CHAPTER - IV

REHABILITATIVE PROGRAMMES
The activities and movements of certain specified tribes which were committing systematic crimes were controlled by the British rulers in the beginning under a special Regulation, Regulation XXII of 1793 (Shashi and Verma, 1991:19). Under this Regulation the Magistrates were empowered to hold the summary trials and put the members of specified tribes and gangs to work on road. The summary powers of the Magistrates came to an end when the Indian Penal Code (1860) and the Code of Criminal Procedure (1861) were enacted.

The activities of Thugs and Dacoits increased in the northern part of India, in the first half of 19th century. To suppress these activities, a separate department known as 'Thuggy and Dacoity Department' was established in 1839 (Memoria, 1981:1015-1018).

After the enactment of Indian Penal Code in 1860, the movements of the thugs and dacoits were curtailed and their activities were penalised.

The reformation and rehabilitation of denotified tribes in general was started in London in 1861 by establishing the settlement under the supervision of Salvation Army.
founded by William Booth. Later these were established in India by Booth Tucker in 1881 (Memoria, 1981:1013).

The Criminal Tribes Acts were passed from time to time in the years, 1871, 1896, 1898, 1901-02, 1909, 1911, 1913-14, 1919, 1923 and 1924. These Acts were passed with the objectives of safeguarding the rights of society against the antisocial influence, to deal effectively with the criminal tribes, and to make provisions for reformation and rehabilitation of these tribes.

Notification, Registration and Restriction were the three methods mentioned in the above Acts to deal with the denotified tribes.

The Government of Bombay took a policy decision in accordance with the provisions of Criminal Tribes Act, to establish the settlements for reformation and rehabilitation of criminal tribes in the Bombay Presidency. A British Official Mr.O.H.B.Starte, the then Assistant Collector, Bijapur was appointed as Policy Implementation Officer. In due course of time, Mr.Starte developed a separate department known as 'Criminal Tribes Settlement Department' to deal more effectively with these tribes. About 15,000 persons were under the care of criminal tribes settlement department (Devdhar, 1938). 'Chapparband' were the first tribe to be interned in settlements, under the Criminal Tribe Act (Haikarwal, 1934). Subsequently, Harnishikaris
and Ghantichors were also interned in the settlement. The experiment started by Mr. Starte, spread further and included all the populations of criminal tribes throughout Karnataka, Maharashtra and Gujarat.

The settlements were established with an objective of having an effective but sympathetic control over the criminal tribes, with the provision of providing the sufficient opportunities for earning an honest livelihood. The settlements were established only at such places where they could give some kind of work to the settlers (Harse, 1940).

The management of various settlements were given in the hands of private agencies, like Social Service League and different Missionaries.

Three kinds of settlements were established in Bombay Presidency: Industrial Settlement, Agricultural Settlement and Reformative Settlement.

The Industrial Settlements were established in Bijapur and Bagalkot towns of Bijapur district, and Hubli and Gadag towns of Dharwad district. In the Industrial Settlements, camps were provided for the settlers and the work was also provided to them, viz., in the construction of dams and canals, and the camps were moved from place to place as the work spot completed. They were also employed in the Spinning Mills, Railway Workshops or in Factories,
or if the work found in the Industrial Towns. In one of the settlements, the settlers were employed in Forest Work (Sethna, 1989:94).

The Agricultural Settlements were established in different villages of Indi, Sindgi, Basavana Bagewadi, Muddebihal and Hungund talukas of Bijapur district, where the government could get the lands for settlers (cited in Sethna, 1989:94). The Agricultural Settlers were given the free lands for cultivation and the plots for construction of houses in different villages of the above talukas. The young agricultural settlers were given training in farming in Indi sub-settlement, Bijapur Reformatory Settlement and Kambarganavi Farming and Forest Centre near Dharwad.

A Reformatory Settlement was established in Bijapur. The settlers in this settlement were confined within the high enclosing walls and work was provided to them there. The settlers who were the worst criminals, trained in weaving, chappal making, tailoring, carpentary, masonry, book-binding, tinning, hair-cutting, painting, motor-driving, basket-making, farming, and so on.

The 'Chapparband' were rehabilitated in the following villages of different talukas of Bijapur district for agricultural work. Later, the 'Chapparband' on their own settled in some other villages of Indi, Sindgi, Basavana Bagewadi, Muddebihal and Hungund talukas of Bijapur district.
### Indi Taluka

<table>
<thead>
<tr>
<th>Village</th>
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<tbody>
<tr>
<td>Ahirsang</td>
<td>Baragudi</td>
<td>Ingalagi</td>
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<tr>
<td>Lachchyan</td>
<td>Loni</td>
<td>Padanur</td>
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### Sindgi Taluka

<table>
<thead>
<tr>
<th>Village</th>
<th>Village</th>
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<tbody>
<tr>
<td>Balaganur</td>
<td>Nagarahalli</td>
<td>Ramanalli</td>
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### Basavana Bagewadi Taluka

<table>
<thead>
<tr>
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<td>Areshankar</td>
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<td>Balot+</td>
<td>Basavantpur</td>
<td>Bidnal</td>
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<td>Byakod</td>
<td>Byalal</td>
<td>Chirldinni</td>
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<td>Gani</td>
<td>Gonal</td>
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<td>Hebbal</td>
<td>Nidagundi</td>
<td>Hunshyal</td>
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<td>Iwangi</td>
<td>Jaywadgi</td>
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<td>Kanal</td>
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<td>Karibhantanal</td>
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<td>Mannur</td>
<td>Masuti</td>
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<td>Nagwad</td>
<td>Narsunagi</td>
<td>Rajnal</td>
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<tr>
<td>Sankanal</td>
<td>Shikalwadi</td>
<td>Salwadgi</td>
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<tr>
<td>Telgi</td>
<td>Unnibhavi</td>
<td>Jainapur</td>
</tr>
</tbody>
</table>
Majority of the settlers in settlements of Bijapur, Bagalkot, Gadag and Hubli lived in the huts constructed at their own expense. The huts are open to sun and air. They were unwilling to build substantial buildings in the settlement, but preferred to stay in the huts because by good conduct during their stay in the settlement, the possibility of getting the release licence in the minimum period was more (Starte, 1934:4).

Adjacent to the settlements in Bijapur, Bagalkot, Gadag and Hubli free colonies were established. Majority of
the persons when released on licence from settlement were encouraged to take up plots and build houses in free colonies in order to make them not revert to crimes. The privilege of staying in the free colony was earned by the settlers by their good conduct and work in the settlements. The advantage of education to the children, amenities to the area and assistance in finding employment made them to stay permanently in the free colony.

The settlers were permitted to stay in the free colony on certain conditions. They were cared by the settlement staff. Those who go back to their villages were cared by the staff of the nearest settlement and also by the control staff. The visits by the staff were serving double purpose of helping the family if necessary in its efforts to settle down in its new surrounding and seeing that the conditions of licence are fulfilled. For any violation of the conditions, settlers were called back to the settlement again.

The Criminal Tribes Settlement in Hubli was established in 1919. Mr. Starte was successful in persuading the Society for the Propogation of Gaspel (SPG) Missionary to work in settlement for the welfare of these people. Accordingly, Rev. A. L. Bradbury took the charge as Officer in-charge of the inmates of the settlement and also in-charge of Hubli SPG Christian Missionary on 1st January, 1920 (Kattebennur, 1979:2-3).
There were between 3,000 and 3,500 inhabitants in the settlements including 'Chapparband'. Half of these people lived in Free Colony attached to settlement. In 1928-29, Canon Bradbury was successful in launching the construction of a Church near settlement and had appointed 80 instructors in various fields, such as, masonry, carpentry, steel work, and so on, to train the settlers in different fields. To provide continuous work for the skilled and unskilled labourers in the settlements, Canon Bradbury took great many contracts for building Government Schools, Bungalows, etc. By doing this, he was killing three birds with one stone. Getting experience himself as builder, training criminals as carpenters, masons, etc., earning profits to put into Church building fund.

The Holy Name Cathedral, Hubli was built near the settlement without any assistance from Engineers and there was no contractor, using almost entirely the labours of masons and carpenters, belonging to the criminal tribes trained in the settlement (Sargant, 1979:6-7).

Mrs.T.A.Bradbury was running an Infant Welfare Centre, a school for settlement children. There was also a School Children Clinic in the settlement. Miss.C.M.Edwards was working among the women of the settlement. There was a separate Women's Home attached to Hubli settlement for troublesome and immoral women of all settlements.
A separate Children Home was also established in Hubli settlement. The children who had bad parents or the children who are uncontrollable by their parents or who had shown certain criminal tendencies were admitted to Children Homes. These children were admitted in the Children Home on the recommendation of Settlement Committee for Juvenile Children (Starte, 1934:8-9).

The Scouts and Guides had its successful functioning in the settlement. The boys of the suitable age in settlement and also in Free Colony were Cubs, Scouts or Rowers. The organisation, due to its effective functioning was successful in removing wrong ideas about tidiness and crime from the minds of young people and in encouraging them to be more obedient and honest. The Girl Guide movement among the settlement girls was of great value in character building of the girls.

The Co-operative Credit and Producers Societies were established in the settlements and their functioning was quite effective. The settlers were encouraged to deposit money in Society. Such deposits were of great advantage to the settlers for the purchase of land for cultivation or for building a house or to provide them with some ready cash for use, after their discharge on licence. Rev.A.L.Bradbury of Hubli settlement and Mr.Kolekar of Bijapur settlement were responsible for securing deposit from settlers.
Every settler was registered under Section 7 of the Criminal Tribes Act 1924. The registration continued even after his release on licence from settlement to Free Colony. The District Magistrate had the power to cancel this registration if the settler spent all six years satisfactorily by maintaining good behaviour.

Education was made compulsory in the settlement and attendance for boys and girls up to the age of 13 was also made compulsory in the school. The boys who had left the day school were required to attend the night school till they attain the age of 18 years. In some settlements, the girls who had left the day school were also attending the special classes once or twice a week for sewing, child welfare and so on.

The reformative and rehabilitative programmes were successfully implemented in the Bombay Presidency due to the strenuous efforts of Mr. O.H.B. Starte for a continuous period of 25 years. The Governor in Council of the Bombay Government recording his appreciation of the high order of his (Mr. Starte's) services says that "Mr. Starte was a pioneer in the work of reclaiming criminal tribes and has evolved methods of reformation which have proved successful in training these tribes to earn an honest living and gradually to become absorbed in ordinary population. The success of his methods is clearly shown in the growth of Free Colonies which are the last stage
before the final absorption of the criminal tribes in ordinary society and which continue rapidly to increase. The very small number of convictions in these Free Colonies shows that reformation has been effective. In many ways for example, in education, in development of co-operative societies, in organisation of boy scouts and girl guides, and in the sanitation and precaution against epidemics, the criminal tribes in settlements and Free Colonies set an example to the labouring classes of the ordinary population ". The Governor in Council further says that ".... Mr.Starte and all those who have been associated with him are to be congratulated on the initiative, organising capacity and tactful application of their methods which have made the department efficient and secured lasting benefits to the criminal tribes " (cited in Bolton, 1934:31).

Briefing on his works to the Criminal Tribes Enquiry Committee (1937), as an Officer-in-charge, Criminal Tribes Settlement Department, Mr.Starte says that "I started with no previous experience and no precedents to help me. I had to advance very slowly and carefully so that I could scrap experiments before such procedure become costly and I also had to justify each new advances " (cited in Harse, 1940).

After the retirement of Mr.O.H.B.Starte, the officers like, Mr.C.S.Devdhar, Mr.C.Symington, Mr.D.A.Dhruva,
Mr. Naronna, Mr. M. N. Heble worked as Officers-in-charge of Criminal Tribes Settlement Department. They also gave more importance to the vocational education, sports and recreation. In the vocational education, depending on the interest of the settler, they were trained in printing, book-binding, broom-making, masonry, hair-cutting, carpentry, electrical works, moulding, motor-driving, tinning, weaving, agricultural training, chappal-making and so on.

In the sports, Athletic competitions and sports of every kind, such as, hockey and football were also encouraged. The sports were used to teach the settler children about self control and corporate life (Devdhar, 1936:8).

The Criminal Tribes Department was exclusively functioning as per the provisions of the Criminal Tribes Act, 1924. Different Provincial Governments appointed the Criminal Tribes Enquiry Committees in their respective provinces, in different years. The Government of Bombay had appointed two enquiry committees, one in 1937 and another in 1947 regarding the implementation of Criminal Tribes Act.

The terms of reference of 1937 committee were, a) to investigate and report on the changes necessary to be introduced in the policy and the law relating to the criminal tribes; (b) to investigate and report on the grievances
of the members of the criminal tribes settlements and (c) to consider and report on such other matters as may be germane to the above.

The Committee had made certain important recommendations as regards the working of the Act, both inside and outside the settlements. Report of the Committee was published in 1939. The Committee came to the conclusion that although there was still need for maintaining the Criminal Tribes Act, in the province, certain tribes had much improved and required to be denotified, while the cases of certain other tribes should be carefully examined by the Government and if the incidence of criminality is low in them, these tribes also to be denotified (cited in Shashi and Varma, 1991:267-268).

The Committee noticed much improvement among six criminal tribes of the province. 'Chapparband' tribe was also one among them in which there was remarkable reformation. As a result, the six criminal tribes, viz., 'Chapparbands', 'Bagdis', 'Fatgudis', 'Kammis', 'Katbus' and 'Vanjaris' were denotified and discharged from the settlements (Dhruva, 1940:1).

The Second Criminal Tribes Enquiry Committee was appointed in 1947. The Committee felt that, time was ripe for the repeal of the Criminal Tribes Act in the
Bombay Presidency. The Committee recommended for the enactment of the Habitual Offenders (Restriction) Act and repeal of the Criminal Tribes Act. Accordingly, the Habitual Offenders (Restriction) Act was enacted in 1947 and it was directed in the Act that the Criminal Tribes Act should be repealed in its application in the Bombay State in two years of the application of the former Act. Likewise, the Criminal Tribes Act was repealed in its application to the Bombay State from 13th August, 1949.

The Government of India appointed Criminal Tribes Enquiry Committee in 1949 to inquire into the working of the Criminal Tribes Act, 1924. As a result of the recommendation of the Committee, the Criminal Tribes Act, 1924 was repealed throughout India with effect from 31st August, 1952, by the Criminal Tribes Laws (Repeal) Act, 1952. The 1924 Criminal Tribes Act offended Articles 19 and 21 of the Constitution and repealing of the 1924 Act was therefore, necessitated. After repeal of the Act, all these tribes ceased to be treated as 'Criminal' and they had no longer to register themselves or submit to rollcalls, but those who had committed the offences could be dealt under the "Acts relating to restriction of habitual offenders" - passed by almost all the states having the population of criminal tribes. They are now allowed to move freely and settle anywhere, being no longer required to report to the police even mid-night. Only those who commit three
or more offences within a specified period are notified as habitual offenders, their movements are restricted and they are to report at the fixed intervals (cited in Kalelkar, 1955, Vol.1:35-36).

The President of India, under Article 340, of the Constitution, appointed the First Backward Class Commission under the Chairmanship of Kaka Kalelkar on January 29, 1953, to investigate the conditions of Socially and Educationally backward classes and the difficulties under which they labour. The Commission submitted its report on 30th March, 1955.

The Commission recommended the following measures to ameliorate the conditions of the communities in respect of Ex-criminal Tribes.

1. They should not be called Tribes, nor should the names "Criminal" or "Ex-criminal" be attached to them. They should be simply called 'Denotified Communities' (Vimochit Jatiyan).

2. The communities have been divided as Scheduled Castes, Scheduled Tribes, or other Backward Classes according to the criteria applicable to them for the purpose of relief.
3. The nomadic groups should be given facilities for leading settled life. Efforts must be made to distribute them in the towns and villages, so that they could gradually be assimilated by the Society.

4. The children of these groups should be trained in Basic Education. They must also be trained in cottage industries, handicrafts and agriculture. Services of trained Psychologists and Social Workers should be employed to reform the habitual offenders.

5. Group criminality should be treated differently from the acquired criminality of the individuals.

The Commission considered the 'Chapparband' community as the most backward community and included it in the list of the other Backward Classes. The estimated population of 'Chapparband' in 1951 was 2024 (Kalelkar, 1955, Vol.II : 26).

The report submitted by the Chairman of the first Backward Class Commission, Kaka Kalekar was signed by him. Unfortunately, Kaka Kalekar had second thought after signing the report and so, in the covering letter forwarding the report to the Government of India, Kaka Kalekar made a scathing attack on the caste basis adopted by the Commission for the identification of Socially and Educationally Backward Classes. This led to the perplexing

In 1959, the then Government of Mysore issued an order (No.GAD 32 ORR 59, dated the 18th July, 1959) specifying 165 castes as Backward Classes and limiting the total reservation of posts and appointments in the services under the State to 57% for them.

This was followed by another order (No. GAD 26 ORR, 1959, dated 28th May and 30th June, 1959) which divided the Backward Classes into 14 groups and divided a separate percentage quota for each group totalling 57%. The 'Chappar-band' were included in the 14th group which contained 171 classes, 3% of reservation was provided to this group.

The High Court of Mysore struck down the 1959 order of the Government, as a result, the Government of Karnataka appointed a Committee under the Chairmanship of Dr.R.Nagan Gowda to suggest the criteria to be adopted in determining the sections of people in the State to be treated as Socially and Educationally backward.

The Committee made the following observations.
1. The problem of backwardness was the direct result of the defective social order and that the caste system of Hindu Society had a more influence in the
creation of high and low classes. This had its effect even amongst the Muslims and Christians.

2. Poverty was considered to be the main contributing factor for the backwardness of the communities. Apart from poverty, ignorance and denial of educational opportunities for the large mass of people also contributed for backwardness.

Looking to the observations made, the Committee decided to classify the Backward Classes in the State on the basis of caste and communities. The Committee made a special mention about the social status of Lingayats, Vakkaligas and Muslims.

With reference to the Muslims, "A view has been expressed that Muslims cannot be considered as socially backward and only a few sections among them like 'Mapilla', 'Pinjar', 'Chapparband', 'Laddaf', 'Kasab' (Kasai), 'Katharga', 'Dudedula', 'Labbe' and 'Pindare' can be considered as socially backward. But, majority of members of the Committee agreed that the Muslim community as a whole should be classified as socially backward" (cited in Reddy, 1990:13).

The committee prepared two lists, one of social and educational backwardness for the purpose of Article 15(4) of the Constitution and another, of those not adequately represented in Government Service for the purpose of
Article 16(4) of the Constitution. The two lists were
further divided into 'Backward Classes' and 'More Backward
Classes'.

The Nagan Gowda Committee report came under the
scrutiny of the Supreme Court in Balaji Vs. the State of
Mysore (AIR 1963 SC 649) which struck down the Government
order based on the Nagan Gowda Committee's Report on the
ground that the Caste had been made the sole basis for
determining the backwardness.

As a result of the decision of the Supreme Court,
the Government of Mysore wholly abandoned the basis of
caste for determining the backwardness and pending an
elaborate study and investigation of the problem which would
take long time, decided an interim measure in 1963 passed
an order (No. GAD 177 SSR 62, dated 2nd September, 1963)
to classify backwardness on the basis of (i) Economic
Conditions; (ii) Occupation; (iii) Social Backwardness.

With regard to social backwardness, the Government
observed "it is a matter of common knowledge that poverty
is one of the main factors contributing to social back­
wardness..... . In addition to economic condition, the
other determining factor for social backwardness is occu­
pation. Persons of classes following occupations of agri­
culture, petty business, inferior services, crafts and
other occupations involving manual labour are in general,
socially backward. Their environmental conditions are not conducive to progress either in social sphere or in education amongst them, there is little or no urge for progress and improvement of their condition ". With regard to educational backwardness the Government observed " it is wellknown that where the general level of education and literacy in the State is low, it is lowest among the poorer sections of the people especially among agriculturist, artisans, petty businessmen, persons in inferior services and persons following occupations involving manual labour and the level of education and literacy is even lower and that may reasonably be considered to be educationally backward ".

As a result, the Government classified people whose annual income was Rs.1,200/- or less, and those whose occupation involved manual labour, as socially and economically backward classes. The income ceiling was subsequently raised to Rs.2,400/- per annum.

The interim arrangement made by the Government in 1963 continued till 1972 inspite of the criticism by the High Court of Mysore in Vishwanath Vs. Government of Mysore (AIR 1964, Mysore, 132). The policy of the Government was criticised on the ground that the benefit of reservation was taken only by the politically dominant communities and did not benefit timely backward classes or castes (cited in Reddy, 1990:13-16).
The government of Karnataka appointed a Backward Class Commission in August, 1972 under the Chairmanship of Sri. L. G. Havanur to investigate and suggest the criteria to be adopted for determining whether any classes of persons in the State other than Scheduled Castes and Tribes may be treated as Socially and Educationally Backward Classes and further, to investigate into the living and working conditions of all such classes of persons, and also to make a list of all classes which may be regarded as Backward Classes. The Government also had asked the Commission to suggest the steps to be taken to ensure adequate safeguards for the Backward Classes of citizen in the State (Havanur, 1975: Vol. I: Part I: 14).

The Commission submitted its report to the Government of Karnataka on 19th November, 1975. In this report, Havanur (1975:326) has dealt in detail about the nomadic and criminal tribes. The 'Chapparband' community has been included in the Backward Tribe Community for the purpose of Articles 15(4) and 16(4) of the Constitution. Two classes of 'Chapparband' namely, 'Chapparband' and 'Chapparbanda' have been mentioned in the category of Backward Tribes (Government Order No. DPAR 15 BC 17; dated 4th March, 1977). This order contained the list of Backward Classes of citizens under Article 16(4) of the Constitution.

The detailed enquiry made with the leaders of the community in different villages and towns of Bijapur
and Dharwad districts, revealed that the Second Class, viz., 'Chapparbanda' does not exist. However, there are two endogamous categories of 'Chapparband' with different names. They are 'Baraganda Chapparband' and 'Cheganda Chapparband'. The other class of 'Chapparband' namely, 'Chapparbanda' as mentioned by Havanur Commission Report continued to find the place in subsequent Backward Class Commission Reports appointed by the Union Government and the State Government eventhough it does not exist.

The Union Government appointed the Second Backward Class Commission in January 1979 under the Chairmanship of Sri.B.P.Mandal. The Commission submitted its report on 31st December, 1980. The 'Chapparband' community was included in Other Backward Classes Category. Totally 333 communities were included in this category in Karnataka State and 27% of reservation was provided to them (cited in Shashi and Varma, 1991:188).

The Government of Karnataka appointed the Second Backward Class Commission under the Chairmanship of Sri.P. Venkata Swamy in April, 1983. The Commission submitted its report on 31st March, 1986. The Government rejected the report of the Venkata Swamy Commission and decided to appoint a new commission. In the meanwhile, Government made an interim arrangement (G.O.No.SWL 66 BCA 86, Bangalore, dated 13th October, 1986 with annexures). As a result the Backward Classes were divided into five groups - A, B, C,
and Dharwad districts, revealed that the Second Class, viz., 'Chapparbanda' does not exist. However, there are two endogamous categories of 'Chapparband' with different names. They are 'Baraganda Chapparband' and 'Cheganda Chapparband'. The other class of 'Chapparband' namely, 'Chapparbanda' as mentioned by Havanur Commission Report continued to find the place in subsequent Backward Class Commission Reports appointed by the Union Government and the State Government eventhough it does not exist.

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D and E groups. Two classes of 'Chapparband', 'Chapparband' and 'Chapparbanda' were included in 'A' group and 5% reservation was provided for the purpose of Article 15(4) and 16(4) of the Constitution, without any income limit.

The Government of Karnataka constituted the Third Backward Class Commission in March 1988 under the Chairmanship of the Hon'ble Justice O'Chinnappa Reddy. The Commission submitted its report to the government on 7th April, 1990. The Commission, in its recommendations made four categories and fixed 50% of reservation for the purpose of Article 15(4) and 16(4) of the Constitution. The two classes of 'Chapparband' as mentioned in the other Commissions were included in the first category, i.e., Most Backward Class for which 5% reservation was provided (G.O.No. SWD/15/BC/92, Bangalore, dated 28th April, 1994).

When the Mandal Commission Report was questioned in the Supreme Court, the Supreme Court gave the direction that the maximum reservation should not exceed 50% for the purpose of Articles 15(4) and 16(4) of the Constitution. When the Chinnappa Reddy Commission Report was questioned in the Supreme Court by Surendranath and others, the Supreme Court directed the State Government to stick-up to the earlier Judgement given in respect of Mandal Commission Report. The Karnataka Legislative Assembly in its special session approved to provide 73% of reservation in Government Jobs for Scheduled Castes, Scheduled Tribes and Other
Backward Classes (G.O.No.SWD/75/BC/92, Bangalore, dated 28th April 1994). This again was questioned in the Supreme Court by Surendranath and others. The Supreme Court stayed the policy of implementation of reservation of the Government of Karnataka on 11th November 1994, in its interim order dated 9th September, 1994 (Writ Petition No. 438/94) and directed the Government of Karnataka to restrict the overall reservations upto 50% inclusive of Scheduled Castes, Scheduled Tribes and other Backward Classes.

In pursuance of the Supreme Court Order, the Government of Karnataka decided to implement the interim order of the Supreme Court of India, dated 9th September 1994 for the admission to the professional courses for the academic year 1994-95 only.

The list of castes are classified into three broad categories. The two classes of 'Chapparband' are also identified in the categories of reservation. 'Chapparband' are included in the first category in which about 87 castes are included. 4% of reservation has been provided to this category.

The people of this community had organised a conference at Hullur in Muddebihal Taluka of Bijapur
district on 20th and 21st September, 1986 and pressed the Government of Karnataka to include their community in the S.T. category for the purpose of government jobs.

The 'Chapparband' are highly indebted to Mr. O.H.B. Starte, the then Backward Class Officer, the Christian Missionaries and private agencies for the yomen services rendered by them, towards their reformation and rehabilitation. The reformative and rehabilitative measures taken by the governments and voluntary agencies are responsible to a greater extent for changing their attitude towards criminality.
20. 'Hamni' - A false coin bag.

21. 'Hamni' - A concealed false coin bag used to tie to the waist.
22. Part of Chapparband's paraphernalia. Palli or iron spoon, tongs, moulds for counterfeiting rupees and 8 anna pieces. (From Kennedy-1907)
24. Weaving by Handloom - by Cheganda Chapparband

25. 'Tailoring' - by a Cheganda Chapparband
26. Carpentry - by a Cheganda Chapparband

27. Oil Extraction Unit used by a Cheganda Chapparband
28. 'Wire Knitting' - by a
Blind Baraganda Chapparband
29. Inspection Bungalow at Hullur in Muddebihal Taluka, where the then Backward Class Officer of Bombay Presidency Mr. O.H.B. Starte use to hold the meetings of Agricultural settlers.
30. 'Ploughing in the field' - by a Baraganda Chapparband in Agricultural settlement at Rajnal village.

31. 'Agricultural Work' - by Cheganda folk in Agricultural Settlement at Hullur village.