



सत्यमेव जयते

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सदस्य-सचिव
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भारत सरकार

त्रिकूट-१, भीकाएजी कामा प्लेस, नई दिल्ली - ११००६६

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

NCBC Advice No. Pondicherry 80/2000

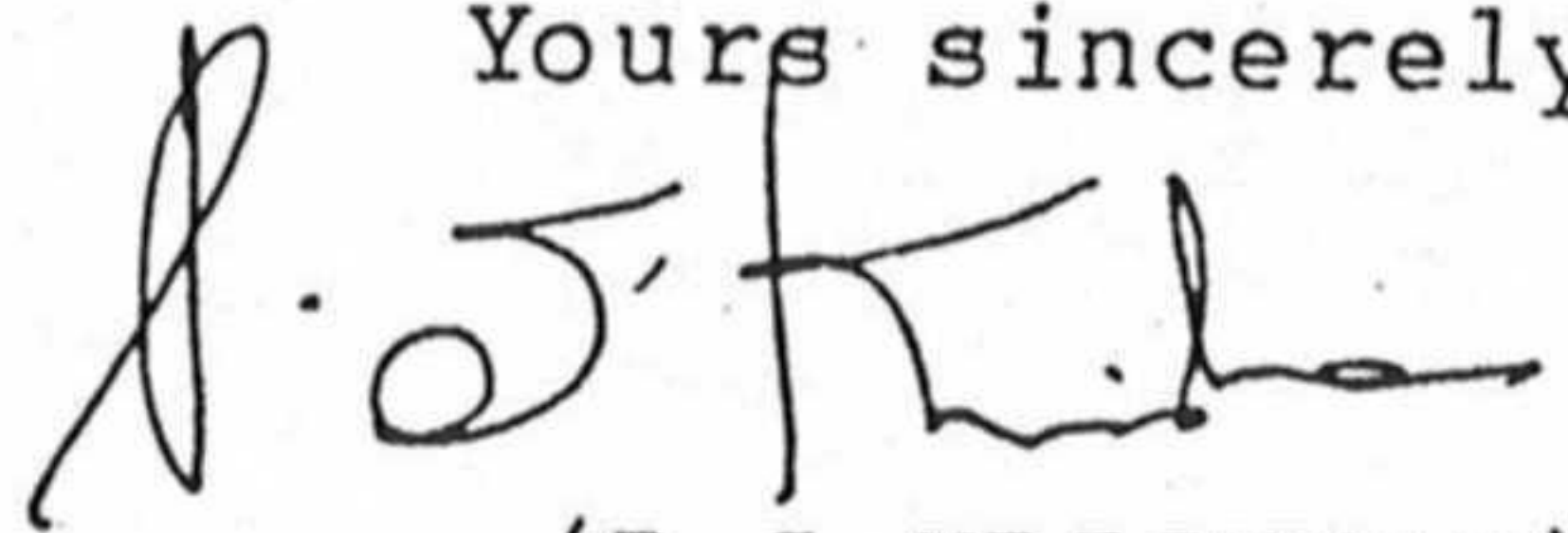
10. 01. 2000

Dear Smt. Das,

I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act, 1993 for the Inclusion of "Christian Nadar" in the Central List of Backward Classes for Pondicherry, duly authenticated, for necessary action by the Central Government under Section 9(2) of the NCBC Act.

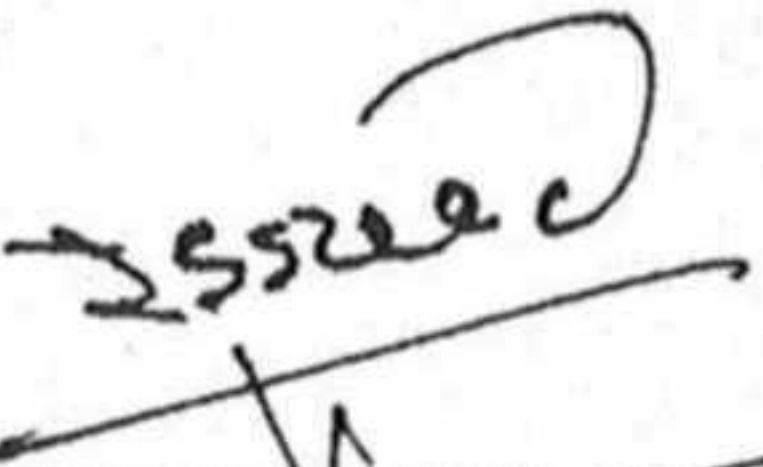
2. With this Advices in resepct of a total of 779 (384 for Inclusion + 395 for Rejection) castes, sub-castes, communities, synonyms etc. have been tendered by the Commission after its reconstitution in 1997 of which 508 (113 for Inclusion + 395 for Rejection) are still pending with the Government for Notification.

Yours sincerely


(P.S. KRISHNAN)

Encl: As stated

Smt. Asha Das
Secretary
Ministry of Social Justice & Emperment
Shastri Bhavan
NEW DELHI


11/1/2000

NATIONAL COMMISSION FOR BACKWARD CLASSES**Pondicherry Bench****Findings**

Per Justice P.K. Shyamsundar, Chairperson

Case: Request for inclusion of "Christian Nadar" caste/community in the Central List of Backward Classes for Pondicherry.

I. Request

1. This case arises from the Request received in this Commission from Shri S. Govindaraju, General Secretary, Pirpaduthapattor Nala Sangam, Pondicherry for Inclusion of "Christian Nadar" caste/community in the Central List of Backward Classes for Pondicherry.

II. Public Hearing

- 2 A three-Member Bench of the NCBC consisting of Justice P.K. Shyamsundar, Hon'ble Chairperson, Shri Sahu Akshaya Bhai and Shri U.P. Singh Hon'ble Members held a Public Hearing in respect of this request at Pondicherry on 9.2.1999. At the Public Hearing, the U.T. Government was represented by Shri Felix Sequeira, Welfare Secretary, Shri A. Salvaraj, Deputy Director, Social Welfare, Shri V. Swaminathan, Research Officer, Social Welfare Deptt. and other Officials. No member or representative of the caste/community appeared before the Bench.

NOTENTICATED
A. S. Kishore
Chairman
National Commission for Backward Classes
Pondicherry

III. Facts

3. The U.T. of Pondicherry had no list of Backward Classes till after the Supreme Court Judgement in the Mandal case, delivered on 16th November, 1992. For this reason,, the Expert Committee on Backward Classes could not, on the basis of the principle of commonality, recommend a Central List of Backward Classes for the U.T. of Pondicherry as it could do for 14 other States, which already had their respective lists of Backward Classes, and therefore, the Central Government also could not issue a Central List of Backward Classes for the U.T. of Pondicherry in 1993. The Government of U.T. of Pondicherry issued its list of Backward Classes by its Notification No. G.O. MS.No.2094-Wel(SW)-II dated 6-7-1994 (pending finalisation of the Backward Classes List). The List issued by the Government of U.T. of Pondicherry is a mechanical repetition in toto of the Mandal Commission's List. All the entries in the Mandal List, except entry at Sl.No. 161 "New Buddhists, Nov Buddhists" appears in the Backward Classes List of U.T. of Pondicherry. Thereafter, the Central Government vide Ministry of Welfare's Resolution No.120119/94-BCC dated 19-10-1994 issued a Common (Central) List of Backward Classes for the U.T. of Pondicherry purportedly on the basis of the principle of commonality between the Mandal List and the State List, but which in fact is seen to be a repetition in toto of the U.T. List of Pondicherry, and thus is in effect a repetition of the Mandal List except for New Buddhists (it should really be Neo-Buddhists or Nav-Bauddha, who had been included in the list of SCs in the period between the Mandal Report and the drawing up of BC Lists).

4. "Nadar" caste/community is included in the Central List of Backward Classes for Pondicherry at entry No.148 as follows:

"148. Nadar"


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National Commission
for Backward Classes

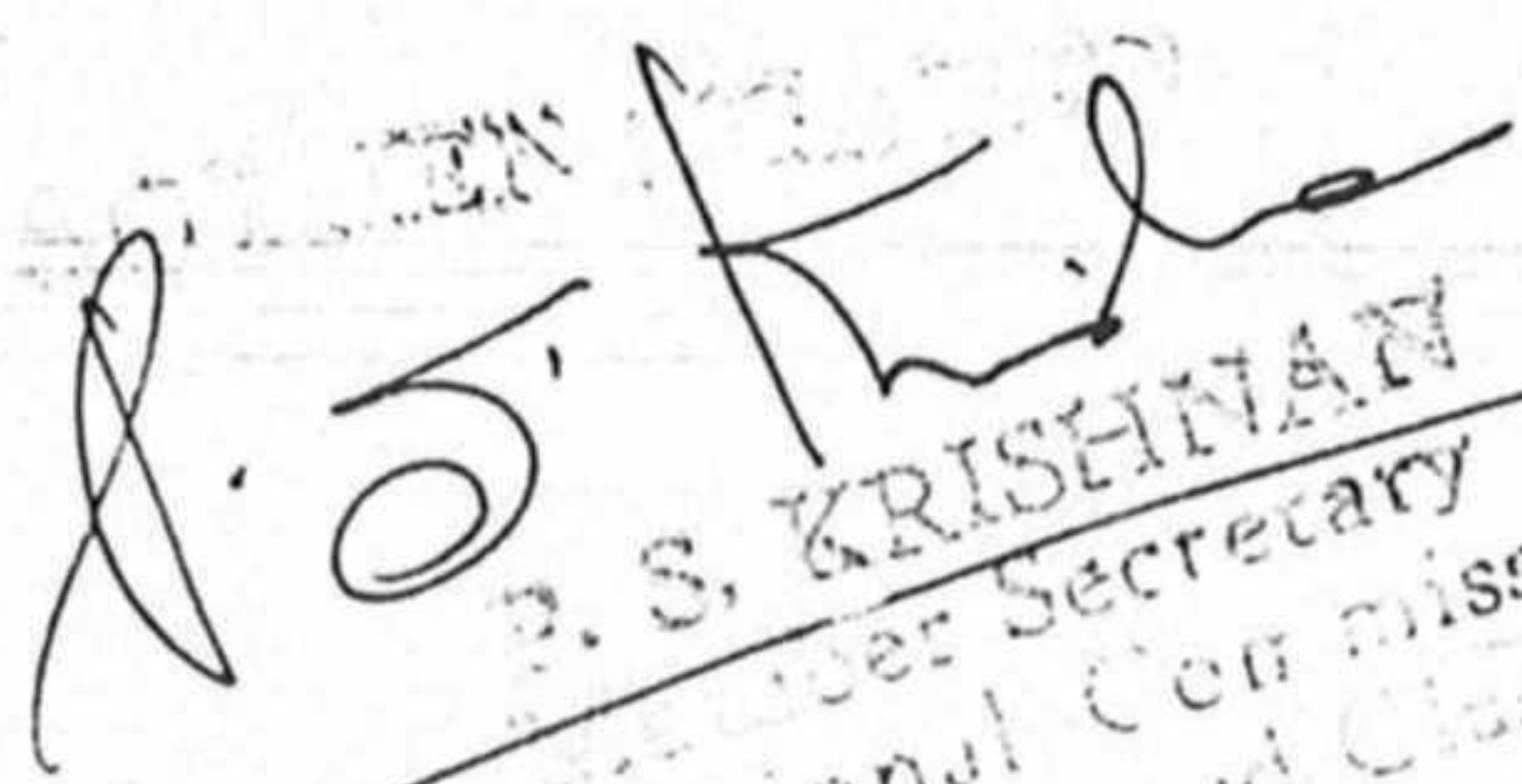
4. During the Public Hearing the U.T. Government stated that "Christian Nadar" caste/community is found in Pondicherry with a population of 2265 and the State Level Committee for Backward Classes have recommended 'Christian Nadar' caste/community in the U.T. List of Backward Classes, as this caste/community was found to be Socially Backward.

5. In the 'People of India, Vol. VI, India's Communities, General Editor K.S. Singh, Anthropological Survey of India, Oxford University Press, Delhi, Calcutta, Chennai, Mumbai, 1998, describes 'Nadar' as under:

"In Pondicherry, the Nadar, are popularly known by their title Gramani. Gramani is derived from the Sanskrit word gram, meaning village. Thurston mentions that they were also known by the title Nadar. They are toddy-tapping community, who collect sap only from the coconut trees. Their mother tongue is Tamil and they use the same script. They are non-vegetarian who eat pork. Rice and ragi form their staple food.....The traditional occupation of the Nadar in Pondicherry is toddy-tapping, which is important to them even today. Agricultural labour provides a secondary source of income. A small section of the community is engaged in petty business, and in selling arrack and toddy.....**Nadar, Christian** - Also described as Shanani (the toddy-drawers), the Christian Nadar are converts from the Hindu Nadar. The mass conversion took place only after 1818 (Gladstone 1984)..."

6. The social reality, among non-Hindu communities, has been briefly brought out in the Mandal Commission's Report in the following words:-

"There is no doubt that social and educational backwardness among non-Hindu communities is more or less of the same order as among Hindu communities. Though caste system is peculiar to Hindu society yet, in actual practice, it also pervades the non-Hindu communities in India in varying


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Mandal Commission
for Backward Classes

degrees. There are two main reasons for this phenomenon: first, caste system is a great conditioner of the mind and leaves an indelible mark on a person's social consciousness and cultural mores. Consequently, even after conversion, the ex-Hindus carried with them their deeply ingrained ideas of social hierarchy and stratification. This resulted in the Hindu converts inadvertently acting as Trojan horses of caste system among highly egalitarian religions such as Islam, Christianity, Sikhism, etc. Secondly, non-Hindu minorities living in predominantly Hindu India could not escape from its dominant social and cultural influences. Thus, both from within and without, caste amongst non-Hindu communities received continuous sustenance and stimulus."(vide Report of the Backward Classes Commission, 1980, First Part, Vol. 1, Chapter 12, Para 11 at page 55).

7. It is a fact acknowledged by scholars that caste or caste-like differentiations characterises the recruitment, organisation and processes of non-Hindu religious systems in India (Paul D. Wiebe and S. John Peter, "The Catholic Church and Caste in Rural Tamil Nadu" in Caste among Non-Hindus in India, edited by Harjinder Singh, National, 1977). This is as much true of Christianity as of Islam and Sikhism. In India, Christian missions have recruited their membership almost exclusively from particular caste groups in particular parts of India as in the case, for example of the LMS (London Missionary Society)'s recruitment in South Travancore largely from the Nadar community, a community of erstwhile "Untouchables" and now included in the list of Backward Classes). All such particular caste groups were generally the lower castes; though they were especially the "untouchables", they also included other lower castes in considerable numbers. The cases of conversion from socially advanced castes/communities were very few. Though the Christian missionaries endeavoured to bring about an improvement in the life of the converts through education and employment in mission schools etc., mere conversion to Christianity has not

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Commission

significantly changed the social, educational and economic conditions of those members of lower castes/communities who embraced Christianity.

IV. Findings

8. In view of the social reality adumbrated supra, the social status of those members of Nadar caste/community who follow Christianity as their religion cannot be significantly different from those who follow Hinduism. The Bench therefore, feels that the recommendation of the State Level Committee in favour of inclusion of "Christian Nadar" accords with this reality. Hence, Christian Nadar should also be included in the Central List of Pondicherry alongwith Hindu Nadars at the existing entry 'No.148.Nadar', by amending the entry as follows:

"148.Nadar(including Christian Nadar)"

Akshaya
10.01.2000
(Sahu Akshaya Bhai)

U.P. Singh
10.1.2000
(U.P. Singh)

P.K. Shyamsundar
7.1.2000
(Justice P.K.Shyamsundar)

III. Advice of the Commission

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

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Central Govt. under Section 9(2) of the Act:-

"Christian Nadar" caste/community be included in the Central List of Backward Classes for the U.T. of Pondicherry at the existing entry No.148, by amending the entry as follows:

"148.Nadar(including Christian Nadar)"

P. S. Krishnan

7.1.2000

Kshayam
10.01.2000

Sub
10.1.2000

P. S. Krishnan
10.1.2000

P. S. Krishnan
10.1.2000

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