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भारत सरकार
नई दिल्ली - 110 066
MEMBER-SECRETARY
NATIONAL COMMISSION
FOR BACKWARD CLASSES
GOVERNMENT OF INDIA
NEW DELHI - 110 066
04. 06. 1998

DO NCBC Advice NOs. 19, 20 Madhya Pradesh/98

Case Dear Shri Manavalan,

I am sending herewith the Advices of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes (NCBC) Act, 1993 for rejection of Request for inclusion of

- (1) Gehlot Mewara, and
- (2) Halwai (Modanwal)

castes/communities in the Central List of Backward Classes for Madhya Pradesh, for necessary action by the Central Govt. under Section 9(2) of The Act.

2. With these, Advices on 254 castes/sub-castes/synonyms etc. have been tendered to the Govt. by the NCBC, after its reconstitution in 1997, of which 251 are still pending with the Govt. for Notification.

Regards,

Yours sincerely

(P.S. KRISHNAN)

Encl: As stated

Shri D.K. Manavalan
Secretary to Govt. of India
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI 110 001

NATIONAL COMMISSION FOR BACKWARD CLASSES

MADHYA PRADESH BENCH

FINDINGS

Case : REQUEST FOR INCLUSION OF "GEHLOT MEWARA" IN THE CENTRAL LIST OF BACKWARD CLASSES FOR MADHYA PRADESH

PER SHRI SAHU AKSHAYA BHAI , MEMBER

I. REQUEST

This case arises out of the Request received in this Commission from Shri Vijay Singh Parmar, President, Gehlot Mewara Samaj, B-52, Machana Colony, Shivaji Nagar, Bhopal, M.P. for the inclusion of "Gehlot Mewara" in the Central List of Backward classes for Madhya Pradesh.

II. PUBLIC HEARING

2. The 3-Member Madhya Pradesh Bench of the Commission, consisting of Hon'ble Members, S/Shri Sahu Akshaya Bhai, Prof. U.P. Singh and Navtej Puadhi held a Public Hearing at Bhopal on 6.1.98 to examine the request for inclusion of "Gehlot Mewara" caste/community in the Central List of Backward Classes for Madhya Pradesh. The State Government was represented by Shri A.L. Nahariya, Secretary and Shri N.R. Singh, Dy. Director, Madhya Pradesh State Backward Classes Commission. The community was represented by Shri Vijay Singh Parmar.

III. FACTS

3. The relevant entries in the different lists are as follows:-

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Member
National Commission
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(i)

MANDAL LIST

186. Luhar, Gahelot, Jeva, Kariyar,
Kawigar, Luckman, Madwar, Vishwakarma

(ii)

STATE LIST

84. Gehlot Mewara.

4. During the Public Hearing the representative of this caste/community stated before the Bench that they have migrated from Mewar area of Rajasthan. Their main concentration areas are in the districts of Sehore, Bhopal, Raigarh and Sarguja of Madhya Pradesh.

5. The main occupation on which the members of the caste/community depend for livelihood is agriculture/agricultural labour. Economically the position is very poor, percentage being about 90%. Illiteracy is rampant and merely about one percent females are literate and amongst males only 10 percent are literate. There is no representation in Class I and II services of the Govt. of India or State Government. There is hardly any professional eg. Doctor, Engineer, Industrialist etc. from the caste/community.

There is no political representative either in Parliament or State Legislature. Even at district level there is no representation in Elected Bodies.

6. The representatives of the "Gehlot Mewara" caste/community stated before the Bench that they originally belonged to the Mewar area of Rajasthan and migrated from there. But it is seen that the above said caste/community is not included in Mandal List or State List of Backward Classes for Rajasthan. This shows the caste/community is not socially and economically backward even in Rajasthan.

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P. S. [Signature]
Member
National Commission
for Backward Classes

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The caste/community has not filled up the Questionnaire of NCBC.

7. 'Gahelot' has been included under the main caste Luhar in the Mandal List in Madhya Pradesh alongwith other synonymous names:-

Luhar, Gahelot, Jeva, Kariyar, Kawigar, Luckman, Madwar, Vishwakarma

From this inference can be drawn that the Request from Gahelot Mewara caste/community is not from people belonging to Luhar community which is usually engaged in iron-smithy profession. The 'Gehlot Mewara' who have asked for inclusion specifically denied their occupation of black-smithy during the Public Hearing and traced their origin to 'Gahelot' of Mewar area of Rajasthan who happened to be Rajputs.

8. 'Gehlot Mewara' caste/community does not find place in the list of Backward Classes drawn by First Backward Class Commission (Known as Kaka Kalelkar Report vol.II) in the State of Madhya Pradesh.

9. Ethnographic literature in respect of this caste/community is specifically not available. No such caste/community with this nomenclature is included in the Central List of other Backward Classes in the adjoining and other states of Northern India like Rajasthan, Uttar Pradesh, Maharashtra, Bihar, Haryana, Punjab etc.

10. The President of the Gehlot Mewara Samaj Shri Vijay Singh Parmar who have made the Request has himself used the surname 'Parmar' and 'Parmars' happens to be Kshatriyas or Rajputs as per ethnographic information.

11. Shri K.S. Singh in his book titled "People of India-

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[Signature]
P. S. JHINAN
Secretary
Backward Classes Commission

18 National Series vol.VIII, Communities, Segments, synonyms, Surnames and Titles, Anthropological Survey of India, Oxford University Press- 1996" has mentioned some facts as follows in respect of :-

'Rajput Gehlot'-subgroup of Rajput census year : 1931; earlier distribution : Central India Agency, Gwalior State(p.829-Appendix A)

Rajputs(Groups/Sub-groups)

Chandrabansi, Kushbhavan, Kuwar, Nikumbh, Parmar, Surajbanshi(Bihar).....(Appx.B- p.1706)

Surnames

Banaphar, Bias, Chouhan, Handa, Parihar, Parmar, Singh, Sisodia, Solanki, Thakur, Tomar(Madhya Pradesh).....(Appx.B - p.1707)

Chauhan, Gehlot, Jhala, Kachhwaha, Parmar, Puar, Rathor, Singh, Sisodia(Rajasthan).....(Appx.B- p.1707)

12. On the available ethnographic information in literature, it is not substantiated that this caste/community is socially backward. Rather it appears that they belong to Kshatriya/Rajput which is considered socially advanced in caste heirarchy of Hindu religion. The facts put forth by the representing community do not substantiate to include them in the Central List of Backward Classes.

IV. FINDINGS

13. From the above evidence, it is the Finding of the Bench that 'Gehlot Mewara' caste/community is not a socially backward caste. The inclusion of such caste/community in the list of

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Member Secretary
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Backward Classes is not only counter to the facts and social realities, but also deprives the classes which are genuinely socially backward of their due and thus seriously distorts the Constitutional and National Policy on Backward Classes. Therefore, the Request for inclusion of 'Gehlot Mewara' caste/community in the Central List of Backward Classes for Madhya Pradesh is rejected.

Ashaya
27-05-98
(SAHU AKSHAYA BHAI)

U.P. Singh
20/5/98
(U.P. SINGH)

Navtej Puadhi
1-6-98
(NAVTEJ PUADHI)

V. ADVICE OF THE COMMISSION

14. The Commission considered and agreed in full with the above Findings of the Madhya Pradesh Bench and decided to tender the following Advice to the Central Government under section 9(1) of the NCBC Act, 1993, for action under section 9(2) of the Act:-

The Request for inclusion of "Gehlot Mewara" caste/community in the Central List of Backward Classes for Madhya Pradesh be rejected as it is not a Socially Backward caste.

Ashaya
27-05-98

U.P. Singh
20/5/98

Navtej Puadhi
1-6-98

P. S. Krishnan
2-6-98

P. K. Shyamsundar
3/6/98
JUSTICE P. K. SHYAMSUNDAR
Chairperson
National Commission For
Backward Classes
Government of India
New Delhi.

P. S. Krishnan
P. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes

NATIONAL COMMISSION FOR BACKWARD CLASSES

MADHYA PRADESH BENCH

FINDINGS

Case : REQUEST FOR INCLUSION OF "HALWAI(MODANWAL)" IN THE CENTRAL LIST OF BACKWARD CLASSES FOR MADHYA PRADESH.

PER SHRI SAHU AKSHAYA BHAI, MEMBER

I. REQUEST

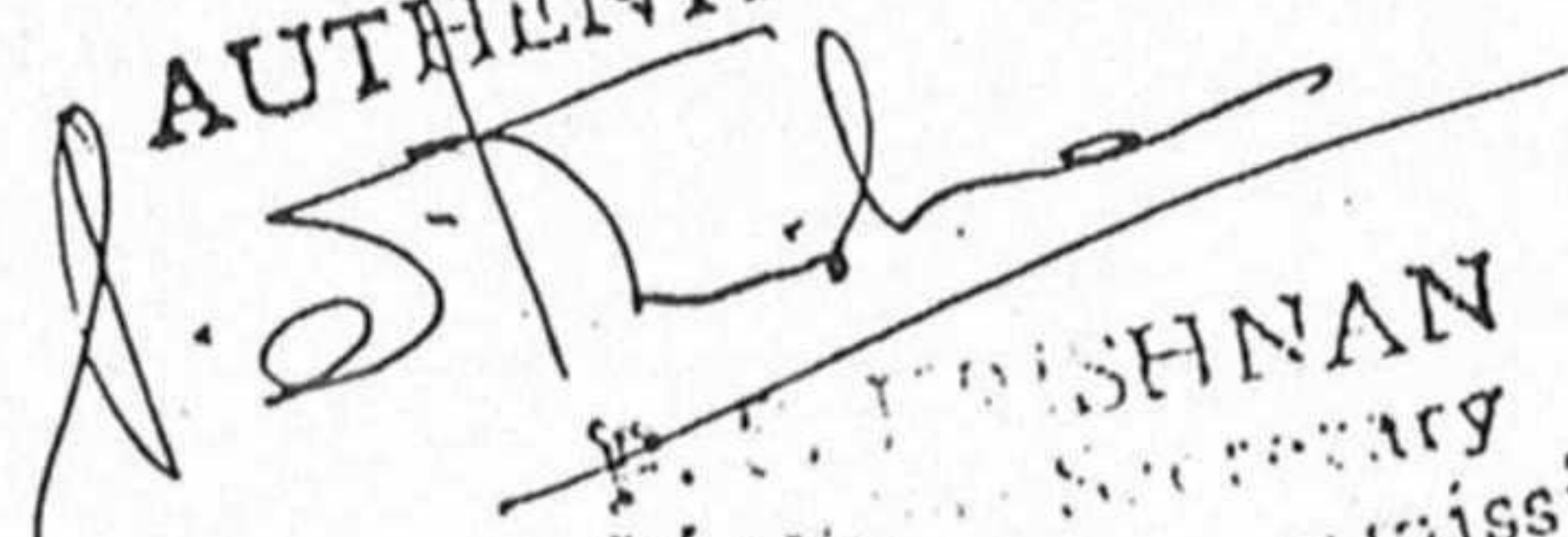
Shri Pitambar Lal Halwai, President, Shri Kanya Kunj Vaishya Halwai(Modanwal) Sangh Maihar, Satna(M.P.), vide their letter dated 18.1.97 made a request to the Commission for the inclusion of "Halwai(Modanwal)" caste/community in the Central List of Backward Classes for Madhya Pradesh.

II. PUBLIC HEARING

2. The 2-Member Madhya Pradesh Bench of the Commission consisting of Hon'ble Members, Shri Sahu Akshaya Bhai and Prof. U.P. Singh held a Public Hearing in respect of this caste/community at Bhopal, M.P. on 25.6.97. Shri Navtej Puadhi, Hon'ble Member, NCBC, also joined the Bench.

The State Govt. was represented by Shri K.K. Verma, Commissioner for Backward Classes Welfare alongwith other officers of Directorate of Social Welfare, Govt. of Madhya Pradesh. Nobody from the caste/community appeared before the Bench at the time of Public Hearing.

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K. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes

III. FACTS

3. This caste/community was included in the Mandal List and the entry is as under:-

"122. Halwai, Halwayee, Kanyakubj, Vaish"

The caste/community was not included in the State List of Backward Classes.

The caste/community was not included in the State List of Backward Classes, so the same could not be included in the first phase Central List of OBCs issued by the Central Govt. in 1993 on the principle of commonality i.e. being in State List as well as Mandal List.

4. The caste/community has not submitted the filled-up Questionnaire prescribed by the NCBC. From the representation made, it appears that synonymous names quoted as Modanwal, Kanduva, Mahule, Agraseni, Madhesia, Kasaudhan, Dubesia etc. all belong to Vaishya community. It may also be added that the caste/community was not represented by the requesting party nor any other person appeared on behalf of it before the Madhya Pradesh Bench of NCBC at the time of Public Hearing at Bhopal.

5. Russel and Hira Lal in the book 'The Tribes and castes of the Central Provinces of India-Vol. III-first pub. in 1916 and reprinted in 1993 by Asian Educational Services, New Delhi has referred to the caste/community as follows:-

Halwai - The occupational caste of confectioners, numbering about 3000 persons in the Central Provinces and Berar in 1911. The Halwai takes his name from halwa, a sweet made of flour, clarified butter and sugar, coloured with saffron and flavoured with almonds, raisins and pistachionuts. The caste gives no account of its origin in northern India, but it is clearly a functional group composed of members of respectable

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Member Secretary
National Backward Classes

middle class castes who adopted the profession of sweet-meat making.

.....The social standing of the Halwai is respectable. "His art, says Mr. Nesfield", implies rather an advanced state of culture, and hence his rank in the social scale is a high one. There is no caste in India which considers itself too pure to eat what a confectioner has made. In marriage banquets it is he who supplies a large part of the feast, and at all times and seasons the sweetmeat is a favourite food to a Hindu requiring a temporary refreshment. There is a kind of bread called puri, consisting of wheaten dough fried in melted butter, which is taken as a substitute for the chapati or wheaten pancake by travellers and others who happen to be unable to have their bread cooked at their own fire, and is made by Halwais.

.....The real reason why the Halwai occupies a good position perhaps simply results from the necessity that other castes should be able to take cakes from him. Among the higher castes food cooked with water should not be eaten except at the hearth after this has been specially cleansed and spread with cowdung, and those who are to eat have bathed and otherwise purified themselves. But as the need continuously arises for travellers and others to take a meal abroad where they cannot cook it for themselves, sweetmeats and cakes made without water are permitted to be eaten in this way, and the halwai, as the purveyor of these, has been given the position of a pure caste from whose hands a Brahman can take water.....(pp.201-202)

6. It may be mentioned that Kaka Kalelkar Commission (First Backward Classes Commission) did not include 'Halwai' in the list of Backward Classes in the States of Bhopal and Madhya Pradesh.

7. Risley in his book "The Tribes and Castes of Bengal-Ist Edition-1891 and reprinted by pub: Firma Mukhopadhyay in 1981 has referred to the caste "Halwai" though with reference to erstwhile areas of West Bengal and Bihar which do not corroborate with the

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idea that Halwai is a backward class in social order of caste system in the Hindu religion. Some points noted by the author are as follows:-

Halwai, Mithiya, the confectioner caste of Behar, often confounded with the Kandhu, who is properly a grain parcher, though he also deals in sweetmeats. The two castes, however, are entirely distinct, and do not intermarry with one another. The name Halwai is derived from Halwa, a sweetmeat made of flour, clarified butter, and sugar, coloured with saffron and flavoured with almonds, raisins, and pistachio nuts.....They give no clue to the origin of the caste, which is clearly a functional group composed of members of respectable middle class castes who adopted the profession of sweetmeat making.

The majority of the caste are Vaishnavas, and comparatively few adherents of other sects are found among them. For religious and ceremonial purposes they employ Maithil Brahmins, who are received on equal terms by all other members of the sacred order, except by those who regard it as unworthy of a Brahmin to serve any man as priests.....

8. Halwai(Modanwal) is not a specific caste/community but a occupational group which primarily comprises of pure castes like Bania/Baishyas Brahmins which are considered socially upper castes in the caste hierarchy in Hindu religion. The offerings of sweetmeats like ladoos etc. in temples are offered to gods and goddesses which has a sanctity(Pavitarta) and there is social acceptance from the Halwai community which invariably come from Brahmins and Vaishyas.

IV. FINDINGS

From the foregoing accounts and evidence, it is the finding of the Bench that 'Halwai(Modanwal)' caste/community is not a socially backward caste. The inclusion of such caste/community in the list of Backward Classes is not only

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Backward Classes

counter to the facts and social realities, but also deprives the classes which are genuinely socially backward of their due and thus seriously distorts the constitutional and National Policy on Backward Classes. Therefore the Request for inclusion of "Halwai(Modanwal)" caste/community in the Central List of Backward Classes for Madhya Pradesh is rejected.

Ashaya
27.05.98
(SAHU AKSHAYA BHAI)

U.P. Singh
20/5/98
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1.6.98
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V. ADVICE OF THE COMMISSION

10. The Commission considered and agreed in full with the above Findings of the Madhya Pradesh Bench and decided to tender the following Advice to the Central Government under section 9(1) of the NCBC Act, 1993 for action under section 9(2) of the Act.

The Request for inclusion of "Halwai(Modanwal)" caste/community in the Central List of Backward Classes for Madhya Pradesh be rejected as it is not a Socially Backward caste.

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27.05.98

U.P. Singh
20/5/98

Navtej Puadhi
1.6.98

P. S. Thind
3.6.98

P. K. Shyam Sundar
3/6/98
JUSTICE P. K. SHYAMSUNDAR
Chairperson
National Commission For
Backward Classes
Government of India
New Delhi.

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Secretary
National Commission
for Backward Classes