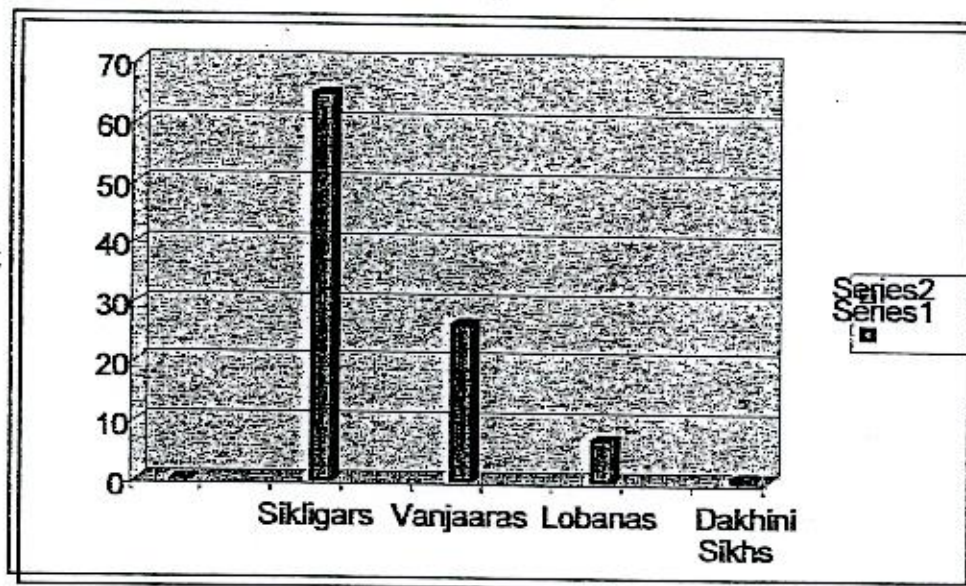
- General Profile
- Social Profile
- Economic Profile
- Social Services available
- Availability of Developmental Resources
- Land and Poverty

#### **General Profile**

The study population comprises of 64.8% Sikligars, 26.4% Vanjaaras, 7.1% Lobanas and 0.8% Dakhini Sikhs. These communities reside in small colonies and clusters spread across the country. It was noted that 96% of the study population are followers of Sikhism while the remaining reportedly are followers of Guru Nanak. The community-wise population distribution of the study group is presented in Figure 1.1.



**Figure 1.1: Community-wise Population Distribution of the Study Group**



The language/s spoken by these communities are primarily the locally spoken, regional languages. It was revealed that the mother tongue of 26.8% and 31.1% of the study group study communities is Punjabi and Hindi respectively. A majority 41.7% of this population reported regional/local languages to be their mother tongue. Hindi is the most commonly spoken 'other' language of these communities, spoken by 53.9% of them followed by 11.2% who reported Punjabi to be their second language other are well versed with the locally spoken languages.

The Vanjaaras, Sikligars, Lobanas and Dakhini Sikhs are primarily the nomadic, migrant and tribal Sikh communities that have recently started to settle down geographically. It has been noted that 14.5% of them have a history of more than 100 years of stay and 36.2% have been residing in the present locale for more than 50 years. A majority, 42% of this population reportedly have spent less than 50 years in their present residential colonies.

The most common form of family system existing among the families is the nuclear family system (86.3%) followed by the joint (11.3%) and extended (2.3%) type.



### Social Profile

The social profile of the study population is as follows-

#### Household Size

As per the Census of India, 2001, the total number of Sikh households in the country is 3.41 million constituting 1.78% of the total households in India. The average household size of the Sikh community is 5.6. At the national level, across all religions, the larger households are associated with the rural areas where the joint family system is still going strong and small households are associated with nuclear set-ups which is largely an urban phenomenon.

In the present study the mean household size was estimated to be  $5.02 \pm 2.06$ . The average number of children in the families is  $2.3 \pm 1.7$  (Average no. of Male children =  $1.2 \pm 1.1$ ; Average no. of Female children =  $1.1 \pm 1.2$ ). Majority of the households (86%) have a nuclear families followed by 11.3 % households that have joint families and only 2.0% have extended family setup.

*\*The Census of India defines a household as 'a group of persons who live together and take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so' (Census of India; 2001, Census of India, 1971).*

#### Head of the Household

India is largely a male dominated society and on an average 90% of the households in India are headed by a male. Comparative studies done on the notified minority communities in India report that among the Sikhs only 9.3% of the households are headed by a female, which is the lowest among the religious communities.

In the present study it was reported that 81% households are headed by males.



### Child Sex Ratio

As per the Census, 2001 data the sex ratio reported for the Sikh community is of 893 females per thousand males, which presents a picture of evident gender discrimination owing to the influence of numerous socio-cultural factors.

The recent figures on sex ratio in India for the entire population illustrate that in some of the richer states of the country, discrimination against the 'girl child' is most acute as is noted in Punjab, which has only 798 girls, Haryana 819, Delhi 868 and Gujarat 883 girls per 1,000 boys. It is pertinent to mention that the states of Punjab, Haryana and the Union Territory of Delhi are the areas wherein the Sikh population is concentrated (Punjab- 60%; Haryana-6% and Delhi-4%). Thus the rapidly declining sex ratio among the Sikhs is an alarming concern.

In the present study, however, it has been noted that the average number of children per household is  $2.3 \pm 1.7$  and the mean number of male and female children in the families has been reported to be  $1.2 \pm 1.1$  and  $1.1 \pm 1.2$  respectively. Thus, gender discrimination against the girl child is not evident among the study population per se. It is pertinent to mention that though the study communities are socio-economically and educationally deprived, yet they are not biased towards the girl child as compared to the other population groups of the society.

### Literacy Rate

The all India literacy rate as per the Census 2001 is 64.8%. The recorded rate of literacy among the Sikh population is 69.4% and the female literacy rate is reported to be lower at 63.1%. The low literacy rate in the rural areas and particularly among females is the national pattern and the same trend is observed among the minority communities.



In the present study it has been noted that 65.2% of adult males and 82.6% of adult females are illiterate as compared to less than 40% adult male and less than 50% adult female illiteracy levels among the Sikh Community as reported by Census, 2001. Also, 79.1% of the elderly males and 96.7% of the elderly females are reportedly illiterate in the study group. However, as per Census, 2001 less than 69% of elderly males and nearly 80% of the elderly females among Sikhs are illiterate. Further, more than 35% of male children and over 40% of female children across different age groups are reportedly illiterate. A comparison between these figures and Census, 2001 recorded figures stating that over 85% (<15% illiterate) of Sikh males and nearly 85% (15% illiterate) of the females in the age category of 7-19 years are literate. Further, these sub groups of Sikhs are not benefiting from the 15 Point Programme of the Prime Minister which is meant for the upliftment of the weaker sections of the Society.

In the States of Gujarat, Maharashtra, Uttar Pradesh and Utrakhand educational status was noted to be better as compared to the other States. This could be because of better availability of school as education favouring culture of the States.

This comparison reveals that the prevalence of illiteracy among these sub-communities of Sikhs, across age categories and for both genders is much higher as compared to the figures reported by Census, 2001 for the Sikh community per se. The key findings pertaining to the prevalence of illiteracy among the study population is presented in Table 2.1.



**Table 2.1: Prevalence of Illiteracy among the Study Population**

<b>Age Category</b>	<b>Illiteracy among Males (Percentage)</b>	<b>Illiteracy among Females (Percentage)</b>
Adults ( $\geq 18$ yrs to $< 60$ yrs)	65.2	85.6
Children ( $\leq 18$ yrs)	35	40
Elderly ( $\geq 60$ yrs)	79.1	96.7

It is also noted that in the study group, among both the genders and across age categories, more than 25% of the children have attained primary education. The level of secondary level schooling is low with 23.9% of the male children and 19.3 % of the female children having attained education below class X. It is pertinent to note that a miniscule proportion of the population across genders and age categories have attained Senior Secondary, graduate or post-graduate levels of education.

The high level of illiteracy among the study population is attributed to the inter-play of various factors such as un-availability of schools, schools being too far away from the residential premises, economic deprivation, social discrimination, beliefs, prejudices and lack of awareness. In many cases it was reported that though the schools were available, and education was being provided free of cost along with the provision of mid-day meals, yet the families could not afford to send their children to school as they did not have money to buy uniform, books, stationary and meet with other miscellaneous expenses. Also, formal education was reportedly not considered sufficient to equip the children with vocational training and income generational skills. In many cases children are involved in occupation and efficiently contribute in generating income to meet the needs of their families.



Education, however, is a vital component for human development and an effective tool capable of breaking the vicious poverty cycle. Therefore, there is a need to promote education among these communities and supplement it with suitable vocational training.

### **Marriage Ceremonies and Rituals**

The marriages are performed between parties within the community itself and majority (93.6%) of the study group reported it to be a simple and small affair as per the customary traditions of Sikhism. From among the same group 6.3% reported marriage ceremonies to be simple and within the curtailed means of the families of the bride and the groom.

The social practices commonly observed among the communities range from practicing religious rituals (14.6%), widow remarriage (1.31%), polygamy (0.4%). However, it is pertinent to mention that 53.8% of the respondents revealed that dowry articles in the form of some daily use utensils and 2-3 pairs of clothes for the girl are given by the parents and/or relatives of the girl as per the age old prevalent customs of the society.

The Study Communities socialize with other communities as has been reported by 67.8% of the study community. However, many stated social discrimination, non-acceptance to be common and 32.2% of the study group reported that they do not socialize with other communities.

Many of the respondents, particularly the Sikligars revealed that they are harassed and implicated by the Police in false cases which lead to their social ostracism.



It is pertinent to mention that Sikligars are a community of skilled artisans who have proudly carried on their traditional trade of manufacturing iron articles. Their ancestors excelled in the skill of manufacturing weapons. In the modern day times, the Sikligars still feel connected with their roots through this ancient trade of manufacturing weapons and many continue to manufacture hand made kirpans, swords and even pistols etc on a small scale. Thus there is a need to tap the skill of these artisans and rehabilitate them by setting up industries and make decent employment opportunities available to them.

### Representatives in the Legislative Body

The findings of the present study reveal that the communities of Sikligars, Vanjaaras, Lobanas and Dakhini Sikhs do not have adequate representation in the legislative bodies like the Parliament, Municipal Corporations and Legislative Assemblies. It was noted that 88% of the community members reported they do not have any member from their community representing them in any of the legislative bodies. Further, 7.1% and 4.7% from among them reported that their community members are representing them in the Panchayats and Municipal Corporations respectively. A very small proportion of 0.1 and 0.03 % of them have member representatives in the Legislative Assemblies and in Parliament. These findings are presented hereunder in Table 2.2.

**Table 2.2: Number of Representatives of the Study Communities in the Legislative Assemblies**

<b>Legislative Body</b>	<b>No. of Representatives of the Study Community</b>
Parliament	1 (0.03)
Legislative Assembly	3 (0.1)
Municipal Corporation	148 (4.7)
Panchayat	223 (7.1)
None of the above	2768 (88)

\*Figures in parentheses denote percentage.



### **Economic Profile**

Progressive economic growth is an indicator of the development of a nation and availability of opportunities for a better standard of living for its citizens. The larger the productive workforce of a nation the greater will be the economic leap taken by a country over a period of time.

The assessment of the employment- unemployment profile among minorities is pivotal for understanding their level of participation/ contribution in the growth of the country and how these communities are benefited in turn from the overall progress of the nation. This is one of the key determinants in calculating the Human Development Index (HDI) for any nation.

### **Labour Force Participation Rates (LFPR)**

Labour force refers to the 'economically active' population which supplies or seeks to supply labour for production and therefore includes both the 'employed' and the 'unemployed' categories.

The LFPR of all minority communities is higher than the overall national rate. A notable increase in LFPR was observed for Sikhs in rural as well as the urban areas particularly between the periods from 1999-2000 to 2004-05. The difference in male and female LFPR recorded for Sikhs is that of 39 points (NSSO, 61<sup>st</sup> Round). The specific LFPR data for the study community however is not available.

### **Work Participation Rate (WPR)**

Work Participation Rate is a useful indicator of development of an economy reflective of the productive workforce of a nation. The National Sample Survey data (61<sup>st</sup> Round) indicates that WPR of all notified minority communities is higher than the overall national WPR. Among the notified minorities the Sikhs have the highest male WPR of 55.14%, particularly in the rural areas. However, in case of females WPR is



reportedly lowest at 31.33% among the Sikhs. The WPR among Sikhs has increased by 4.69 points during the period between 1993-94 to 2004-05. This has been due to an increase of 4.47 and 5.03 points in the rural and urban areas, respectively.

In the present study, 97% of the adult males and 22.1% of the adult females constitute the productive workforce. It is further reported that 66.5% of the households have only one earning member and 19.8% of the families have two earning members among them. The families with 3, 4 and 5 earning members constitute 7.9%, 3.2% and 1.2% of the study population per se. The findings are summarized in Table 3.1.

**Table 3.1: Work Participation Rate for the Study Communities**

<b>Age Category</b>	<b>WPR Males (%)</b>	<b>WPR Females (%)</b>
<b>Adults</b>	<b>97</b>	<b>22.1</b>

Majority of the adult male population (74%) are reported to be self employed or are working as artisans and 19% are working as labourers. Very few from among these communities have jobs and 3.5% are reportedly employed in the private sector and 0.3% have government jobs. The proportion of females employed in the private or public sector is significantly small.

### **Unemployment Rate**

It is reported (NSS, 61<sup>st</sup> Round) that the unemployment rates are higher for the notified minorities in comparison with the national data. From among the minority groups, Sikhs reportedly have the lowest unemployment level which has been recorded to be 2.01% in 2004-05.



In the present study 0.25% males and 0.1% adult females are reportedly unemployed. 75.5% of the females are reported to be housewives.

### Income

Majority of the members of the study population are artisans, labourers and self employed labour force who struggle day in and day out to make the ends meet. Most of them do not have a regular, fixed source of income and are affected directly by the demand-supply forces operative in the market. Inflation, rising costs of raw material/ metal, declining demand, competition with the machine made, industrially produced articles, harassment, social discrimination and absence of organized work machinery are some of the causes for poor, inconsistent income generation within these communities.

The findings of the study reveal that 78.3% of this population earns less than Rs.3000/- p.m and 21.3% earn more than Rs.3000/- p.m (mean household size 5.02) and respondents further reported that the income inflow is rather inconsistent. A small proportion of the respondents revealed that they do not have any income as such and survive on charity or community support. Table 3.2 summarizes the key findings.

**Table 3.2: Total Monthly Family Income of Households in the Study Group**

<b>Family Income</b>	<b>No. of Households (%)</b>
< Rs.3000/- p.m	78.3
≥ Rs.3000/- p.m	21.3
No Income	0.4

Further the annual income of 92% of the study population is reportedly less than Rs.50,000/- household. Only 8% of the study population has a per household earning of more than Rs.50,000/- per annum.



### Loaning Agency

The study population is economically vulnerable and often at times the members of these communities resort to taking loans. Information was thus collected on this aspect to gain an insight pertaining to the nature and type of loaning agencies operative within these communities. It was noted that 41.3% of the study population take loans from local lenders and 24.2% resort to mortgaging personal assets like jewellery etc. The community members reach out and help each other in times of need and 26.6% reported that they take help from their community members during such times of need. However, only a miniscule proportion (0.2%) of them take loans from bank other loaning agencies. A summary of the findings is presented in Table 3.3.

**Table 3.3: Agencies Loaning Money to the Study Communities**

<b>Loaning Agency</b>	<b>Population availing the services (%)</b>
Bank/s	0.2
Local Lender/s	41.3
Mortgaging personal assets	24.2
Community support	26.6

### Social Services Available

There are several Government promoted schemes for the upliftment of the poor and minority communities residing in the country.

In the present study an attempt was made to elicit information about the benefits being availed from some of the Government beneficiary schemes by the study communities. The findings are presented under the following heads-



### Benefits to Social Security Schemes

The study population was asked questions to ascertain if they are availing any Social Security benefit such as Provident Fund, Medical, Pension or any other such benefit. The responses revealed that 97% of the study population is not enjoying any such benefit. It was further reported that only 2.3% of the members of these communities are getting pension and less than 0.2% of the entire group are benefiting from any such scheme. The findings are presented below in Table4.1.

**Table4.1: Social Security Schemes availed by the Study Group**

<b>Social Security Benefit</b>	<b>Population availing the benefit</b>
Provident Fund (PF)	2 (0.1)
Pension	77 (2.3)
Medical	6 (0.2)
PF, Pension & Medical	3 (0.1)
PF & Pension	5 (0.2)
Pension & Medical	2 (0.1)
PF & Medical	2 (0.1)
None of the benefits	3191 (97)

*\* Figures in parentheses denote percentage.*

### Minority Upliftment Schemes

The Sub groups under study are members of the Sikh Community and thus they are essentially one of the notified minority communities of India. As per this, they are entitled to avail benefits of Minority upliftment schemes.

The findings of the study, however, revealed that 99.9% of the study community are not members of any such scheme and are not benefiting from them.



### Old Age Pension Scheme

As per this Government scheme all elderly poor are entitled to get a fixed amount as the monthly pension. In the study group it has been noted 55% of them are aware of this scheme. In spite of the awareness being there 95.4% of the households reported that none of the elderly in the family are benefiting from this scheme per se.

### Below Poverty Line (BPL) Ration Card

All the citizens of India who are living below the Poverty line have been allotted BPL ration cards to ensure they can buy ration at subsidized rates and avail other benefits. The findings of the study reveal that the study communities are socio-economically highly deprived and leading a vulnerable existence and though, they are entitled to receive the BPL ration card, 67.8% of them reportedly have not been issued the same till date. For the remaining 32.2% who possess the BPL card, availing its benefits is a challenging proposition itself.

### Indira Awaas Yojna

As per this scheme of the government, the poor and the deprived communities are allotted safe housing set ups. However, a majority 98.8% of the households in the study community have not benefited from any such scheme.

### JRY (Jawahar Rozgar Yojna) And NREGS (National Rural Employment Generation Scheme)

An economically productive workforce is the biggest asset of any nation. The Government has an obligation to ensure that the potentially productive work force of the country is provided ample opportunity for employment and income generation. Therefore, keeping this goal in view many schemes like JRY, NREGS were launched by the Government to make employment opportunities easily available among the population.



In the present study it was disheartening to note that 99.9% of the study population is availing no benefit from these schemes due to its poor outreach. In some cases, the artisan communities of this population have reported preference for their traditional trade taking pride in it and because of the emotional connect.

The table presenting summary of findings is as under- Table 4.2.

**Table 4.2: Government Schemes availed by the Study Communities**

<b>Government Scheme</b>	<b>No. of beneficiaries from the study community (%)</b>	<b>No. of community members not availing the scheme (%)</b>
Minority Upliftment Schemes	0.1	99.9
Old age Pension Scheme	4.6	95.4
BPL Ration Card	32.2	67.8
Indira Awaas Yojna	1.2	98.8
JRY/ NREGS	0.1	99.9

Thus it is evident from the above presented table that the study communities are not benefiting from the several government promoted schemes for the upliftment of the poor/deprived and minority communities of the country.



## Availability of Developmental Resources

### Housing

A majority 75.8% of the study population is stated to be residing in small 'Katcha' structures, or shanties and jhuggis made from mud, stone and tin roofs. Reportedly 24.2% of the families have a 'Pukka' house made of brick and cement. A large proportion of them (81.4%) reside in houses owned by them and 18.6% live in rented premises or on charity. The findings of the study further reveal that 45.6% of the study households have the house registered in their name and the remaining 54.4% of them do not have registered housing premises though they may be residing in houses built and owned by them. Many of the residential colonies of these communities are illegal, slum settlements located on the outskirts of the cities which further explains why a majority of them do not have house registries in their names.

Information was further elicited from the communities to ascertain if they considered their housing conditions to be good, livable or dilapidated. The responses revealed that 9% of the study population considered their housing conditions to be good, 46.2% of them reported it to be livable and 44.7% stated it to be in a dilapidated, un-livable condition. A summary of the findings is presented in Table 5.1 and Table 5.2.

**Table 5.1: Housing Status of the Study Communities**

Housing Status	No. of Households (%)
Self Owned houses (registered & un-registered)	81.4
Rented Accommodation	18.6
House with registry of ownership	45.6
House without registry of ownership	54.4
Katcha House (mud, stone, tin roof)	75.8
Pukka House (cement, brick etc)	24.2



Table 5.2: Housing Condition of the Study Communities

Housing Condition	No. of Households (%)
Good	9
Livable	46.2
Dilapidated	44.7

### Land/Shop

The findings of the study reveal that 90.7% of the study population does not own any land (agricultural/ commercial) or shop etc.

### Food

The respondents in the study group reported that the choice and frequency of food purchased depended directly on the income and availability of money within the family. It is pertinent to mention that most of the families depend on the daily availability of work in the case of labourers and the sale of articles manufactured in the case of artisans. Food items including sugar, cereals, oil etc are thus purchased by them in small quantities and on a daily or weekly basis. It was further reported by many that on days when they do not manage to earn anything, they either do not get to eat anything or depend on community support.

A majority of the households cannot afford to buy fruits, pulses, vegetables, milk, eggs etc and thus the intake of these food items is rather infrequent and in very small quantities. A large proportion of the study community cannot afford to buy milk and consume black tea instead, which is not an exceptional practice even in the case of young children as well. Most families reported that less than 500mL is purchased by them for a family comprising of 5-7 members.

In some areas females particularly work as labourers to earn their livelihood in the form of vegetables etc in lieu of cash for the daily work done by them. The practice of paying the females lesser wages for the same work done by them as compared to their male counterparts is a common practice.



## Water

Access to safe, potable water is the right of every citizen of a country and one of the most pivotal public health responsibilities of a nation. In the present study it was noted that a majority of the households do not have access to safe, potable drinking water within their residential premises and have to depend on sources of water available in the vicinity. A wide range of responses were elicited from the study group and it was revealed that 47.9% collected water from taps available away from the residential colonies like from Gurudwara etc. Further, 36.7% and 7.6% of them depend on hand pumps and tube wells respectively to fulfill their need for water. For the remaining well (4.3%), Tanker (2.4%) and Pond (1.1%) are the sources of water. The findings are presented in Table 5.3.

**Table 5.3: Source of Water for Study Group Households**

Source of Water	No. of Households (%)
Tap	47.9
Well	4.3
Pond	1.1
Tube Well	7.6
Hand pump	36.7
Tanker supply	2.4

## Toilet

Toilets are one of the essential resources available to a community. In the present case 73.1% of the study population does not have access to a toilet, either within their residential premises or to a community toilet. Most of them (83.3%) thus resort to use open fields and areas around the drains etc to address the call of the nature. This practice is further associated with the sexual harassment of the womenfolk. At some places reportedly, though the community toilets are available, the users are expected to pay money (Rs 2/- or so) each time they use the toilet, which is not an economically feasible option for the majority within this group and only 16.7% of them use the community toilets.



### Waste Disposal

A proper, functional system of waste disposal is directly associated with hygienic and sanitary living conditions. The findings of the present study reveal that 81% of the households do not have any effective, systemized method of disposing of the wastes generated daily and resort to disposing them off in nearby fields and open areas around their houses. Consequently, the sanitation condition in and around their residential camps is poor leading to unhygienic and disease promoting conditions. Only 19% of them reported that waste disposal job is being taken up by the civil corporation agencies.

### Electricity

Electricity is one of the basic necessities of any civilized society. In the case of the study population it has been reported that 57.2% of the households do have an electricity connection and 42.8% manage their lives without it. From among the households with electricity supply, it is pertinent to note that only 58.7% of them have a legal connection and 41.3% of them use electricity illegally by pulling power supply wires from the electricity poles etc.

### Medical Aid

Access to timely medical aid is both preventive and therapeutic. In the present case, 64.6% of the population reportedly has access to medical aid through government hospitals and 18.2% visit clinics when in need. From among the remaining 10.6% visit dispensaries and 6.5% go to private hospitals for referrals.

### Clothing and Bedding

India is a country where the seasonal climatic changes are periodic and it influences the requirement for clothes and bedding. The communities covered in this study represent the socio-economically most deprived sections of the society. The findings of the study reveal that 44.8% of this population does not possess adequate clothing and bedding to meet their daily requirements per se. This represents a large number of people within these communities who fail to be adequately clothed owing to their poverty.



### Cooking Medium

The information collected from the study communities' reveals that 80.2% of them use wood or coal as the cooking fuel and are exposed to the associated health hazards associated with the fumes generated upon burning of wood and coal. Also, it is not an environment friendly practice. However, it is reportedly the only economically viable and available cooking fuel available to the majority among the study group. It was also noted that 12.3% use gas stoves (LPG) and 7.4% use kerosene stoves for cooking food.

### Transport

The findings of the study reveal that 40.5% of the study population commutes by foot or using public transport (bus etc). Further, 15% of them travel only by foot and 19% use only public transport. A very small proportion (1.9%) travel in their personally owned vehicle and 1.1% use rickshaw for commuting. The elicited information is tabulated in Table 5.4.

Table 5.4: Mode of Transport available to the Study Group

Mode of Commuting	No. of People
Public Transport	615 (19)
By Foot	479 (15)
Rickshaw	37 (1.1)
Personal Vehicle	62 (1.9)
Public Transport & By foot	1318 (40.5)
Public Transport & Rickshaw	104 (3.2)
By Foot & Rickshaw	57 (1.7)
Public Transport, By foot & Rickshaw	579 (17.8)

\*Figures in parentheses denote percentage.



It is pertinent to note that 64% of the study community does not own any vehicle and an additional 28.5% own only a bicycle. A small fraction of them however do own a scooter and motorcycle.

The findings on this aspect are presented in Table 5.5.

**Table 5.5: Vehicle/s Owned by the Community Members**

<b>Vehicle owned</b>	<b>No. of People</b>
Bicycle	942 (28.5)
Scooter	45 (1.4)
Motorcycle	102(3.1)
None	2111 (64.0)
Other (Auto-rickshaw, Rickshaw)	8 (0.2)
Bicycle & Scooter	14 (0.4)
Bicycle & Motorcycle	71 (2.2)
Scooter & Motorcycle	5(1.0)

\*Figures in parentheses denote percentage.

### **Communication**

The use of mobile phones and Landline connections are the most common forms of communication linkages of modern age living. In the present study 81.8% and 99.2 % of the respondents do not have a mobile phone or a landline connection, respectively. This is attributed to the paucity of finances available at the disposal of the families towards such an expense.

### **Electronic Gadgets**

The findings of the present study reveal that 73.1% of the households do not own a television set. The community groups residing around urban cities like Delhi are the only ones who possess a television set within their home. Further, it was noted that 91.7% of the study population does not own a refrigerator either.



### Land and Poverty

More than half of the total population in India (56.39%) is landless and this is particularly associated with an increasing shift from rural to an urban locale. A high percentage (66.5%) among Sikhs are landless.

The findings of the present study reveal that 54.4% of the households do not have houses/ residential plots registered in their name though 81.4% reportedly are residing in their own houses (75.8% reside in Kutchha houses/shanties and 24.1% have Pukka houses). A majority of the study population (90.7%) do not possess any registered land/ shop.

A comparison between the four communities within the study group with respect their housing status is presented in Table 6.1 here under:

**Table 6.1: Number of Registered Households within the Study Group**

Registration of House	Sikh Community				Total (%)
	Sikligars (%)	Vanjaaras (%)	Lobanas (%)	Dakhini (%)	
Yes	39.8	57.7	50.4	85.2	45.7
No	60.2	42.3	49.6	14.8	54.3

### Poverty level

The concept of poverty line is crucial in the context of poverty. It describes the minimum income level required to maintain a decent standard of living and fulfill basic human developmental needs.

The definition of poverty line has been changed from time to time. As per the World Bank definition set in 1990, \$1-a-day defines the international poverty line after adjusting for different measures of purchasing parities. Individuals earning less than



this level are considered to be extremely poor. It is the most widely used measure of absolute poverty line. The absolute poverty line fixed by the World Bank is bit higher for the industrialized nations as compared to developing countries like India. The leading economies of the world (like US) fix the measures of absolute poverty line as per their discretions.

Another important indicator of poverty is the Human Poverty Index (HPI) developed by UNDP. The Human Poverty Index is an indication of the standard of living in a country and includes indicators like knowledge, longevity and decent standard of living that measure the deprivations due to poverty. Illiteracy, short life span and lack of availability or access to public and private resources are the common manifestations of poverty. The HPI is a good measure to get an idea about how deep-rooted the poverty is and the extent to which people in a country are not benefitting from the Nation's development per se.

*\* Longevity is measured by the proportion of the population not expected to survive to the age of 40 years; Knowledge refers to the adult illiteracy rate and Standard of living is a composite value measured by the proportion of the population without access to clean water, health services, and the proportion of children under the age of 5 years who are underweight.*

Poverty leads to a vicious poverty cycle wherein the poor people fail to get out of the poverty trap for successive generations due to lack of vital resources.

India has reportedly made steady progress against poverty. A look at the 25-year period between 1981 and 2005 shows that India has moved from having 60 percent of its people living on less than \$ 1.25 a day to 42 percent. The number of people living below a dollar a day (2005 prices) has also come down from 42 percent to 24 percent over the same period. Both measures show that India has maintained even progress against poverty since the 1980s, with the poverty rate declining at a little under one percentage point per year.



But, although India has had significant success in reducing the number of the poorest of its poor - those living on less than a dollar a day - there are still a huge number of people living just above this line of deprivation. This is most evident when we study absolute numbers. The number of people living below a dollar a day is down from 296 million in 1981 to 267 million people in 2005. However, the number of poor below \$1.25 a day has increased from 421 million in 1981 to 456 million in 2005. This the biggest challenge facing India today.

Though the ratio of the poor in the country has dropped significantly from 54.8% of the total population in 1973 to 27.5% in 2004, the actual number of poor has not declined. The definition of poverty being used by the government till the recent times is based on a 15-year old definition proposed by the Lakdawala Committee in 1993. According to the recommendations of this committee, poverty line has been defined on the basis of calorie consumption levels in 1973-74, which was 2400 Kcal (rural area) and 2100 Kcal (urban area) per capita per day. This was further subject to change from state to state due to price variation in the consumer basket in the states.

The measures of poverty in India have been based on a minimum household consumption level estimated by the National Sample Survey Organisation, or NSSO, part of the Central Statistical Organisation, the apex statistical body. The national poverty line, currently defined at Rs450 per person per month, is based on the average of the 29 states and six Union territories. This is periodically updated by an expert group, using state price indices. The rural poverty line is estimated using the consumer price index for agricultural labourers and that for urban areas, by the consumer price index for industrial workers. However, with the changing times, the calorie intake of individuals has shown a significant 15-20% decline in consumption patterns, particularly that of cereals as well as a change in work pattern across age groups over the years in both rural and urban areas, thus the application of this definition of poverty line is not appropriate now.



It is further pointed that while the Planning Commission estimates the poor, state governments identify them, by making a list of the poorest on the basis of 13 parameters that include issues such as landownership and female members, but, these lists are more of a census and are allegedly inflated.

It is further argued that even the consumption-based measures are unrelated to people's own understanding of poverty, which are about possession of assets. Estimating poverty in terms of expenditure may not reflect a movement out of poverty, as in the case of daily-wage earners who often pay 200-300% more for food items because they buy in small quantities. Thus there is a need to identify alternative measures like mapping poverty and vulnerability of population groups for estimation of poverty.

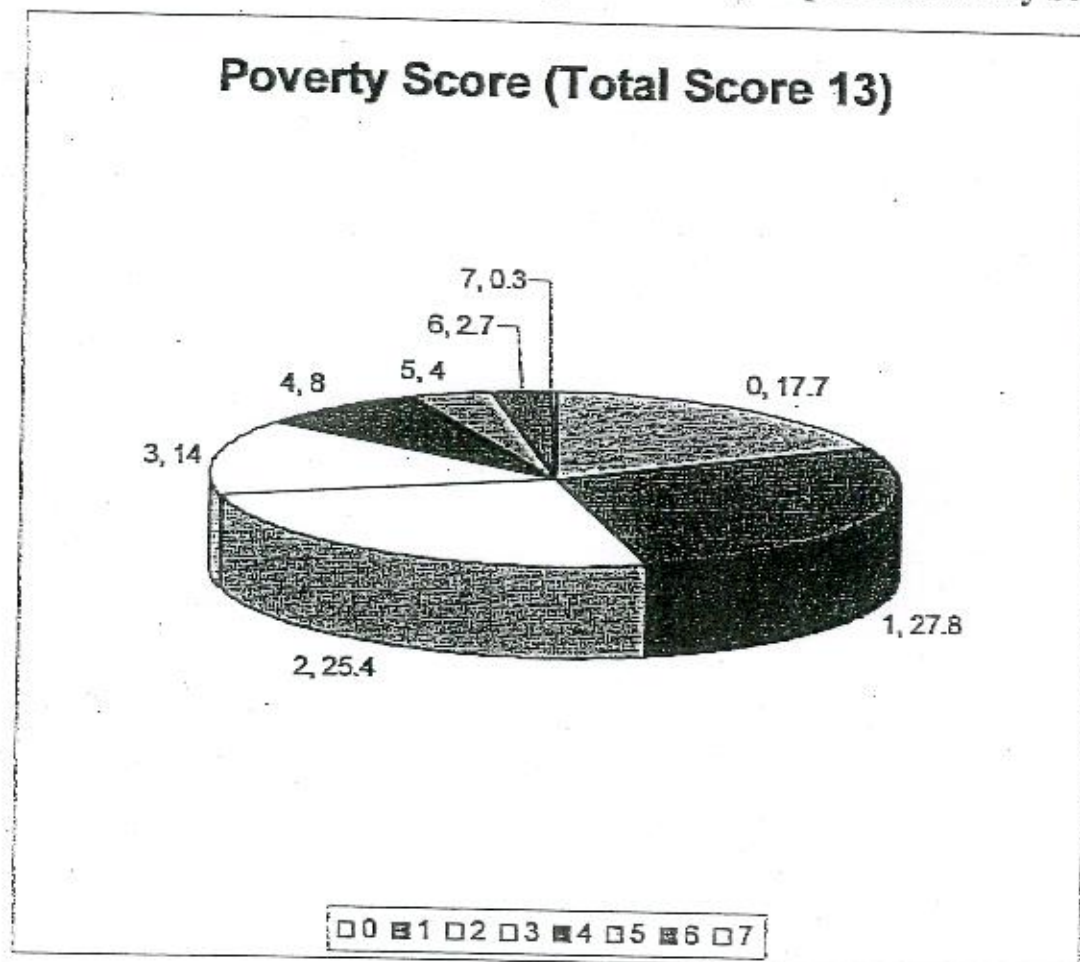
Thus, keeping the above discussions in view, 13 parameters have been used to calculate the Poverty Score for the study population. The 13 parameters used for the estimation of are-

- Income ( $\geq$ Rs 3000/- p.m)
- Adult Literacy
- Access to safe, potable drinking water within the residential premises
- Provision of toilet
- Sanitation and waste disposal
- Ownership of land (agricultural, shop etc)
- House (Pakka type)
- Cooking Fuel (LPG)
- Benefit Schemes for the upliftment of Minorities
- BPL Ration card
- Benefit of Indira Awaas Yojna
- Benefit of JRY/ NREGS
- Benefit of Social Security Schemes



The questionnaire cum interviews were used to elicit information on a wide range of aspects pertaining to the socio-economic, educational, cultural and traditional status of the study communities. Based on responses recorded in these questionnaires, 13 parameters which were found to be most crucial determinants of challenges faced by the study population at large were identified as indicators of poverty and vulnerability posing a threat to their development. A score of 1 was subsequently awarded to each household faring well in terms of each of the above mentioned indicators. Finally, the total score was calculated for each household. The performance of the study population in terms of the calculated poverty score is graphically presented here under as Figure 6.2.

Figure 6.2: Distribution of the Study Community as per the Poverty Score





From the above presented graphical representation, it is evident that 17.7% of the households in the study population have received a score of 'zero' out of a total score of 13. Further, 27.8% of the households have been awarded a score of 'one' and 25.4% of the study population has received a score of 'two' out a total score of 13. The findings thus reveal that more than 70% of the study population is highly deprived and extremely vulnerable to poverty and its outcomes.

For the remaining population in the study group, the picture is not that bright either as a score of 3 and 4 has been received by only 14% and 8% of them respectively. Those with a score of 5, 6 and 7 constitute a miniscule 4%, 2.7% and 0.3% of the population share respectively. None of the households were able to receive a score beyond 7 out of a total score of 13, thereby indicating that these communities are highly deprived socially, economically and in terms of their access to basic necessities of life and opportunities for human development. Also their access to beneficiary schemes for the poor and the minorities awarded by the Government from time to time is poor thereby presenting a disheartening picture.

The earlier done studies on the notified minorities in India report that among the Sikhs poverty rate is lowest as reportedly 6.59 % of them in the urban areas and 4.81% of rural residents are poor. This trend of low levels of poverty among the Sikhs has reportedly remained unchanged over time (NSSO, 61<sup>st</sup> Round). However, the findings of the present study reveal that majority of these Sikh communities of Sikligars, Vanjaaras, Lobanas and Dakhini Sikhs are poor and are living in sub-humane conditions.

### CONCLUSION

The Census, 2001 and National Sample Surveys conducted in the recent past report that the Sikh Community records a relatively low poverty level which is estimated to be 5%.



The same was further reiterated in the report prepared by the Institute of Human Development, New Delhi based on a detailed study conducted on the Socio – economic Status of the four Notified Minority Communities namely the Christians, the Parsis, the Buddhists and the Sikhs covering Social, Economical, Cultural, and Educational, Hygiene & Health status etc and submitted a report to the National Commission For Minorities on 25.03.2008.

This report states that the Sikh communities enjoy a relatively better standard of living in terms of the socio-economic, educational, health and hygiene parameters when compared with the other notified minorities and the general population per se.

However, the present study done on the Vanjaaras, Sikligars, Lobanas and the Dakhini Sikhs reveals that these Sikh communities are leading their lives in a state of utmost deprivation and are extremely vulnerable.

Although, India has shown a steady economic progress in the recent past with the GDP of 9%, these sub groups of Sikhs however have not benefited from this quantum leap of the nation's development.

The illiteracy rate among these populations is much higher than what has been reported by National Sample Surveys for the Sikh community per se. Further the level of education attainment is also quite low and restricted mainly to primary level. This is primarily because of ignorance, lack of awareness pertaining to the importance of education, un-availability of schools, distance factor, economic constraints and social discrimination.



Further, the awareness pertaining to the government beneficiary schemes is poor as a majority of the population is not availing the same. A majority of them do not even possess a BPL ration card.

Though the Work Participation Rate among males is high and a majority of them are working as artisans and labourers and their monthly family income is below Rs.3000/- p.m. which is not sufficient to fulfill their basic, daily requirements like that of food etc. The female Work Participation Rate is reportedly low with a majority of them being housewives, though they do lend a helping hand to the men folk.

A majority of the houses are Kacha houses or jhuggies/shanties and are made of mud, stone, and tin sheets. Though most of the community members reside in house that are self owned, majority of these however are not registered. The housing conditions are largely poor and provision of toilet, safe drinking water, functional waste disposal system, electricity, adequate bedding and clothing is not available to a large proportion of these communities. Further, majority of them do not have land (commercial or agricultural) or shop/s registered in their name.

The marriages and other religious ceremonies performed by these communities are fairly simple and per Sikh rituals. Discrimination against the girl child was however not evident from the child sex ratio and the social practice of widow remarriage is fairly common. Social interaction among these communities is common, though the Sikligars are ostracized as they are perceived to be criminals as they are in the trade of manufacturing weapons which sell illegally.

The study further reveals that these communities are leading their lives in conditions of extreme deprivation, struggling to earn for the basic necessities of food, shelter and clothing and do not enjoy the luxury of possessing a television, refrigerator, telephone, mobile or a vehicle. The most commonly used means of commuting are the public transport service, by foot or bicycle.



It can thus be concluded, that the study communities are struggling for their survival and require government support for availing the opportunities for their upliftment and resources pivotal for human development. It is pertinent to mention that the skilled artisan communities like that of the Sikligars need better vocational avenues for better training and income generation.

### **THE WAY FORWARD**

Our Country holds the 128<sup>th</sup> rank in terms of Human Development as compared with other Countries of the World. The problem of Poverty in India is deep rooted and in spite of several government initiatives and policies, the age long goal of poverty alleviation still seems to be Herculean task at hand.

The present study is one of the first attempts made by the National Commission for Minorities (NCM), Government of India to elicit information on the qualitative and quantitative aspects of an extremely deprived sub groups of the Sikh Community which is one of the five notified minorities in India.

The Sachar Committee Report paved the path for the research work undertaken on this minority group. In accordance with the time and mandate of the present study, the findings have been reported. The study reveals that these sub groups of Sikhs under reference are extremely deprived and government attention through appropriate intervention is required.

It is pertinent to mention that though there are several existing Government schemes and policies for the upliftment of the poor and minorities, a majority of these communities are not availing the benefits of these schemes per se. Over and above this, the access and availability of basic human developmental resources like housing, water, food, education, employment opportunities etc among these deprived communities is rather poor.



Thus, a multi-pronged approach should be employed whereby opportunities for development are made available and awareness is generated among these communities to help them claim the benefits of the schemes being offered by the Government to such deprived population groups. These communities should be recognized and awarded the status of notified Sikh minority group. All those who are living below poverty line and vulnerable to poverty should be allotted BPL cards. Education and employment are two key areas where government intervention can make a world of difference in the lives of these communities and their successive generations.

Future research and follow-up studies on these communities is also proposed. An attempt should be made in the future Census Survey/s to report the exact population strength and locale of spread of these communities and present findings based on several vital indicators pertaining to the socio-economic conditions of these communities.

Keeping the findings of the present study in view, the following recommendations are proposed-

### **RECOMMENDATIONS**

The citizens of any country are its most precious asset and responsibility. It is the first and foremost duty of any progressive nation to ensure that every citizen residing therein has access to safe-potable drinking water, housing, food, sanitation, hygienic living conditions, medical aid, education and employment opportunities.

On the basis of the findings of the present study the following recommendations are proposed for the Sikh Communities of Sikligars, Vanjaaras, Lobanas and Dakhini Sikhs:



- (i) They should be given the Status of Minority in all the States and they should be given all benefits to which notified minority community of Sikhs are entitled.
- (ii) As a matter of right they are not getting the required benefits under BPL Scheme to the eligible families. Top priority should be given for the implementation of these Schemes.
- (iii) They need to be categorized suitably as per the scheduled and as per their entitlement they should also be considered for issuing the SC, ST, OBC nomadic benefits in the respective States.
- (iv) Access to safe- potable water, toilets, housing, sanitary and hygienic living conditions needs to be ensured.
- (v) All members of these communities living below the Poverty Line should be provided BPL ration cards and food, fuel subsidies etc.
- (vi) Provision of schools, educational and vocational training institutions is pivotal. As most families are extremely poor, free- education, mid-day meals, uniform, books, mobile schools/ libraries/ creches etc should be facilitated.
- (vii) Industry support may be extended to the skilled artisans of the Sikligar and other sub groups of Sikhs to tap their potential. Establishment of small scale Industries, co-operatives etc be promoted by providing funds and the technical know how.
- (viii) Education of girl child be encouraged as per the Policy of Sacchar Committee for Minorities



- (ix) Adult literacy programmes should be floated for them as well.
- (x) Awareness programmes to educate these minorities about their rights and Government schemes etc should be organized periodically by the Government /Voluntary Organizations.
- (xi) Reservations in the job and in higher education sector should be provided for their socio-economic upliftment as per the recommendations of Sacchar Committee Report..
- (xii) Efforts should be made to bring them in the mainstream them with the society, raise their social status and protect them from any form of harassment from Government Agencies.
- (xiii) Members of these sub groups of Sikh Community especially the women should be educated and made aware of aspects pertaining to health, nutrition, child-care, immunization, family planning etc. Setting up of Anganwadis and appointing 'Aasha' workers from within the community and promoting the ICDS scheme is highly recommended. Women should be trained and encouraged to work and create self help groups and cottage industries.

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**LIST OF STATE WISE CAMPS VISITED FOR THE RESEARCH STUDY**

State	District	Place / Village / Camp	Community	Number of Household
<b>KARNATAKA</b>	Bangaluru City	1. JCR Nagar Yashwantpur	Sikligar	29
	Havery	2. Shiggaon	Sikligar	25
	Dharwad	3. Hubli	Sikligar	30
	"	4. Mantoor Road Hubli	Sikligar	15
	"	5. Arli Katti Colony	Sikligar	20
	"	6. Onkal	Sikligar	30
	"	7. Lakshmi Singh Keri	Sikligar	60
	"	Hubli		
	Belgaum	8. Rukmani Nagar	Sikligar	50
	"	9. Ashray Nagar Nipani	Sikligar	25
	Bagalkot	10. Jai Nagar Mudhol	Sikligar	19
	Bidar	11. Guru Nanak Sahib	Vanjaara	100
	"	12. Gandhi Ganj	Sikligar	25
<b>HIMACHAL PRADESH</b>	Nahan	13. Nahan	Sikligar	410
	Sirmor	14. Kolar	Lobana	620
	Solan	15. Solan	Sikligar	56
<b>UTTARAKHAND</b>	Dehradun	16. Karanpur	Sikligar	250
	"	17. Sanjay Colony	Vanjaara	250
	"	18. Nadi Rispana Road	Sikligar	120
<b>DELHI</b>	Delhi	19. Chandar Vihar	Lobana	400
	"	20. Nihal Vihar	Lobana	150
	"	21. Nihal Vihar	Sikligar	50
	"	22. Jaitpur	Lobana	35



	"	23. Jaitpur Gaon	Rai	400
	"	24. Majnu Ka Tilla	Sikligar	25
<b>CHANDIGARH</b>	UT	25. Maloya	Sikligar	45
<b>HARYANA</b>	Jind	26. Chandar Lok Colony	Sikligar	21
	"	27. Safeedon	Sikligar	9
	Ambala	28. Village Nangla	Sikligar	22
	Panipat	29. Village Shiva	Sikligar	60
	Yamuna Nagar	30. Jagadri	Sikligar	16
	Kaithal	31. Kaithal	Sikligar	68
	"	32. Cheeka	Sikligar	65
	Kurukshetra	33. Pehwa	Sikligar	40
	Sonipat	34. Chatiaolia	Sikligar	10
<b>CHHATTISGARH</b>	Dhamtari	35. Danmatri	Sikligar	30
	Durg	36. Supala	Sikligar	16
	Bhilai	37. Dilliraj Hara	Sikligar	11
	Bilaspur	38. Chingraj Para	Sikligar	14
	"	39. Guru Ameer	Sikligar	25
	Raipur	40. Amar Naka Raipur	Sikligar	30
	"	41. Idgah Mata Raipur	Sikligar	14
<b>UTTAR PRADESH</b>	Bijnore	42. Noorpur	Sikligar	650
	"	43. Chandpur	Sikligar	25
	"	44. Nehtour	Ramaoya Sikh	45
	"	45. Village Tandhede	Ramaoya Sikh	19
	"	46. Village Mirzapur	Ramaoya Sikh	38
	"	47. Village Roshanpur	Ramaoya Sikh	25
	"	48. Hasupura	Ramaoya Sikh	20
	"	49. Village Tanda Sahuwala	Ramaoya Sikh	20



	"	50. Village Jarothi Haldor	Ramaoya Sikh	15
	"	51. Nazibabad	Sikligar	10
	"	52. Village Banwari	Sikligar	18
	Muzaffarnagar	53. Village Kasampura	Sikligar	30
	"	54. Meerapur	Sikligar	18
	"	55. Dera Sagma	Sikligar	20
	"	56. Village Sisona	Sikligar	40
	"	57. Village Bhopa	Sikligar	12
	"	58. Village Pinna	Sikligar	6
	"	59. Village Nourangpur	Sikligar	21
	Saharanpur	60. Tanda Mansingh	Sikligar	18
	"	61. Village Ambehta	Sikligar	21
	"	62. Village Chhota Khushhalpur	Vanjaara	35
	"	63. Village Bada Khushhalpur		16
	"	64. Chhutmalpur	Vanjaara	8
	Meerut	65. Village Raghunathpur	Vanjaara	4
	"	66. Mohidinpur	Sikligar	5
	"	67. Village Machra	Sikligar	20
	Bulandshahr	68. Ustara	Sikligar	10
	Gautam Budh Nagar	69. Dadri	Sikligar	3
	"	70. Village Amarpur	Sikligar	10
	Ghaziabad	71. Village Ghukana	Sikligar	3
ANDHRA PRADESH	Ranga Reddy	72. Guru Govind Singh Colony	Sikligar	350
	"	73. Madanpally	Sikligar	55
	"	74. Udam Gudda	Sikligar	20
	"	75. Gatkesar	Sikligar	30
	Nalgonda	76. Chityal	Sikligar	17



	"	77. Miryalguda	Sikligar	120
	"	78. Suryapet	Sikligar	21
	Medak	79. Tupran	Sikligar	20
	"	80. Shankapur	Sikligar	15
	"	81. Ramayapet	Sikligar	10
	"	82. Sidipet	Sikligar	20
	"	83. Sangareddy	Sikligar	14
	Nizamabad	84. Biknoor	Sikligar	10
	"	85. Kamareddy	Sikligar	50
	"	86. Subhashnagar	Sikligar	85
	"	87. Bodhan	Sikligar	125
	Karimnagar	88. Mukrampura	Sikligar	10
	"	89. Harkishan Nagar	Sikligar	150
	"	90. Hazurabad	Sikligar	16
	Warangal	91. Hanankonda	Sikligar	50
	"	92. Narsimhullapet	Sikligar	50
	Khammam	93. Khumalgudda	Sikligar	40
	Krishna	94. Jawahar Nagar Vijaywada	Sikligar	15
	"	95. Machhilipatnam	Sikligar	10
	Vishakhapatnam	96. Madddilapalam	Sikligar	15
	"	97. Gajuwaka	Sikligar	16
	"	98. Railway Colony	Sikligar	33
	"	99. Sarda Nagar Ankapally	Sikligar	22
	East Godavry	100. Rajamundry	Sikligar	50
	Vizianagram	101. K.L. Puram Vizianagram	Sikligar	24
MAHARASHTRA	Nagpur	102. Panchsheel Nagar	Sikligar	35
	"	103. Village Kamleshwar	Sikligar	20



	"	104. Village Mathura	Sikligar	4
	"	105. Village Dhapiwada	Sikligar	25
	"	106. Village Kondali	Sikligar	400
	"	107. Village Dhaba	Sikligar	125
	"	108. Nagpur City	Sikligar	1000
	"	109. Village Kajali	Vanjaara	70
	"	110. Village Malkhera	Vanjaara	60
	"	111. Village Ramti	Lobana	40
	Wardha	112. Telagaon	Sikligar	150
	"	113. Asahi	Sikligar	7
	"	114. Maniwada	Sikligar	18
	"	115. Mani Tanda	Vanjaara	400
	"	116. Bahadi	Vanjaara	7
	"	117. Thanegaon	Sikligar	12
	"	118. Karanja	Sikligar	25
	"	119. Naria	Sikligar	10
	"	120. Village Garpet	Vanjaara	30
	"	121. Hindonghat	Vanjaara	50
	"	122. Pachur Thakur Taluka	Vanjaara	450
	"	123. Village Harasi	Vanjaara	70
	"	124. Hiwara Ghat	Vanjaara	100
	Amravati	125. Village Sidhwadi	Vanjaara	120
	"	126. Village Vivahpur	Vanjaara	250
	"	127. Yaragaon	Vanjaara	150
	"	128. Mardi	Vanjaara	125
	"	129. Village Imla Pasora	Vanjaara	40
	"	130. Badali Amrawati City	Sikligar	25



	"	131. Dhanoragorw	Vanjaara	
	"	132. Village Anjanti	Vanjaara	250
	"	133. Village Pasoda	Vanjaara	40
	"	134. Village Pimplekota	Vanjaara	25
	"	135. Village Bogna	Vanjaara	70
	"	136. Mardi	Vanjaara	82
	"	137. Karla	Vanjaara	125
	"	138. Village Pavra	Vanjaara	100
	Yawatmal	139. Village Mouzar	Vanjaara	40
	"	140. Village Behali	Vanjaara	65
	"	141. Village Umrata	Sikligar	50
	"	142. Village Sateful	Vanjaara	40
	"	143. Village Tarnoli	Vanjaara	200
	"	144. Village Vangaon	Vanjaara	1300
	Aurangabad	145. Murlidhar Nagar Usmanpur	Sikligar	150
	"	146. Village Allana	Sikligar	40
	Chanderpur	147. Village Bhadravati	Sikligar	6
	"	148. Durgapur Neri	Sikligar	26
	"	149. Bangali Camp Urban	Sikligar	15
	"	150. Shivnagar Junera Road	Sikligar	8
	Nanded	151. Abchal Nagar Urban	Dakhni Sikh	100
	"	152. Shaheedpur	Dakhni Sikh	100
	"	153. Gurudwara Nanded	Dakhni Sikh	150
	"	154. Tanda Sonamandari	Vanjaara	20
	"	155. Tanda Shivaji Nagar	Vanjaara	35
	"	156. Tanda Huna Nai	Vanjaara	14
	"	157. Tanda Hirabhuri	Vanjaara	100



	"	158. Tanda Yeldari	Vanjaara	42
	"	159. Village Sonkar	Vanjaara	2
	"	160. Sidico Nanded	Sikligar	10
	"	161. Kawatha Nanded	Sikligar	5
	"	162. Gokul Nagar Nanded	Sikligar	10
	"	163. Survey No.7 Nanded	Sikligar	10
	"	164. Loha Town	Sikligar	10
	Hingoli	165. Bhattigaon	Sikligar	100
	Pune	166. Ram Tikri Sholapur Road	Sikligar	60
	"	167. Suraksha Ngr, Survey No. 86	Sikligar	37
	"	168. Hadapsar, Survey No. 28	Sikligar	70
	"	169. Hadapsar, Survey No. 4	Sikligar	72
	"	170. Ankedkar Survey No.570	Sikligar	40
	"	171. Soniya Gandhi Nagar	Sikligar	8
	"	172. Raj Nagar Survey No.22	Sikligar	35
	"	173. Ashok Nagar Eroda Survey	Sikligar	158
	"	174. Bharat Nagar Survey No.18	Sikligar	48
	"	175. Market Yard	Sikligar	10
	"	176. Pimpri	Sikligar	20
	"	177. Chinchowd	Sikligar	17
	"	178. Dadwi Nagar Shum Survey No.33	Sikligar	15
<b>PUNJAB</b>	Ludhiana	179. Baliwali	Sikligar	20
	"	180. Jailpur Preet Vihar	Sikligar	300
	"	181. Gillgaon Janta Colony	Sikligar	50
	"	182. Chelian Pind	Sikligar	45
	"	183. Krishna Nagar Khanna	Sikligar	30
	"	184. Narotiam Nagar Khanna	Sikligar	30



	"	185. Tindarikhurd	Sikligar	20
	"	186. Dotiraha Pind	Sikligar	13
	"	187. Payal (Quila)	Sikligar	32
	"	188. Malound	Sikligar	25
	"	189. Khanam	Sikligar	2
	Nawa Shahar	190. Rahon	Sikligar	28
	Moga	191. Moga	Sikligar	160
	Patiala	192. PRTC Workshop	Sikligar	170
	"	193. Nabha Gate	Sikligar	13
	"	194. Ranjeet Nagar	Sikligar	3
	"	195. Saman Mandi	Sikligar	13
	Mohali	196. Juger Nagar	Sikligar	50
	Fatehgarh Sahib	197. Uncha Pind Sangholi	Sikligar	14
	"	198. Khurad Khandpur	Sikligar	16
	"	199. Govindgarh Mandi	Sikligar	40
	Sangroor	200. Ahmedgarh	Sikligar	20
	"	201. Didba Mandi	Sikligar	16
	"	202. Sunam Sikligar Mohalla	Sikligar	50
	Mansa	203. Mansa City Sikligar Mohalla	Sikligar	30
	"	204. Sardulgarh Sikligar Basti	Sikligar	10
	"	205. Sardulgarh Beant Nagar	Sikligar	50
	Amritsar	206. Tapai	Sikligar	20
	Jalandhar	207. Chowgatti Bypass	Sikligar	70
GUJARAT	Ahmedabad	208. Asarwada Neel Kanth	Vanjaara	100
	"	209. New Surat Mill	Vanjaara	12
	"	210. Bramcharika Dela	Vanjaara	18
	"	211. Ramchandra Colony	Vanjaara	25



	"	212. Om Nagar	Vanjaara	15
	"	213. Sai Baba Colony	Vanjaara	3
	"	214. Onkar Pram Nagar	Vanjaara	100
	"	215. Prem Nagar	Vanjaara	130
	"	216. Khodi Das Ki Chal	Vanjaara	50
	"	217. Bharatkhand Mill Compound	Vanjaara	25
	"	218. Hirawadi Mahavir Nagar	Vanjaara	50
	"	219. C- Colony Narura Road	Vanjaara	25
	"	220. Umang Tenement	Vanjaara	8
	"	221. Mangal Park	Vanjaara	25
	"	222. Yamuna Park	Vanjaara	1
	"	223. Chote Ki Chal	Vanjaara	100
	"	224. Indra Nagar	Vanjaara	100
	"	225. Shivanand Nagar	Vanjaara	600
	"	226. Sabarmati Motera Road	Vanjaara	12
	"	227. Bhaipura	Vanjaara	5
	"	228. Ratanpura Gaon	Vanjaara	30
	Kheda	229. Panchkuan Karim Seth	Vanjaara	10
	"	230. Mamdabad	Sikligar	20
	"	231. Nandiad	Sikligar	15
	"	232. Kheda Camp	Sikligar	2
	"	233. Molida	Sikligar	2
	"	234. Kapadbandh	Sikligar	6
	"	235. Motur	Sikligar	5
	Himmatnagar	236. Gurunank Nagar	Sikligar	150
	"	237. Vanjara Vas	Vanjara	400
	Panchmahal	238. Hardayal Society Godhra	Sikligar	50



	"	239. Sehra Godhra	Sikligar	10
	"	240. Jhalod Godhra	Sikligar	5
	Vadodra	241. Varasia Vadodra	Sikligar	100
	"	242. Bharatvadi Yamuna Mill	Vanjaara	150
	"	243. Jalaram Nagar	Sikligar	6
	"	244. Dudhiya Talav	Vanjaara	35
	"	245. Soma Talav	Vanjaara	60
MADHYA PRADESH	Badwani	246. Panchpula	Vanjaara	200
	"	247. Tanda Maini Mata	Vanjaara	125
	"	248. Dondwada	Vanjaara	16
	"	249. Tanda Zahoor	Vanjaara	22
	"	250. Dhabirdi	Vanjaara	8
	"	251. Nisarpur	Vanjaara	200
	"	252. Bhaogaon	Vanjaara	200
	"	253. Muretadai	Vanjaara	100
	"	254. Temla	Vanjaara	100
	"	255. Dugane	Vanjaara	60
	"	256. Tanda Dhavli	Vanjaara	60
	"	257. Balwadi	Vanjaara	1500
	"	258. Umatti	Sikligar	160
	"	259. Aseada	Sikligar	20
	Dhar	260. Giram Singhana	Sikligar	40
	"	261. Gram Baria	Sikligar	70
	"	262. Gram Rantalam	Sikligar	10
	Khargone	263. Gram Dhulakol	Sikligar	20
	"	264. Bhaganpura	Sikligar	20
	"	265. Gram Ankwadi	Vanjaara	200



	"	266. Signoor	Vanjaara	60
	"	267. Kajalpura	Sikligar	20
	Burhanpur	268. Khaknar	Sikligar	5
	"	269. Vangram Pachori	Sikligar	80
	"	270. Lokhanda	Vanjaara	10
	"	271. Matapur	Vanjaara	50
	"	272. Sherpur	Vanjaara	40
	Indore	273. Akash Nagar	Sikligar	40
	"	274. Chardi Pua	Vanjaara	90
	"	275. Village Shankarpura	Vanjaara	200
	"	276. Village Gada Jekri	Vanjaara	50
	"	277. Hamas Colony	Sikligar	-
	Devas	278. Village Ambajari	Sikligar	200
	"	279. Village Kalapatha	Sikligar	30
	"	280. Village Satvas	Sikligar	100
	"	281. Village Borkundia	Vanjaara	100
RAJASTHAN	"	282. Village Patta	Vanjaara	150
	"	283. Village Umaria	Vanjaara	150
	Alwar	284. Guru Nanak Colony	Sikligar	80
	"	285. Guru Govind Singh Colony	Sikligar	100
	"	286. Mungaska	Sikligar	80
	"	287. Village Liwaria	Sikligar	60
	"	288. Khairtal Tehsil Kishangarh	Sikligar / Lobana	50

\*\*\*\*\*

## APPENDIX-II

### National Commission for Minorities

#### QUESTIONNAIRE

##### **General Profile and Family Characteristics**

##### **I. General Information:**

Name of the Respondent \_\_\_\_\_

Age \_\_\_\_\_

Schooling/ Educational qualification \_\_\_\_\_

Occupation \_\_\_\_\_

Address/Location \_\_\_\_\_

Gender (Male/ Female) \_\_\_\_\_

Contact No (if any) \_\_\_\_\_

Religion \_\_\_\_\_

Community Lubanas/ Vanjaras/ Sikligars/ Other (specify) \_\_\_\_\_

Mother tongue \_\_\_\_\_ Other languages \_\_\_\_\_

Since when are you (& your family; including ancestors) residing here  
specify \_\_\_\_\_ (Brief history; specify below)

##### **II. Family Particulars:**

1. Type of family (tick):    Joint                      Nuclear                      Extended

- **Joint family:** Child/children, his/her parents, grandparents, uncles, aunts, cousins all reside under a common roof and share a common kitchen.
- **Nuclear family:** It only comprises of parents and their un-married children residing together and sharing a common kitchen.
- **Extended family:** It comprises of children, their parents, grandparents and unmarried aunts and uncles (kitchen is common).



2. a) Information about members of the family:

S.No	Relationship to respondent	Sex	Age (yrs)	Educational qualification	Occupation

b) You are doing your occupation in which sector.

Govt. Sector, Private Sector, Self Employed (artisan or lohaar, labourer etc), Specify the nature of profession/ significant details.

c) Benefits to any social security system such as:

PF/ Pension/ Medical/ Other (specify)

d) Source (monetary & raw materials procured) for items prepared manually to generate income:

e) Whether you/ any other member of family has benefited through JRY, NREGS etc Govt. schemes.

Yes / No If yes, give details.

f) Are you aware of the Govt. scheme of old age pension? Yes / No

g) Is any elderly member of your family benefiting from this scheme?

Yes / No \*relationship of the pensioner with the respondent\_\_\_\_\_

3.Total number of earning members in the family:\_\_\_\_\_

a) Family's total monthly income:\_\_\_\_\_ (in Rupees)

b) Per annum, per capita income is greater than or equal to Rs. 50,000/- (yes/No)

c) Have you (your family) been allotted a BPL Ration card? Yes / No

If yes, mention the date/ year of allocation\_\_\_\_\_



5. Housing Conditions:

- a) Your family resides in a) Pukka House b) Katcha house/ Jhuggi.
- b) Condition of housing Good/ Liveable/ Dilapidated.
- c) Tenure status of the house is Own/ Rented/ Other (specify)
- d) Specify the area/ dimensions of the house\_\_\_\_\_
- e) Is the residential plot registered in the name of any family member/ relative? Yes / No
- f) Have you ever benefited from Govt. schemes like the Indira Awas Yojna or any such schemes for provision of shelter? Yes / No

6. Facilities within the house:

- a) Do you have a toilet within the residential premises? Yes / No.
    - Do you have a bathroom within the residential premises? Yes / No.
  - b) If no than what kind of set up do you have to address the call of nature ?
    - Open Area (In fields)
    - Common Toilet.
    - Any other specify\_\_\_\_\_
- \*Distance of toilet residence\_\_\_\_\_Money paid towards toilet service\_\_\_\_\_
- b) What is the source of drinking water? Well / Tap / Rain water storage / Pond in village / Tube well / Any other (specify)
- \*The distance of the source of drinking water from the place of residence\_\_\_\_\_

- c) How is the household waste disposed off ? Specify.
7. Does the family own any agricultural land/ shop etc? If yes, specify location and dimension.
8. Does any member of the family own any vehicle? Specify:  
Bicycle / Scooter / Motorcycle / Car / None / Any other (specify).
9. How do the (other) members of the family commute?  
Public Transport / By Foot / Rickshaw etc (any other, specify).
10. Does your household have any electricity connection? Yes/ No  
If yes, since when?  
Last 5 years / 10 years / 20 years / Any other specify.  
• Is it an authorized connection? Yes/ No
11. Does your family own a television set? Yes / No
12. Does your family own a refrigerator? Yes / No
13. Does your family have a phone/ mobile connection? Yes / No
14. Food is cooked using a) Gas b) Stove c) Wood/ Coal (katcha chulha)
15. In case of any medical emergency/ need; you go to:  
a) Hospital / Dispensary / Clinic b) Attend to the sick on your own  
c) Any other, specify \_\_\_\_\_



16. How are the marriages performed within your community?

- It is as per the traditional sikh rites/ rituals or ceremonies.
- It is a huge social event where the entire community is invited.
- It is a small gathering/ affair where only relatives & close friends participate.
- Depends on the capacity and decision of the parents of the couple.

17. Tick against the social practices observed in your community-

Dowry / Religion / Polygamy / Polyandry / Widow Remarriage /  
Any other (specify)

18. Does your community/family interact/ socialize with other groups of  
the society? Yes / No. If yes, with whom? (specify)

19. Do you feel deprived (Yes / No)? Specify in what way  
(Socially / Financially / In terms of education) .

20. In case of financial trouble where do you go for loan?

Bank / Community help / Local lender / Mortgaging Personal  
Assets like Land or Jewellery etc / Any other specify.

21. Is any member of your community is representative in the Legislative  
Body? If yes, then specify:

- a. Parliament
- b. MLA
- c. Municipal Boards
- d. Panchayat

22. In what ways do you think the Govt. can improve your existing living Conditions:

Educational status / Social status / Job opportunities/ Living conditions.

23. How frequently are these food items purchased; **specify quantity** purchased.

Food Items	Every Day	Once/week	Sometimes (2-3t/month)	Rarely	Never
<i>Eg (milk)</i>	<i>500ml for entire family</i>	-	-	-	-
<i>Eg: Fruits</i>	-	-	<i>500g only for children</i>	-	-
<b>Cereals:</b>					
<b>Pulses:</b>					
<b>Milk:</b>					
<b>Fruits:</b>					
<b>Vegetables:</b>					
<b>Sugar &amp; Jaggery:</b>					
<b>Fats &amp; Oils:</b>					
<b>Eggs</b>					
<b>Non-Veg</b>					

**\*Other significant details pertaining dietary practice:**

23. Do all members of your family have sufficient clothing and bedding as per the season/weather conditions? Yes / No.

24. Mention the challenges you face in day to day life.



**EVERY ACCOMPLISHMENT REQUIRES THE EFFORTS OF MANY PEOPLE**  
**AND THIS WORK IS NO DIFFERENT. WE GRATEFULLY**  
**ACKNOWLEDGE THE CONTRIBUTION AND COOPERATION OFFERED**  
**TO US BY**  
**ALL THE UNDER MENTIONED.**

SL.No.	NAME	TITLE & PLACE
1.	Mrs. Dr. Rajender Kaur	Director, Slum, MCD, Delhi
2.	Shri Harpreet Singh, MBA	Social Activist, Delhi
3.	Ms. Shruti Kapoor	Librarian Guru Nanak Sr. Sec. School, Delhi
4.	Shri Anup Singh Ghumman	Social Activist, Nihal Vihar, Delhi
5.	Shri Surendar Pal Singh	Social Activist, Nihal Vihar, Delhi
6.	Shri Giyani Bhagat Singh	Social Activist, Nihal Vihar, Delhi
7.	Shri Mohd. Ilyas	Director, Vikas Engineering Services, Delhi
8.	Shri Haji Kamrudeen	Director, Servokon System Limited, Delhi
9.	Shri Manjeet Singh	Member- Delhi Gurudwara Prabandhak Committee (Greater Kailash, New Delhi)
10.	Shri Rinku Bhatia	Social Activist and Industrialist Indore, M.P.)
11.	Shri Prem Singh Patwa	President, Sikligar Samaj (M.P.)
12.	Shri Preetam Singh	Social Activist, Indore, (M.P.)
13.	Shri Surender Singh	Shri Guru Singh Sabha, Ujjain (M.P.)
14.	Shri R.S.Ahuja	President, Sikligar Vanjaara Samaj Indore, (M.P.)
15.	Giani Dilip Singh	President, Guru Singh Sabha, Bhopal, (M.P.)

16.	Shri Ranveer Singh	Social Worker, Bhopal (M. P.)
17.	Shri Dilip Singh Rajpal	Advocate, Indore, (M.P.)
18.	Shri Kulwant Singh Kochar	Member, State Minority Commission, Bhopal, (M.P)
19.	Sardar Ajeet Asis Pal	President, Sikh Forum, Indore (M.P.)
20.	Shri Gurdeep Singh	President, Shri Guru Singh Sabha, Indore, (M.P)
21.	Dr. R. S. Makheeja,	Social Activist, Indore (M.P)
22.	Sardar Iqbal Singh	Joint Secretary, Andhra Pradesh Sikh Welfare Association, Hyderabad, (A.P)
23.	Sardar Harbans Singh	President, Gurudwara Barambala, Hyderabad (A.P.)
24.	Sardar Amolak Singh	HSBC, Hyderabad, (A.P)
25.	Shri Harwider Singh (Pinki)	Businessman, Social Worker, Vijaywada, (Andhra Pradesh)
26.	Shri Harpreet (IAS)	Ex- DM, Vizianagram (Andhra Pradesh)
27.	Shri Jagjeet Singh Lalli	Social Activist and Transporter Nizamabad (A.P)
28.	Shri Rajender Singh Bitta	Member, Gurudwara Sachkhand Hazoor Sahib, Nanded (Nizamabad) (A.P)
29.	Dr. Laxman Singh	Social Activist, Hyderabad, (A.P)
30.	Shri Yousuf Qureshi	Chairman- State Minority Commission, Hyderabad, (A.P)



31.	Shri Preetam Singh	Sikligar Samaj, Hyderabad, (A.P.)
32.	Shri Bahadur Singh	President, Sikligar Samaj, Hyderabad, (A.P)
33.	Shri Hazoor Singh	Member, Shiromani Gurudwara Prabandhak Committee, Amritsar, (Hyderabad), (A.P.)
34.	Shri Dr. Nanak Singh Nishthar	Senior Journalist, Hyderabad (A.P)
35.	Shri Malkiat Singh	Industrialist and President- Kalgidhar Gurudwara, Nagpur, (Maharashtra)
36.	Shri Surjeet Singh Lobana	Social Activist and Transporter, Nagpur, (Maharashtra)
37.	Shri Ashok Chavan	Chief Minister, Maharashtra
38.	Shri Laddo Singh Mahajan	Vice President- Gurudwara Sachkhand Hazoor Sahib, Nanded, (Maharashtra)
39.	Shri Sant Singh B. Mokha	Chairman- Sant Singh Foundation and Social Worker, Pune, (Maharashtra)
40.	Shri Mahender Singh Matharu	Senior Journalist, Pune, (Maharashtra)
41.	Shri Hiranman Tuka Ram Pawar	Nanded, (Maharashtra)
42.	Shri Man Singh Vanjaara	Social Worker, Wardha, (Maharashtra)
43.	Shri Surjeet Singh Gill	Deputy Mayor, Nanded, Maharashtra
44.	Shri Bachu Singh	Social Worker, Pune, (Maharashtra)
45.	Shri Harmadan Singh Ghai	President- Guru Singh Sabha, Pune, (Maharashtra)

46.	Shri Kewal Singh	Member- Shiromani Gurudwara Prabandhak Committee, Mumbai, (Maharashtra)
47.	Ms. Parwinder Kaur	Social Worker, Mumbai, (Maharashtra)
48.	Shri Manmohan Singh Bedi	EX-Mayor, Mumbai, (Maharashtra)
49.	Shri Jasbir Singh	Social Activist, Mumbai, (Maharashtra)
50.	Shri Prof. T.R Ghoble	Head of History Department University of Mumbai, (Maharashtra)
51.	Shri Bhasker Rao Patil	M.L.A -Nanded, (Maharashtra)
52.	Shri Shamsher Singh Sodhi	Social Activist, Aurangabad, (Maharashtra)
53.	Shri Iqbal Singh, Advocate	Social Activist, Aurangabad, (Maharashtra)
54.	Shri Kamal Faruqui	Chairman- Programme Implementation Committee, Govt. of Maharashtra
55.	Shri Gulzar Singh	President- Sikligar Samaj, Dist Dhar, (Maharashtra)
56.	Shri Jasbeer Singh	Secretary- Chhattisgarh Sikligar Utthan Samiti, Bilaspur, (Chhattisgarh)
57.	Shri Jogindar Singh Sabharwal	President- Shri Guru Singh Sabha, Ulsore, Bangalore, (Karnataka)
58.	Shri J.S Sethi	MD. Sethi Group of Companies and Social Worker, Bangalore, (Karnataka)
59.	Shri Virender Singh	Sikligar Social Worker, Hubli, (Karnataka)
60.	Shri Chandar Pal Singh	Sikligar Social Worker, Bengaluru (Karnataka)



61.	Shri Jarnail Singh	President- Karnataka Sikh Welfare Society, Bengaluru, (Karnataka)
62.	Shri Zile Singh	President- Sikligar Samaj, Sungroor, (Punjab)
63.	Shri Sukhdev Singh	Secretary- Guru Angad Dev Educational and Welfare Society, Ludhiana, (Punjab)
64.	Dr. (Ms.) Kulwant Kaur	Social Activist, Patiala, (Punjab)
65.	Shri Baba Kharak Singh	Social Activist, Sikligar, Ludhiana, (Punjab)
66.	Shri Balbeer Singh Pahwa	Social Worker, Chandigarh
67.	Shri Amrit Singh	Advocate & Social Activist Nahan, (Himachal Pradesh)
68.	Late Shri Paramjeet Singh Channa	Paonta Sahib, (Himachal Pradesh)
69.	Shri Mahender Singh Lamba	President, Guru Singh Sabha, Kullu, (H.P)
70.	Shri Umed Singh Vanjaara	Social Worker, Ahmedabad, (Gujarat)
71.	Shri Kachru Bhai Vanjaara	Social Worker, Vadodra, (Gujarat)
72.	Shri Hathi Singh Vanjaara	Social Worker and Businessman, Vadodra (Gujarat)
73.	Shri Gurdayal Singh	Retired (IAS), Ahmedabad, (Gujarat)
74.	Shri Narendar Singh	President, Shri Guru Singh Sabha
75.	Shri Gurcharan Singh	President, Shri Guru Singh Sabha, Ambala, (Haryana)
76.	Shri Jogendar Singh Kochar	Social Activist, Alwar, (Rajasthan)
77.	Shri Inderjeet Singh Chugh	Social Activist, Saharanpur, (U.P)

78.	Shri Dilip Singh	Social Activist, Sirmor, Muzaffarnagar, (UP)
79.	Shri Manmohan Singh	President- Shri Guru Singh Sabha, Saharanpur (UP)
80.	Shri Manjeet Singh Kochar	Social Activist, Meerut (U.P.)
81.	Ms. Sukhbeer Kaur Bajwa	Private Secretary
82.	Ms. Kanchan Misri	Personal Assistant

\*\*\*\*\*



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**GOVERNMENT OF KARNATKA**

No. SWD MW17 LML2008

Karnataka Government Secretariat,  
Vikasa Soudha  
Bangalore, dated: 19-3-2008

From

The Secretary to Government,  
Minority Welfare,  
(Social Welfare Department),  
Bangalore.

To,

Sri. Sanjiv Chakravorthy  
Under Secretary to Government of India,  
National Commission for Minorities,  
Lok Nayak Bhavan (5<sup>th</sup> floor), Khan Market,  
NEW DELHI-110003.

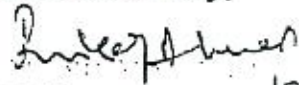
Sir,

Sub: Gazette Notification of Karnataka Harassment Sikhs  
As part of Hindus-reg.,

Ref: No.S/KT/071/7/08 NCM dated 27-2-2008.

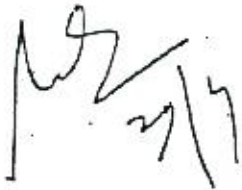
-----  
With reference to the above, I am directed to inform that the Government of Karnataka Vide Notification No.SWD(MW) 4 LML 2007 Dt: 17-9-2007 have issued orders treating Sikhs as Minorities in the State of Karnataka. A copy of the same is enclosed for your kind information.

Yours faithfully,

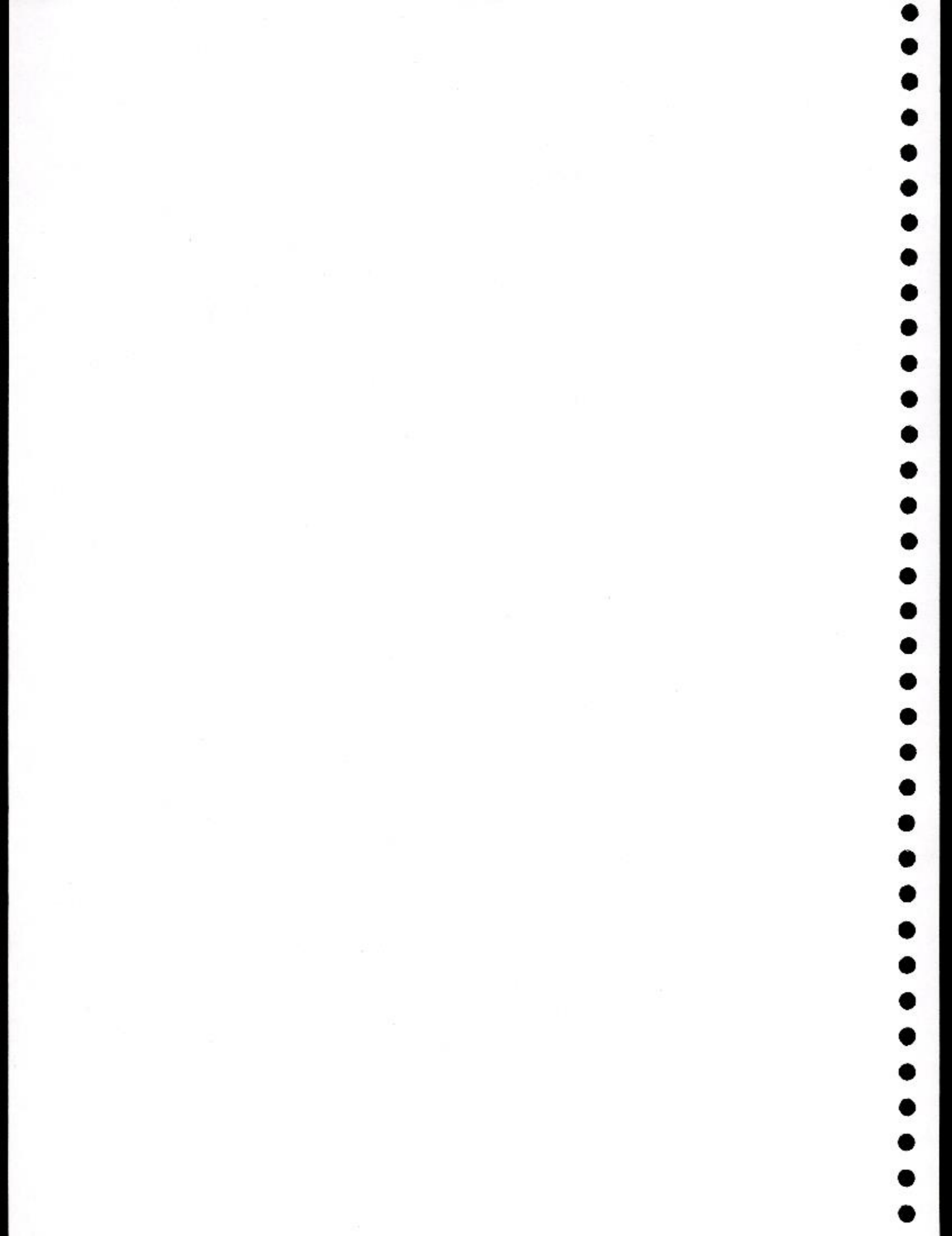
  
(R.Nisar Ahmed) 19/3

Under Secretary to Government,  
Minority Welfare Department

*Success*

  
27/4





**GOVERNMENT OF KARNATAKA**

No. SWD(MW) 4 LML 2007

Karnataka Government Secretariat,  
Vikasa Soudha,

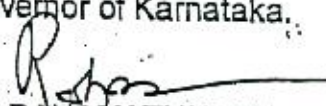
Bangalore, Date: 17-9-2007

**NOTIFICATION**

In exercise of the powers conferred by Section-10(b) of the Karnataka State Minorities Commission Act, 1994 (Karnataka Act 31 of 1994) The Karnataka State Minorities Commission has recommended the Government to declare the following Communities as "Minority Communities" for the purpose of the said Act. Accordingly the Government of Karnataka declares the following Communities as the "Minority Communities" under section-2(d) of the said Act namely :-

1. Muslims
2. Christians
3. Jains
4. Buddhists
5. Sikhs
6. Zorostrians (Parsis)

By order and in the name of the  
Governor of Karnataka,

  
(K. RAHAMATHULLA)

Under Secretary to Government  
Social Welfare Department (Minority Welfare)

To,

The Compiler, Karnataka Gazette, for Information with a request to publish in the next Gazette and supply 200 copies to Minority Welfare Department, Room No. 215 II floor, Vikasa Soudha, Bangalore-1.

1. Accountant General, Karnataka, Bangalore.
2. All Principal Secretaries/ Secretaries to Government
3. All Heads of Department.
4. All Regional Commissioners.
5. All Deputy Commissioners / Assistant Commissioners / Tahsildars
6. All Chief Executive Officers of Zilla Panchayats
7. National Commission for Minorities Lok Nayak Bhavan, fifth floor, Khan market, New Delhi-110003
8. P.S. to Principal Secretary to Chief Minister.
9. P.S. to Chief Secretary / Additional Chief Secretary to Government
10. P.S. to Minister for Labour & Minorities Welfare, Vikasa Soudha, Bangalore.
11. P.S. to Principal Secretary to Government Social Welfare Department and



GOVERNMENT OF ANDHRA PRADESH  
ANDHRA PRADESH STATE MINORITIES COMMISSION

Letter No.34/XIX/MC-B(2)/2008-3

Dated:26-3-2008

From:  
The Secretary (FAC),  
A.P.State Minorities Commission,  
'K' Block, 3<sup>rd</sup> Floor,  
A.P.Secretariat, Hyderabad.

To  
Sri Bahadur Singh,  
Sikh Sikhlegar Society,  
A.P.Opp:Regal Talkies,  
Khairtabad, Hyderabad - 500 004. (w.e.).

Sir,

Sub:-A.P.State Minorities Commission - XIX Meeting of the Commission  
held on 24-1-2008 - Resolution - Allotment of houses to Sikh  
community (Sikhlegar) - Sanction of Loan of Rs.1.00 lakh  
to each Sikh community - Reg.

Ref:- 1)Repn.from Sri Bahadur Singh, Sikh Sikhlegar Society, A.P.,  
Opp:Regal Talkies, Khairtabad, Hyderabad dt:22-1-2008  
2)Resolution No.94/2008, dt:24-1-2008 of the XIX Meeting of the  
Commission held on 24-1-2008.  
3)This Commission's Lr.No.34/XIX/MC-B(2)/2008-2, dt:30-1-08  
\*\*\*\*

I am directed to enclose herewith a copy of the letter received from A.P.State  
Minorities Finance Corporation Ltd., Hyderabad in the matter.

In the letter 3<sup>rd</sup> cited, the Corporation has directed the Sikhlegar Community to  
approach directly to Housing Corporation for allotment of houses to the Sikhlegar  
Community and for sanctioning of loans to contact Executive Directors of respective  
Districts of A.P.State Minorities Finance Corporation under Self Employment Schemes.

In view of the above, you are requested to contact directly to the Housing  
Corporation for allotment of houses in respect of Sikhlegar Community and concerned  
Executive Directors of A.P.State Minorities Finance Corporation at District levels for  
sanctioning of loans under Self Employment Schemes to them.

Yours faithfully,  
Sd/-  
SECRETARY (FAC)

Copy to:

The P.S.to Chairman, A.P.State Minorities Commission.  
The Vice-Chairman & Members of A.P.State Minorities Commission.  
Sri Harcharan Singh Josh, Member, National Commission for Minorities,  
Lok Nayak Bhavan, 5<sup>th</sup> Floor, Khan Market, New Delhi - 110003. (w.e.).

//FORWARDED BY ORDER//

SECTION OFFICER



☎: (Office) : 040-23244500  
VC & MD : 040-23244501  
FAX : 040-23244368  
Email : info@apemfc.com  
Website: apemfc.com

# A.P. STATE MINORITIES FINANCE CORPORATION LTD.

(Andhra Pradesh Govt. Undertaking)

Regd. Off.: Razzaq Manzil, 5<sup>th</sup> Floor, Haj House, Nampally, Hyderabad. 500 001 (A.P.)

No:1840/APSMFC/Loans/07

Date: 17/03/08

To  
The Secretary (fac),  
A.P.State Minorities Commission,  
'K' Block, 3<sup>rd</sup> floor,  
A.P.Secretariat,  
Hyderabad.



Sir,

Sub: APSMFC – Loans – A.P.State Minorities Commission – XIX  
Meeting of the Commission held on 24/01/08 - Resolution – Allotment  
of houses to Sikh community (Sikhlegar) – Sanction of Rs.1.00 lakh to  
each Sikh Community – Reg.

Ref: Lr.No.34/XIX/MC-B(2)/2008-2, dtd: 30/01/08 of the Secy (Fac),  
A.P.State Minorities Commission, Sectt., Hyd.,

\*.\*.\*

Vide reference cited, the Secy(FAC) A.P.State Minorities Commission, Hyd.,  
forwarded the representation of Sikh Sikhlegar Society, A.P. and informed that the  
Commission in its meeting held on 24-01-08 has resolved to request the Government  
to allot houses to Sikh Community including Sikhlegar and also to provide loan of  
Rs.1.00 lakh to each silk community for their upliftment and livelihood.

In this connection, It is inform that, this corporation (APSMFC) will assist the  
weaker sections of Minorities by providing margin money loans and Direct Loans.  
Therefore, the A.P. State Minorities Commission is requested to direct the above  
Sikh Sikhlegar Society, A.P. to approach the Housing Corporation for sanction of  
houses and for loans for Self Employment they may contact Executive Directors of  
respective Districts of A.P. State Minorities Finance Corporation.

Yours faithfully

General Manager



संख्या: MS/1/52-4-2008

प्रेषक,

सं० सम० अज्जित रिजवी,  
संयुक्त सचिव,  
उ० प्र० शासन।

सेवा में,

✓ श्री हरचरण सिंह जोश,  
सदस्य,  
राष्ट्रीय अल्पसंख्यक आयोग,  
लोक न्याय भवन, पाँचवीं मंजिल,  
खान माकैट, नई दिल्ली।

अल्पसंख्यक कल्याण एवं वक्फ अनुभाग-4.

तखनऊ: दिनांक: 29 मई, 2008.

विषय: उ० प्र० के सिख समुदाय को अल्पसंख्यक का दर्जा व प्रमाण पत्र देने के संबंध में।

संदर्भ,

उपसूक्त विषयक आपके अर्द्धशासकीय पत्र सं०: सं०।सच० सं० जे०।/131-सं० अ०।  
सं०-08, दिनांक: 17.4.08 के संदर्भ में मुझे यह कहने का निर्देश हुआ है कि राष्ट्रीय  
स्वीकरण अनुभाग-2 के शासनादेश सं०: 2015/पालीत-294-141511/91 टी०सी०,  
दिनांक: 7.10.1994 द्वारा मुस्लिम, ईसाई, सिख, बौद्ध व पारसी समुदाय को अल्प-  
संख्यक अधिस्तुचित किया गया है तथा अल्पसंख्यक कल्याण एवं वक्फ अनुभाग-4 के  
शासनादेश सं०: 429/52-4-98-33/98, दिनांक: 31.10.98 द्वारा अल्पसंख्यक प्रमाण  
पत्र जारी किये जाने हेतु समस्त जिलाधिकारी उ० प्र० को निर्देशित किया जा चुका  
है। सुलभ हेतु उक्त शासनादेशों की छाया प्रति संलग्न है।

संलग्नक: यथोक्त।

भवदीय,

सं० सम० अज्जित रिजवी  
संयुक्त सचिव।

संख्या: MS-11/52-4-08-तददिनांक:

प्रतिलिपि: श्री हरचन्द्र सिंह लाड, श्री गुरु सिंह तथा। रजि०। कानपुर  
को उनके पत्र दिनांक: 10.4.08 के संदर्भ में उपरोक्त शासनादेशों की छाया प्रति  
सूचनाार्थ एवं आवश्यक कार्यवाही हेतु प्रेषित है।

आज्ञा से,

सं० सम० अज्जित रिजवी



श्री कृष्ण,  
सचिव,  
उत्तर प्रदेश शासन ।

सेवा में,  
समस्त जिलाधिकारी,  
उत्तर प्रदेश ।

अल्पसंख्यक कल्याण एवं विकास अनुभाग-4 प्रायोजक: दिनांक: 31 अक्टूबर, 1998

विषय: अल्पसंख्यक प्रमाणपत्र जारी करने के सम्बन्ध में ।

महोदय,  
उपर्युक्त विषय पर मुझे यह कहने का निर्देश हुआ है कि राष्ट्रीय स्वीकरण  
अनुभाग-2  
की अधिसूचना संख्या-2015/चालीस-2-94-14858/91 दिनांक 7 अक्टूबर, 1994  
द्वारा चिन्हित अल्पसंख्यकों-मुस्लिम, इसाई, सिख, बौद्ध तथा पारसी को, अल्प-  
संख्यकों के कल्याणार्थ चलाई जा रही योजनाओं, का लाभ पहुँचाने के लिये संलग्न  
प्रमाणपत्र में, अल्पसंख्यक प्रमाणपत्र जारी करने के लिये, महामहिम श्री राज्यपाल महोदय  
महोदय, जिलाधिकारी / अपर जिलाधिकारी / उपजिलाधिकारी / सिटी मजिस्ट्रेट  
/ तहसीलदार, जिसके क्षेत्र में सम्बन्धित अभ्यर्थी निवास्त करता हो अथवा जन्मा  
हो, को अधिकृत करते हैं । यह प्रमाणपत्र किसी अन्य वेतनभोगी मजिस्ट्रेट, जो  
सम्बन्धित जिलाधिकारी द्वारा प्राधिकृत हो अथवा सम्बन्धित जनपद के जिला  
अल्पसंख्यक कल्याण अधिकारी द्वारा भी प्रदान किया जा सकता है ।

विधिवत प्रमाणपत्र पर जारी प्रमाणपत्र के आधार पर अनुमन्य लाभों / आरक्षणों  
से सम्बन्धित अभ्यर्थी को लाभान्वित किया जाए ।

शासन के उपरोक्त निर्णयों से सभी सम्बन्धित अधिकारियों को, कृपया अवगत  
कराना सुनिश्चित करें, ताकि सम्बन्धित अल्पसंख्यकों को इस सम्बन्ध में कोई अ-  
सुविधा न हो ।

संलग्नक-उपर्युक्त

महोदय,  
31/10/98  
श्री कृष्ण  
सचिव ।

क०५०५०-



संख्या: 429/11/प्रमन-98

प्रतिलिपि निम्नलिखित को तृपनाथ रत अल्पसंख्यक कार्यवाही हेतु

प्रेषित :-

1. निदेशक, अल्पसंख्यक कल्याण, निदेशालय, लखनऊ ।
2. प्रमुख निदेशक, उत्तर प्रदेश अल्पसंख्यक वित्तीय एवं विकास निगम, लखनऊ ।
3. प्रथम निदेशक, उत्तर प्रदेश पक्क विकास निगम, लखनऊ ।
4. भवन निर्माण विभाग, उ०प्र०, लखनऊ ।
5. सचिव, अल्पसंख्यक आयोग उ०प्र०, लखनऊ ।
6. निष्पक्ष शिवा / सुनी पक्क बोर्ड उ०प्र०, लखनऊ ।
7. अल्पसंख्यक कल्याण एवं पक्क अनुभाग-1/2/3

आज्ञा से,

*अवि*  
अरविन्द विक्रम सिंह  
विशेष कार्याधिकारी

