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P.S. KRISHNAN
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सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग
भारत सरकार
ट्रिकूट-१, भीकाजी कामा प्लेस, नई दिल्ली - ११००६६

Member - Secretary
National Commission for Backward Classes
Government of India
Trikool - 1, Bhikaiji Cama Place, New Delhi - 110 066

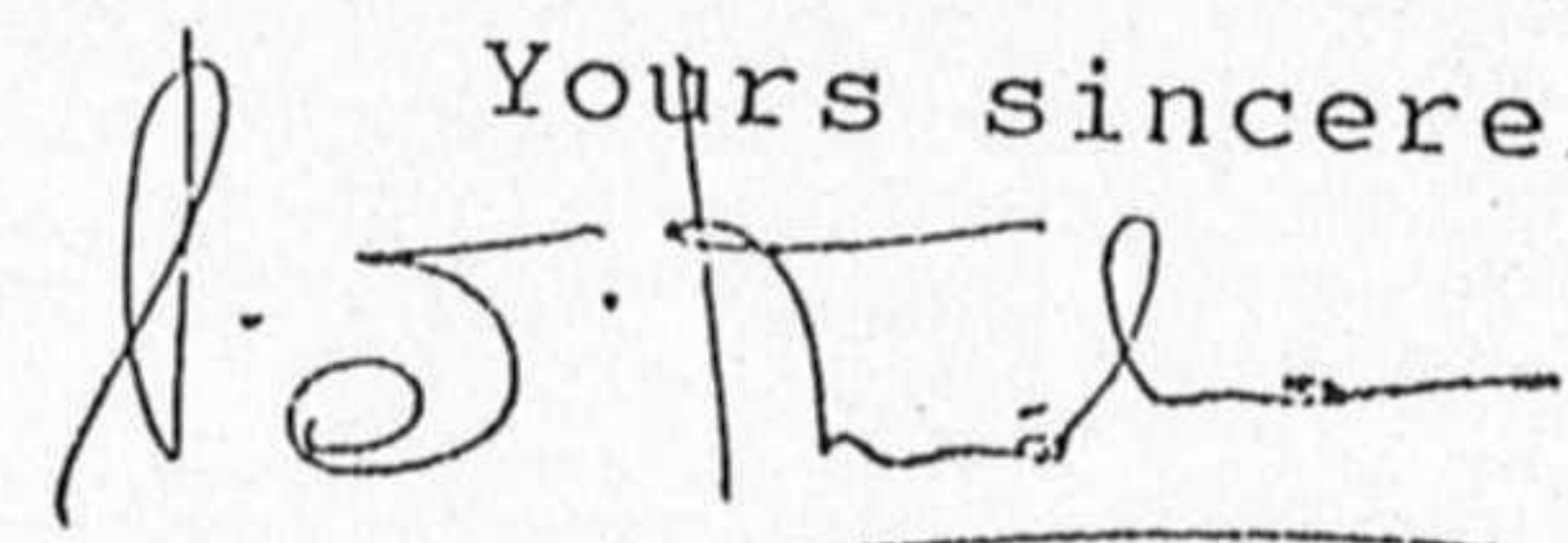
NCBC Advice No. Gujarat 22, 23, 24/98

11.12.1998

Dear Shri Manavalan,

I am sending herewith the Advices of the National Commission for Backward Classes under Section 9(1) of the NCBC Act for the Rejection of the Requests for Inclusion of
(1) Rajput
(2) Purabia Kshatriya Rajput
(3) Brahmin
castes/communities in the Central List of Backward Classes for Gujarat, duly authenticated, for necessary action by the Central Government under Section 9(2) of the Act.

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

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NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

Case : Requests for inclusion of "Rajput" community in the Central List of Backward Classes for Gujarat.

Per Shri U.P. Singh, Member

I. Request

This case arises out of the Request received in this Commission from Shri P.M. Chauhan and others of Shri Rajput Vidhyasabha, Ahmedabad for inclusion of "Rajput" community in the Central List of Backward Classes for Gujarat.

II. Public Hearing

2. The two-Member Bench of the Commission consisting of Hon'ble Members, S/shri U.P. Singh and Sahu Akashaya Bhai, held a Public Hearing at Ahmedabad on 6.11.1998 in respect of this Request. At the Public Hearing the State Govt. was represented by Shri J.M. Luni, Director, Developing Castes Welfare, Shri N.L. Bhatt, Deputy Secretary and Shri A.M. Bhatt from Social Welfare Department, Govt. of Gujarat, Gandhinagar. The caste/community was represented by S/Shri Rokeshsingh Narendrasingh and Rajeshsingh N. Rajput.

III. Facts

3. The caste/community is not included in both the Mandal List and the State List.

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NATIONAL COMMISSION FOR BACKWARD CLASSES

4. The representationist stated in his Request that Rajputs of Gujarat include all those Kshatriyas who are not included in the list of Backward Classes by the State Government and the Central Government. He further stated that educational, social and economical backwardness of Rajputs and Kshatriyas has not been taken in the right perspective. While putting across that facts regarding educational, economic and social backwardness, inadequate representation in the Govt. services and lowering of their status from agriculturists to landless labourers, he mentions that Rajput community of Gujarat including Kshatriyas are educationally backward and more than 80% Rajput youths are drop out at the 10th standard and remaining at Higher Secondary level. Most of Rajputs are settled in villages where no higher educational facilities are available and therefore they remain deprived of it. He further mentions that the Rajput community is placed at the lowest rung of social development because of the various social vices and customs. The percentage of Rajputs in the State Govt. and Central Govt. services is hardly 0.50%.

5. The Request-maker did not appear before the Bench. However, two students from city Commerce College, Ahmedabad representing the caste appeared in response to the publicity in the newspapers with regard to Public Hearing for consideration of Request for inclusion of "Rajput" community in the Central List of Backward Classes for Gujarat. They stated that Rajputs are Kshatriyas and belong to upper caste.

6. R.E. Enthoven describes Rajputs in his book "The Tribes And Castes of Bombay" (Published by Asian Educational Services, New Delhi, 1990, Vol. III, PP. 269-297). He writes that Rajputs are found all over Gujarat and in the Presidency generally, but mostly in Kathiawar and in the North of the province, where imitation of Rajput customs and a claim to Rajput descent are recognised alternative roads to social advancement for castes which in other areas would probably endeavour to establish their position by a close adherence to Brahmanical ceremonial. They claim to be modern representatives of the kshatriya race. (Ibid, p. 269).....

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P. S. KOTSHANAN
Secretary
Commission

The chief social peculiarity of the Rajput race is its division into clans. All clans eat together and intermarry, but the clan as such is exogamous. (Ibid, p. 270-271).....

Rajputs claims the right to wear the sacred thread with the same formalities as Brahmans, but only a few are careful to invest their boys at the usual Brahman age. If a Rajput boy is separately invested with the sacred thread the ceremony takes place when he is between ten and twelve. But in most cases the investiture is made one of the marriage ceremonies. (Ibid, p. 275).

Rajputs are hereditary soldiers and landlords, but the demand for soldiers is limited and a few Rajputs have any occupation except as land-holders. Exclusive of the large classes of Garasias and Talukdars who merely holds estates of varying sizes on favourable terms, the Rajputs of Gujarat are still a dominant race, holding sway over nearly half of the area of Gujarat and over nearly one-third of its people. (Ibid, p. 270).....

A Rajput of good family, if reduced to be a cultivator, would rather himself fetch water in the dark than allow his wife to bring it. Their sensitiveness to female honour is so keen that a man, however distantly related to a woman who has dishonoured herself, considers it his duty to destroy her and her seducer. (Ibid, p. 289).....

As the tribe is sprung from one ancestor, any marriage in the tribe is incestuous and forbidden. Poverty does not lower a Rajput's social position. But their position is injured if he marries a woman who is not a Rajput. He also lowers himself if he marries his daughter to some one who is socially his own inferior. (Ibid, p. 275).....

8. Ethnographic literature available on the caste does not support the statement of Shri P.M. Chauhan who made the Request for inclusion of "Rajput" community

in the Central List of Backward Classes for Gujarat. The facts submitted are contrary to the ethnographic evidence and the community is not socially backward.

IV Findings

9. From the above evidence, the Bench finds that the "Rajput" belongs to upper strata of caste hierarchy of Hindu society and are recognised alternative roads to social advancement for castes which would probably endeavour to establish their position by a close adherence to Brahmanical ceremonial. Poverty does not lower a Rajput's social position. But their position is injured if he marries a woman who is not a Rajput. He also lowers himself if he marries his daughter to some one who is socially his own inferior. The Rajputs of Gujarat are still a dominant race, holding sway over nearly half of the area of Gujarat and over nearly one-third of its people. The contention of the representationist was to project the caste socially backward on the grounds of their being economical backward. However, the two college boys who appeared at the Public Hearing submitted that Rajputs are Kshatriyas and belong to upper strata of Hindu caste hierarchy. In the representation confusion is created by clubbing Rajputs with Kshatriyas. While in the Varna theory Kshatriya stands for the second grade in the traditional hierarchy in Gujarat the term Kshatriya has been adopted collectively by a large number of backward classes and in the specialised and modified sense prevalent in Gujarat it does not include the Rajputs. The present case concerns only the Rajputs and not the backward class Kshatriyas of Gujarat. The Bench thus finds that the community is not socially backward and if such a community is included in the list of backward classes there will be no community which can be left out of backward classes. The inclusion of this advance community confers not only an unconscionable benefits vis-à-vis other advance caste but also inflicts damage to the genuine backward classes and defeats the purpose of national and constitutional policy regarding backward classes. The NCBC does not and cannot encourage the inclusion of such

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caste/community. The Bench thus concludes that the Request for inclusion of "Rajput" community in the Central List of Backward Classes for Gujarat should be rejected.

Ashayan
11.11.98
(Sahu Akshaya Bhai)

U.P. Singh
11.12.98
(U.P. Singh)

V. Advice of the commission

10. The commission considered and agreed in full with the above Findings of the Gujarat 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 "Rajput" community in the Central List of Backward Classes for Gujarat be rejected as it is an advanced and dominant caste and is not a Socially Backward Class.

On account of the unfortunate demise of one of the Members, Shri Navtej Puadhi on 16.8.1998, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the vacancy caused by the demise of the aforesaid Member, is protected by Section 7 of the NCBC Act, 1993.

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NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

Case : Requests for inclusion of "Purabia Kshatriya Rajput" community in the Central List of Backward Classes for Gujarat.

Per Shri U.P. Singh, Member

I. Request

This case arises out of the Request received in this Commission from Shri R.T. Thakore, The Purabia Kshatriya Rajput Gnati, Junagadh, Gujarat for inclusion of "Purabia Kshatriya Rajput" community in the Central List of Backward Classes for Gujarat.

II. Public Hearing

2. The two-Member Bench of the Commission consisting of Hon'ble Members, S/shri U.P. Singh and Sahu Akashaya Bhai, held a Public Hearing at Ahmedabad on 6.11.1998 in respect of this Request. At the Public Hearing the State Govt. was represented by Shri J.M. Luni, Director, Developing Castes Welfare, Shri N.L. Bhatt, Deputy Secretary and Shri A.M. Bhatt from Social Welfare Department, Govt. of Gujarat, Gandhinagar. Nobody appeared before the Bench on behalf of the caste/community.

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III. Facts

3. The caste/community is not included in both the Mandal List and the State List.
4. Shri R.T. Thakore from The Purabia Kshatriya Rajput Gnati, Junagadh, Gujarat stated in his representation that they were recognised as "Purabia Kshastiya Rajput" as they came from the Eastern part of India and at present concentrated in different parts of Gujarat i.e. Amreli and Dhari of Amreli District, Junagadh, Kutiyana and Bantva of Junagadh District and Mangrol, Kanalus, Navi Pipar and Kanadadva and Jamnagar of Jamnagar District, Rajkot, Morbi and Wankaner of Rajkot district. There may be other places where certain families of the caste exist. They have forgotten their roots and the origin and have no connections whatsoever with the eastern part of origin. The community came to Gujarat with fighting forces of the different regimes of Rajputs, Moghals and erstwhile British period and could not return to the roots of origin due to economic and other reasons and thought it proper to settle in different parts of Gujarat and Saurashtra. They were employed to protect in different capacities of the ruling administration, continued such profession and were termed as 'Parihar' - i.e. Guard (Chowkidar) and then some of the people adopted 'Parihar' as a surname. He further stated that after independence their patronage from such States and Jagirs has been extinguished and job opportunities lost which caused a big gap in the economic conditions and living circumstances of the whole community. The social condition of the community has also suffered as they could not get the required education due to poor economic condition and were not socially high to push up for their own emancipation. As the main dependence of the community was only the services to the ruling State they had neither land to sustain nor such other trade or industry on which the families could live. They had no other traditional art or business knowledge which could provide them the living.

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5. R.E. Enthoven describes Rajputs in his book "The Tribes And Castes of Bombay" (Published by Asian Educational Services, New Delhi, 1990, Vol. III, PP. 269-297). He writes that Rajputs are found all over Gujarat and in the Presidency generally, but mostly in Kathiawar and in the North of the province, where imitation of Rajput customs and a claim to Rajput descent are recognised alternative roads to social advancement for castes which in other areas would probably endeavour to establish their position by a close adherence to Brahmanical ceremonial. They claim to be modern representatives of the Kshatriya race. (Ibid, p. 269).....

The chief social peculiarity of the Rajput race is its division into clans. All clans eat together and intermarry, but the clan as such is exogamous. (Ibid, p. 270-271).....

Rajputs claims the right to wear the sacred thread with the same formalities as Brahmanas, but only a few are careful to invest their boys at the usual Brahman age. If a Rajput boy is separately invested with the sacred thread the ceremony takes place when he is between ten and twelve. But in most cases the investiture is made one of the marriage ceremonies. (Ibid, p. 275).

Rajputs are hereditary soldiers and landlords, but the demand for soldiers is limited and a few Rajputs have any occupation except as land-holders. Exclusive of the large classes of Garasias and Talukdars who merely holds estates of varying sizes on favourable terms, the Rajputs of Gujarat are still a dominant race, holding sway over nearly half of the area of Gujarat and over nearly one-third of its people. (Ibid, p. 270).....

A Rajput of good family, if reduced to be a cultivator, would rather himself fetch water in the dark than allow his wife to bring it. Their sensitiveness to female honour is so keen that a man, however distantly related to a woman who has

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dishonoured herself, considers it his duty to destroy her and her seducer. (Ibid, p. 289).....

As the tribe is sprung from one ancestor, any marriage in the tribe is incestuous and forbidden. Poverty does not lower a Rajput's social position. But their position is injured if he marries a woman who is not a Rajput. He also lowers himself if he marries his daughter to some one who is socially his own inferior. (Ibid, p. 275).....

6. Ethnographic literature available on the caste does not support the statement of Shri R.T. Thakore who made the Request for inclusion of "Purabia Kshatriya Rajput" community in the Central List of Backward Classes for Gujarat. The facts submitted are contrary to the ethnographic evidence and the community is not socially backward.

IV Findings

7. From the above evidence, the Bench finds that the "Purabia Kshatriya Rajput" are Rajputs and belongs to upper strata of caste hierarchy of Hindu society. They are recognised alternative roads to social advancement for castes which would probably endeavour to establish their position by a close adherence to Brahmanical ceremonial. Poverty does not lower a Rajput's social position. But their position is injured if he marries a woman who is not a Rajput. He also lowers himself if he marries his daughter to some one who is socially his own inferior. The Rajputs of Gujarat are still a dominant race, holding sway over nearly half of the area of Gujarat and over nearly one-third of its people. The contention of the representationist was to project the caste socially backward on the grounds of their being economically backward. The Bench thus finds that the community is not socially backward and if such a community is included in the list of backward

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classes there will be no community which can be left out of backward classes. The inclusion of this advance community confers not only an unconscionable benefits vis-à-vis other advance caste but also inflicts damage to the genuine backward classes and defeats the purpose of national and constitutional policy regarding backward classes. The NCBC does not and cannot encourage the inclusion of such caste/community. The Bench thus concludes that the Request for inclusion of "Purabia Kshatriya Rajput" community in the Central List of Backward Classes for Gujarat should be rejected.

Akshaya
11.11.98
(Sahu Akshaya Bhai)

U.P. Singh
11.12.98
(U.P. Singh)

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V. Advice of the commission

6. The commission considered and agreed in full with the above Findings of the Gujarat 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 "Purabia Kshatriya Rajput" community in the Central List of Backward Classes for Gujarat be rejected, as it is a Socially Advanced caste and not a Socially Backward Class.

On account of the unfortunate demise of one of the Members, Shri Navtej Puadhi on 16.8.1998, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the vacancy caused by the demise of the aforesaid Member, is protected by Section 7 of the NCBC Act, 1993.

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Shri Navtej Puadhi
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Commission
for Backward Classes

NATIONAL COMMISSION FOR BACKWARD CLASSES

GUJARAT BENCH

FINDINGS

Case : Requests for inclusion of "Brahmin" community in the Central List of Backward Classes for Gujarat.

Per Shri U.P. Singh, Member

I. Request

This case arises out of the Request received in this Commission from Shri Himatlal Jayashankar Raval, Ahmedabad for inclusion of "Brahmin" community in the Central List of Backward Classes for Gujarat.

II. Public Hearing

2. The two-Member Bench of the Commission consisting of Hon'ble Members, S/shri U.P. Singh and Sahu Akashaya Bhai, held a Public Hearing at Ahmedabad on 6.11.1998 in respect of this Request. At the Public Hearing the State Govt. was represented by Shri J.M. Luni, Director, Developing Castes Welfare, Shri N.L. Bhatt, Deputy Secretary and Shri A.M. Bhatt from Social Welfare Department, Govt. of Gujarat, Gandhinagar. The caste community was represented by Shri Himatlal Jayashankar Raval and Shri S.K. Bhatt.

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

III. Facts

2. The caste/community is not included either in the Mandal List or the State List.
3. Shri Himatlal Jayashankar Raval who appeared before the Bench stated that the Brahmins are poor and therefore they should be included in the list of backward classes. According to his submissions Brahmins are not respected at all and their literacy rate is low.
4. R.E. Enthoven writes about the Brahman in his book "The Tribes And Castes of Bombay" (Published by Asian Educational Services, New Delhi, 1990, Vol. I). He writes that the term Brahman is derived from brahman, the Supreme Being, and in its earliest sense denoted one who attained to Him. During the Vedic period it came to denote one who knows or repeats the Veda; and later on as the rituals became more complicated, a 'priest'. (Ibid, p. 213)..... Originally a man who attained to a certain social and moral status was designated a Brahman. (Ibid, p. 216)..... He quoted Mr. A.M. Jackson as saying that the Brahmans have their origin in the political jurisdiction of ancient Hindu kings. He has clearly shown in his 'Note on the History of Caste System' that during the days of independent Hindu rule Indian society consisted of a hierarchy of castes, at the head of which stood the Brahmans and the kind, that the royal authority was constantly called in to keep each caste to its proper functions, and to prevent what the law books technically call varnasankara or confusion of castes. (Ibid, p. 221).....

A Brahman is a Brahman everywhere, and would support his castefellows in any social matter though separated from them by colour, sect, customs and language. (Ibid, p. 214).....

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P. S. KRISHNAN
Member, Commission

5. Ethnographic literature available on the caste does not support the statement of Shri Himatlal Jayashankar Raval who made the Request for inclusion of "Brahmin" community in the Central List of Backward Classes for Gujarat. The facts submitted are contradictory and the community is not socially backward.

IV Findings

5. It is well known that in terms of social status generally Brahmans occupy the highest position and constitute an important point of reference in analysis of society and related socio-economic matters. It is seen from the aforementioned material that the Brahman stood at the head of the Hindu caste hierarchy. The Bench finds that the community is certainly not socially backward and if such a community is included in the list of backward classes there will be no community which can be left out of backward classes. The inclusion of this advance community confers not only an unconscionable benefits vis-à-vis other advance caste but also inflicts damage to the genuine backward classes and defeats the purpose of national and constitutional policy regarding backward classes. The NCBC does not and cannot encourage the inclusion of such caste/community. The Bench thus concludes that the Request for inclusion of "Brahmin" community in the Central List of Backward Classes for Gujarat should be rejected.

Akshaya Bhai
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(Sahu Akshaya Bhai)

U.P. Singh
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(U.P. Singh)

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

V. Advice of the commission

6. The commission considered and agreed in full with the above Findings of the Gujarat 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 "Brahmin" community in the Central List of Backward Classes for Gujarat be rejected, as it is a Socially Advanced caste and not a Socially Backward Class.

On account of the unfortunate demise of one of the Members, Shri Navtej Puadhi on 16.8.1998, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the vacancy caused by the demise of the aforesaid Member, is protected by Section 7 of the NCBC Act, 1993.

Ashayam
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Navtej Puadhi
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P. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes