



पी. एस. कृष्णन्
P. S. KRISHNAN
TEL 6183190

राष्ट्रीय पिछड़ा वर्ग आयोग
भारत सरकार
ब्लॉक-१, भीकाजी 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. Orissa 54, 55/99

25.05.1999

Dear Smt. Das,

I am sending herewith the Advices of the National Commission for Backward Classes under Section 9(1) of the NCBC Act for the Inclusion of

- (1) Koppula Velama, and
- (2) Kalanga

castes/communities in the Central List of Backward Classes for Orissa, duly authenticated, for necessary action by the Central Government under Section 9(2) of the NCBC Act.

2. With this, Advices on 667 (328 for Inclusion + 339 for rejection) castes, sub-castes, synonyms etc. have been tendered to the Government by the Commission, after its reconstitution in 1997, of which 661 (322 for Inclusion + 339 for Rejection) are still pending with the Government for Notification.

Yours sincerely


(P. S. KRISHNAN)

Encl: As stated.

Smt. Asha Das
Secretary to Govt. of India
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI

O/c

issued
27/5/99

NCBC Advice No. Orissa 54/99

NATIONAL COMMISSION FOR BACKWARD CLASSES

ORISSA BENCH

Findings

Case: Request for inclusion of Koppula Velama caste/community in the Central List of Backward Classes for Orissa.

Per Shri U.P. Singh, Member

I. Request

1. This case arises in this Commission from the Secretary, Koraput District Koppula Velama Association, Jeypore, (Orissa) for inclusion of 'Koppula Velama' caste/Community in the Central List of Backward Classes for Orissa.

II. Public Hearing

2. The three-Member Bench of the Commission consisting of Hon'ble Members Shri U.P. Singh, Shri Sahu Akshaya Bhai and Shri Navtej Puadhi held a public Hearing to examine the request of this caste/community on 15.5.98 at Bhubaneswar. The State Govt. was represented by Shri R.B. Nayak, Director, OBC, Department of Welfare and the State Commission was represented by Shri M.R. Mishra, Member Secretary. The Caste/community was represented by Shri P. Dharma Rao, Secretary, Ganjam District Koppula Velama Association and Shri P. Ganapati.

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Member Secretary
National Commission
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III. Facts

3. At the time when the Expert Committee on Backward Classes prepared the first phase Central List of Backward Classes on the basis of the principle of commonality, i.e. by listing castes common to both Mandal List for each State and the respective State Lists and when, on the basis of the Expert Committee's report, the government of India notified the first-phase Central List in 1993, Orissa was one of the States which did not have a State List of its own. Therefore no Central List of Backward Classes for Orissa was prepared at that stage. It was only after the Supreme Court's Judgement in the Mandal case that the State List of Orissa came into existence in 1994 on the basis of the one man (Justice N.K. Das) Commission report. Thereafter the Central Government vide Ministry of Welfare's Resolution No 12011/9/95-BCC dated 19.10.94 issued a "Common (Central) List" of Backward Classes for Orissa. Koppula Velama was not included in the Central List for Orissa because this was not included either in the Mandal List or in the State List existed at that time.

On advice of the Orissa State Commission for Backward Classes the State Government vide Resolution No. 26118/OBC-1/96/w dated 5/11/96 included the caste with its synonyms as:-

"196. Kapala Velama

Kapulu Elama,

Koppala Velama,

Koppala Elama

Kappula Elama

Kupala Velama

Kapala Elama and

Kapala Elaga "

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4. In their request for inclusion of Koppula Velama caste in the Central List of Backward Classes for Orissa, Koraput Dist. Koppula Velama Association, MG Road, Jeypore have stated that Koppula Velama is socially and educationally backward class. The caste has been included in the list of OBCs in Andhra Pradesh, Tamil Nadu and Pondicherry States/UTs.

5. NCBC'S Questionnaire filled in and supplied by Shri Dharma Rao, Ganjam District Koppula Velama Association, contains the following information:-

- i) The name of the caste is Koppula Velama. The caste is also known by Other name Velama.
- ii) The population of the caste in the State is approximately 2 lakhs spread all over the State but large concentration found in the Ganjam, Koraput, Jaypore, Bandhi, Phulbani and Gajpati districts.
- iii) The caste is generally regarded as socially backward.
- iv) The occupations on which the members of the caste mainly depend for livelihood are cultivation, agricultural labour and household jobs. The occupation is agricultural which involves manual labour for wage. The women and children of the caste are also engaged in agricultural labour for wage. Ninety-five percent of the population of the caste are landless labourers.
- v) None from this community represented in the State Legislative Assembly and elective bodies at the district level.
- vi) The number of literates of the caste in the State is approximately 10,000 out of which 3000 are matriculates and 350 are graduates.

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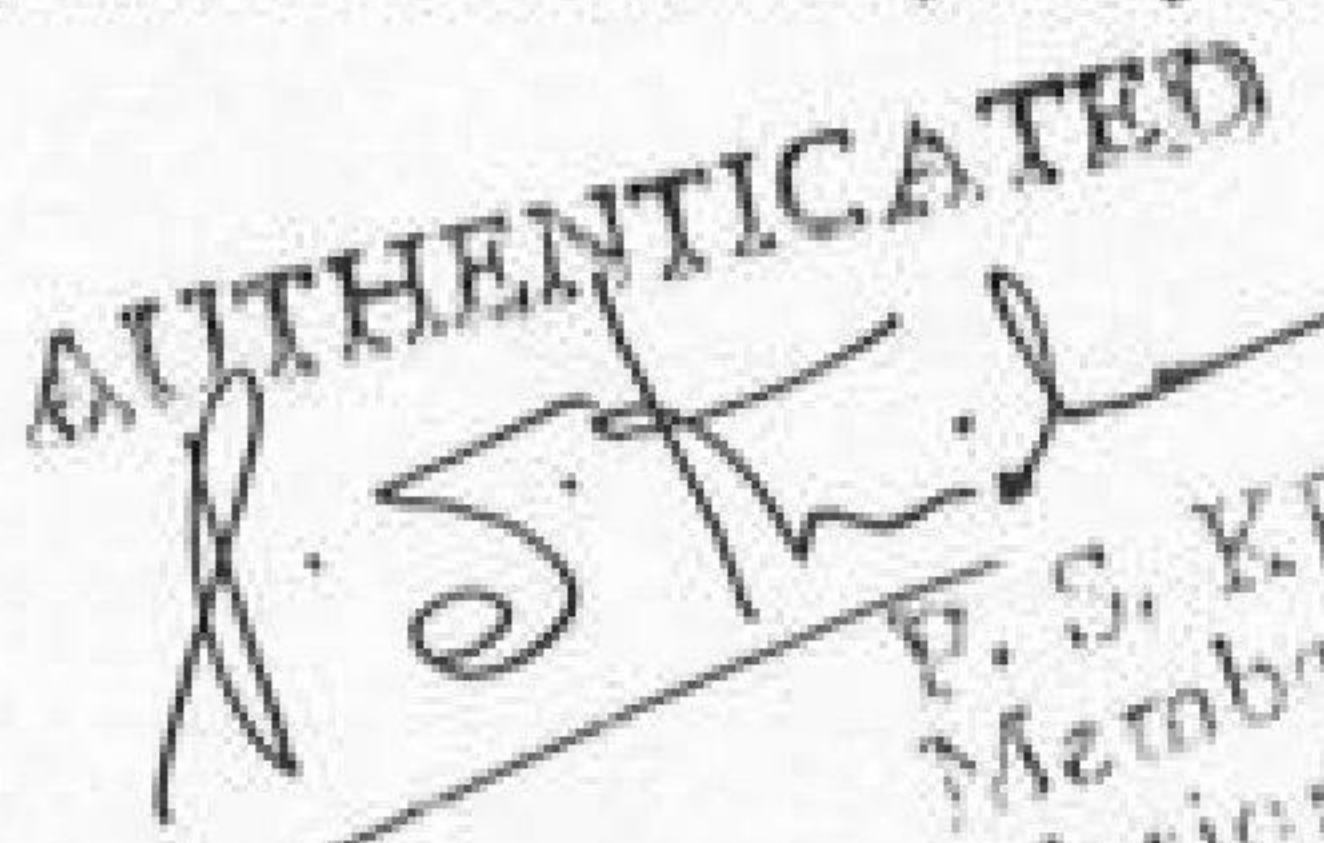
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- vii) Ninety percent of the families of the caste live in Kachha houses and 10% in pucca houses.
- viii) Besides State Govt. services members of the caste are engaged in the following areas of employment and professions :-
- A) Teachers in Colleges : 10
 - B) Doctors : 15-20 all over the state
 - C) Lawyers : 10-15 all over the state
 - D) Engineers and Architects : 10-15 all over the state
 - E) Chartered Accountants : 2
 - F) Income Tax, Financial and : 2
Management consultants
 - G) Media Professionals : 2
 - H) Defence Services : 20
- xi) The main reasons on account of which the caste consider itself to be backward are poverty, illiteracy, non-representation in State Legislature, and Social backwardness.

6. Koppula Velama caste is included in the Central List of Backward Classes for Andhra Pradesh, Tamil Nadu and Pondicherry. The respective entries are as below:-

Andhra Pradesh	"76. Koppula Velama"
Tamil Nadu	"74. Koppala Velama"
Pondicherry	"108. Kopplavalamas"

7. Edgar Thurston and Rangachari (caste and Tribes of Southern India, Asian Educational Services, New Delhi, Madras, 1993, first published 19990) under the head 'Velama' writes that the "Velamas, or, as they are sometimes called, Yelamas, are a caste of agriculturists, who dwell in the Telugu country and Ganjam." Quoting the authority of Mr. H. A. Stuart (Manual of the North Arcot district) they further writes as follows :-


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"Who the Velamas were it seems difficult to decide. Some say they from a sub-division of the Balijas, but this they themselves most vehemently deny, and the Balijas derisively call them Guna Sakala (or Tsakala) vandlu (hunch-backed washermen). The pride and jealousy of Hindu castes was amusingly illustrated by the Velamas of Kalahasti. The Deputy Tahsildar of that town was desired to ascertain the origin of the same Guni Sakalavandlu, but, as soon as he asked the question, a member of the caste lodged a complaint of defamation against him before the District Magistrate. The nickname appears to have been applied to them, because, in the northern districts, some print chintzes, and, carrying their goods in a bundle on their backs, walk stooping like a laden washerman. This derivation is more than doubtful, for, in the Godavari district, the name is Guna Sakalavandlu, guna being the big pot in which they dye the chintzes. Some Velamas say that they belong to the Kammas, but divided from them in consequence of a different of opinion on the subject of gosha, most Velama females being now kept in seclusion ----- Both Kammas and Velamas, before they divided, are said to have adopted gosha from the Muhammadans, but, finding that they were thus handicapped in their competition with other cultivators castes, it was proposed that the original custom of their ancestors should be reverted to. Those who agreed signed a bond, which, being upon palm leaf, was called Kamma, and from it they took this name. The dissentients retained gosha, and were therefore called outsiders or Velamas. This does not, however, explain what the original name of the caste was, and the truth of the story is doubtful. Since this dispute, the Velamas have themselves had a split on the subject of gosha, those who have thrown it off being called Adi or original Velamas, and the others Padma Velamas. The Velamas seem to have come south with the vijayanagara kings, and to have been Menkavalgars, from which position some rose to be poligars. Now they are chiefly the hangers-on of poligars of cultivators. To distinguish them from the Vellalas in the southern Taluks, they call themselves Telugu Vellalas, but it seems very improbable that the Velamas and Vellalas ever had any connection with one another. They are styled Naidus.

Regarding Pedda or Padma sub-division of Vellalas, Thurston and Rangacahri, quoting the authority of Mr. C. Hayavadana Rao, state as follows :-

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 Member
 for backward classes

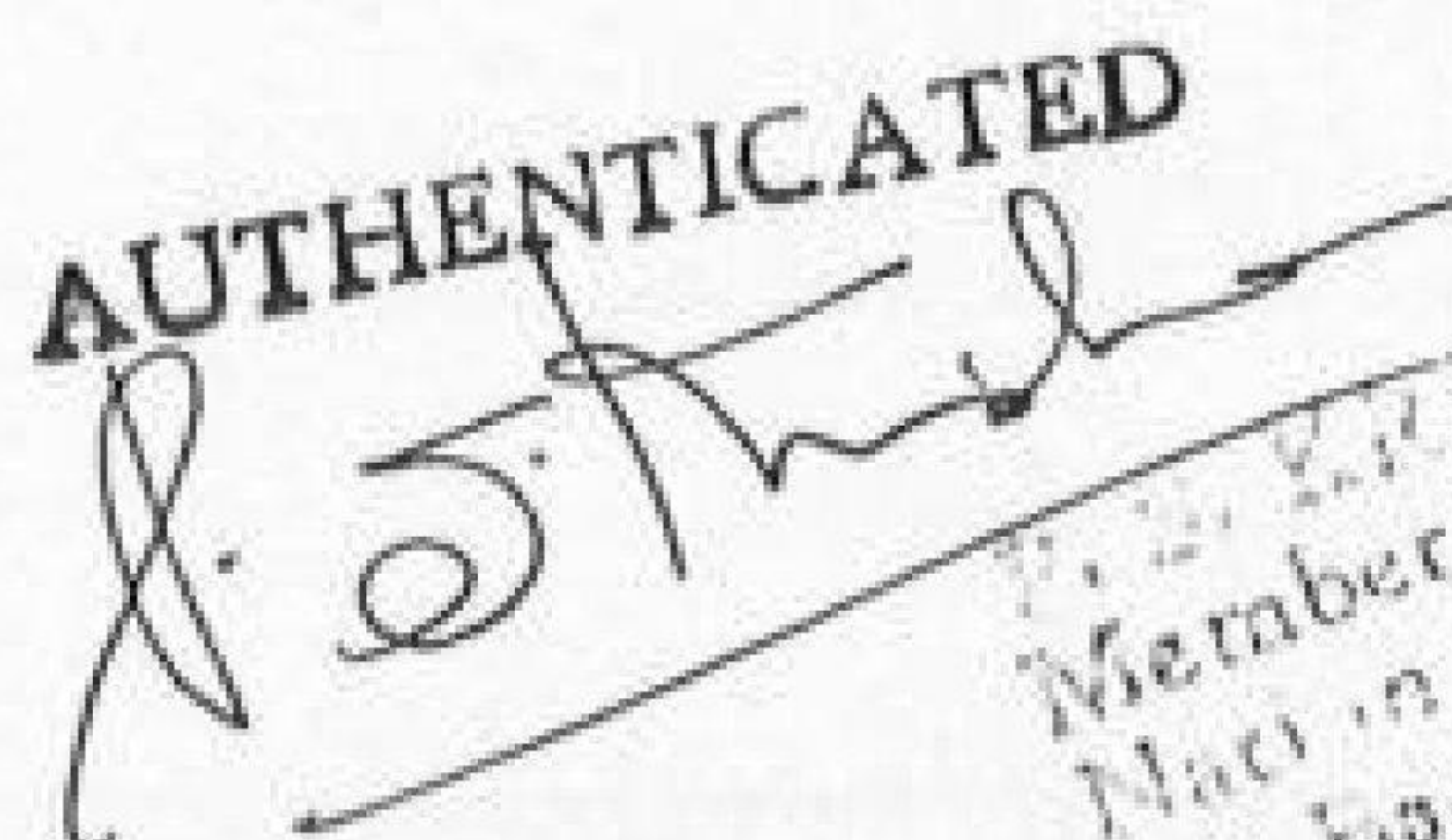
“Pedda or Padma found chiefly in the Bobbili taluk. Those composing it are said to be the Pedda Rajudu, the founder of the Bobbli family, who received a territorial grant in 1652 from Sher Muhammad Khan, the Moghul Fauzdar of Chicacole. It is to this subdivision that Orme refers, (History of the Military transaction in Indostan) when he says that they ‘esteem themselves the highest blood of Native Indians, next to the Brahmans, equal to the Rajpoots, and support their pre-eminence by the haughtiest observances, insomuch that the breath of a different religion, and even of the meaner Indians, requires ablution, their women never transfer themselves to a second, but burn with the husband of their virginity.’ The remarriage of widows is forbidden, and women remain gosha (in seclusion), and wear gold and silver bangles on both wrists, unlike those of the Koppala section.”

Regarding Koppala Velamas, Thurston and Rangachari writes that “Koppala, or Toththala, who do not shave their heads, but tie the hair in a knot (Koppu) on the top of the head. They are divided into sections, Theses have no significance so far as marriage is concerned The custom of menarikam, by which a man marries his maternal uncle’s daughter, is observed. A Brahman officiates at marriages. **Widows are permitted to remarry seven times, and by an unusual custom, an elder brother is allowed to marry the widow of his younger brother**”

“Koppulavelama” of Sirkakulam and Visakhapatnam district” are included in the State and Central List of Backward classes for Andhara Pradesh. Their inclusion in the State List was based on the Report of the Anantharaman Commission which found their position in the social hierarchy to be low and also found them to be also educationally backward. The qualitative difference between Kooppulavelamas on the one hand and the other Velamas such as Velama in general, Adi-Velama, Padma Velama etc. comes out clearly in the Anantharaman Commission’s description of Koppulavelama as follows :-

Koppulavelama

“This community is found in Srikakulam, Visakhapatnam, East Godavari, West Godavari and Krishna districts. Their traditional occupation is agriculture. **Most of**

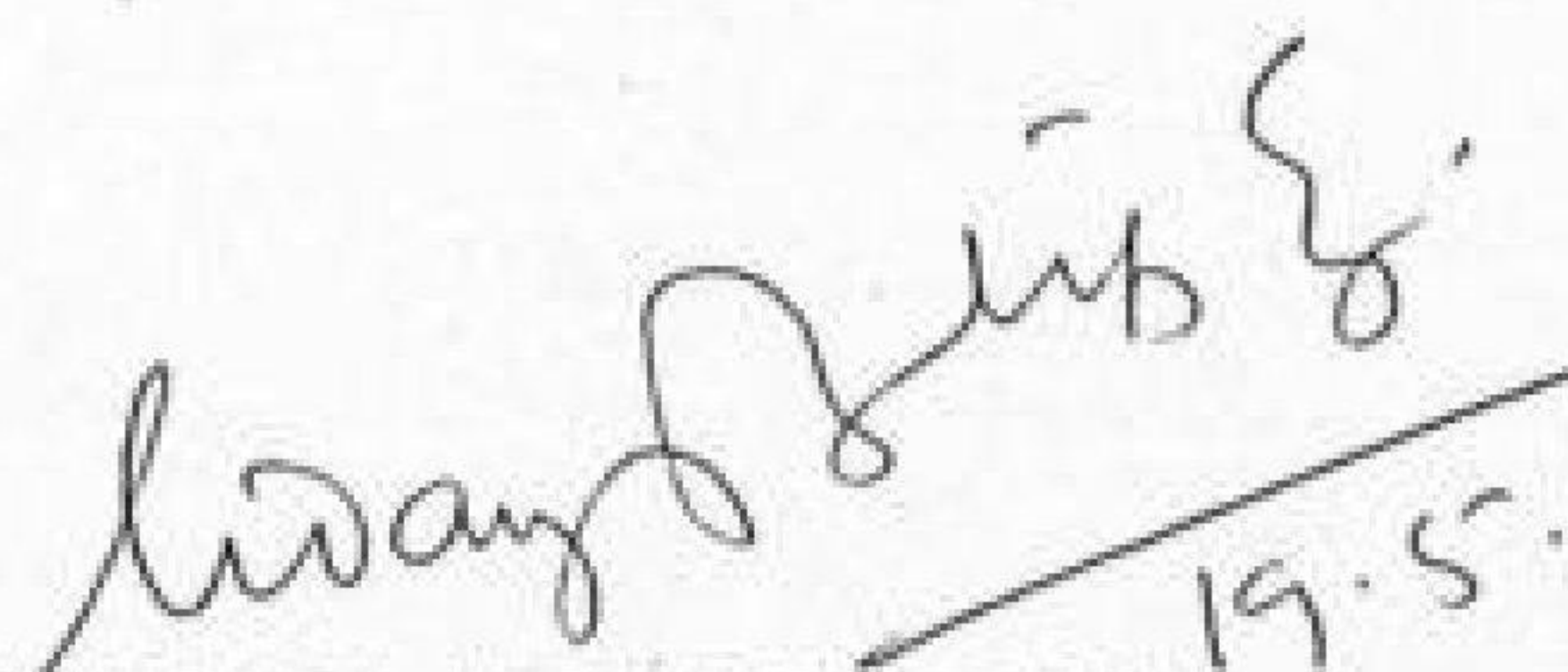
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 Member Secretary
 National Commission
 for Backward Classes

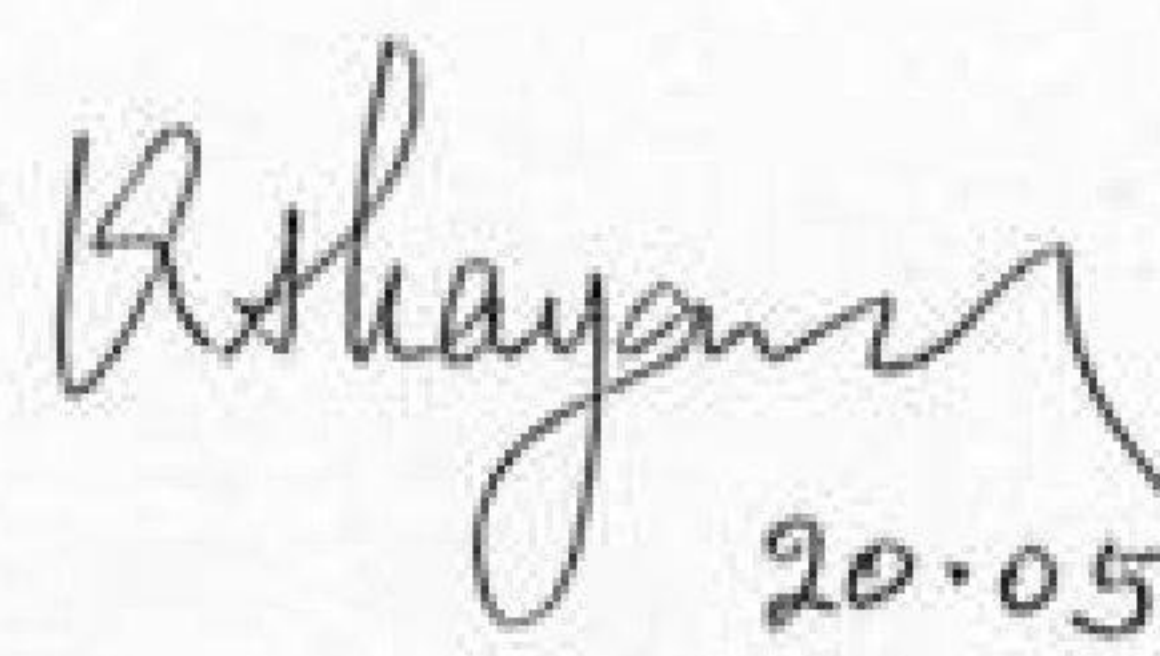
them are working as agricultural labourers or collies. The community as a whole is poor. They live in huts and thatched sheds. Women also work with them in fields. Education in the community is very low. The students population of this community in x and xi classes is low. Due to their poverty and unclean occupation, the community is looked down in society. In view of its low position in social hierarchy and educational backwardness, the Commission considers that this community is socially and educationally very backward."

IV. Findings

8. From the foregoing material, it is evident that Velama in general, (specially the sections like Adi Velama, Padma Velama etc.) who are originally of and are mainly resident in Andhra Pradesh are a socially advanced and dominant caste and Advice for rejection of their Request for inclusion in the Central List of BCs for Andhra Pradesh had been tendered to the government vide NCBC's Advice NO. A.P. 41-42/98 dated the 16th December 1998. But the Bench also finds that Koppula Velama community, a sect/section of Velama, concentrated in Srikakulam and Visakhapatnam districts of Andhra Pradesh bordering Orissa, are according to the descriptions available in ethnographic literature and in the Report of Anantharaman Commission, mostly agricultural labours and coolies. The Anantharaman Commission has also found Koppula Velama community as a whole poor and occupy a low position in social hierarchy and has, therefore, recommended its inclusion in the Backward Classes List of Andhra Pradesh. The Bench, in view of the incontrovertible evidence of their social and educational backwardness, is of the view that they should be included in the Central List of Backward Classes for Orissa as a new Entry at Sl No. 186, as under :-

"186. Koppula Velama"


(UDAY PRATAP SINGH) 19.5.99


(SAHU AKSHAYA BHAI) 20.05.99

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

V. Advice of the Commission

9. The Commission considered and agreed in full with the findings of the Bench for Orissa and decided to tender the following advice to the Central Government under Section 9(1) of the NCBC Act, 1993 for action by the Central Government under Section 9(2) of the Act:-

'Koppula Velama' be included in the Central List of Backward Classes for Orissa as a new entry at Sl. No. 186 as:-

"186. Koppula Velama"

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16.8.98, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice notwithstanding the vacancy caused by demise of the aforesaid Member, is protected by Section 7 of the NCBC Act.,1993.

Navtej Puadhi
19.5.99

Rishayam
20.05.99

D. S. R. Srinivasan
24.5.99

P. S. Krishnan

24.5.99

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

NCBC Advice No. Orissa 55 /99

National Commission for Backward Classes

Orissa Bench

Findings

Case: Request for inclusion of Kalanga (Kalinga Sirdar) caste/community in the Central List of Backward Classes for Orissa.

Per Shri U.P. Singh, Member

I. Request

This case arises from the request received in this Commission from Shri Bailochan Girna Distt Bargarh Orissa for inclusion of 'Kalanga' (Kalinga Sirdar) caste/community in the Central List of Backward Classes for Orissa.

II. Public Hearing

2. The three-Member Bench of the Commission consisting of Hon'ble Members Shri U.P. Singh, Shri Sahu Akshaya Bhai and Shri Navtej Puadhi held a Public Hearing to examine the request of this caste/community on 15-5-98 at Bhubaneswar. The State Govt. was represented by Shri R.B. Naik, Director, O.B.C., Department of Welfare and the State Commission for OBCs was represented by Shri M.R. Mishra, Member-Secretary. The caste/community was represented by Shri Bailochan Girna and Shri Banaram Majhi.

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P. S. KRISHNAN
Member Secretary
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III. Facts

3. At the time when the Expert Committee on Backward Classes prepared the first phase Central List of Backward Classes on the basis of the principle of commonality, i.e., by listing castes common to both the Mandal List for each State and the respective State Lists and when, on the basis of the Expert Committee's Report, the Government of India notified the first-phase Central List in 1993, Orissa was one of the States which did not have a State List of its own. Therefore no Central List of Backward Classes for Orissa was prepared at that stage. It was only after the Supreme Court's Judgement in the Mandal case that the State list for Orissa came into existence in 1994 on the basis of one man Justice N.K. Das Commission Report. Thereafter the Central Government vide Ministry of Welfare's Resolution No.12011/9/94-BCC dated 19-10-94 issued a "common (central) list" of Backward Classes for Orissa. 'Kalanga' (Kalinga Sirdar) caste was not included in the Central List of Backward Classes for Orissa as it was not included in both the Mandal Commission's List for Orissa and the State Government's List of Backward Classes that existed at that time. Even now 'Kalanga' (Kalinga Sirdar) is not included in the State List, however, it may be relevant to mention here that the State Government on the advice of the State Commission for Backward Classes vide Resolution No.26118/W OBC 1/96 dated 5-11-96 included Kalinga, Kalingi & Kaliji at entry No.186 which reads as:-

"186.Kalanji, Khandayat Kalanji, Odra Khandayat Kalanji, Kalinga, Kalingi & Kaliji"

4. The National Commission for Backward Classes has tendered its advice vide Advice No.14/Orissa/97 dt.15-11-97 to the Central Government for inclusion of 'Kalanji/Kalingi' caste at entry No.181 of the Central List for Backward Classes for Orissa.

5. 'Kalanga' also appears in the ST list for M.P. and Maharashtra as a sub-tribe/sub-group of Gond Tribe. The relevant entries are as under:-

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 Member Secretary
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Madhya Pradesh

"16.Gond,.....Kalanga,....."

Maharashtra

"18.Gond,.....Kalanga,....."

6. In his request for inclusion of 'Kalanga' caste in the Central List of Backward Classes for Orissa Shri Bailochan Girna has stated that the people of this caste (approximately 9,000 in number) are residing in about 80 Mouzas in the districts of Bolangir and Bargarh of Western Orissa. Their ancestors came to this area about 600 years ago from 'Kalinga Nagar', so their caste is known and identified as 'Kalanga'. Their educational ratio to the total population is very low (approximately 25%). Their main occupation is agriculture having very low acres of land per family, so the income of the people of the caste is very low. Their social status is said to be also not high. The female members of the caste perform 'Sua' (Parrot) 'Karma' dance by going village to village before the 'Dipawali' for the puja expenses. They also celebrate the 'Karamsani' festival on the day of 'Ekadashi' in the month of Bhadraba. They are fond of having meat, fish and wine also (country liquor) at the said Karamsani Puja. Their main languages for conversation are Oriya, Hindi and Chhatishgarhi.

He has further stated that they had been appealing to the Govt. of Orissa for inclusion of their caste in ST/SC list but the caste has not been enlisted even in the OBC list of the State or in the Centre, inspite of their manifest social backwardness.

7. The NCBC's Questionnaire filled in and submitted by Shri Bailochan Girna contains the following information:-

- i) The name of the caste is Kalanga (Kalinga Sirdar).
- ii) Population of the caste in the State is 11,295 in 1993-94.

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- iii) The caste is largely concentrated in the districts of Bolangir and Bargarh.
- iv) The caste is included in the ST list of Madhya Pradesh (Sl.No.16) and Maharashtra (Sl.No.18).
- v) The religion/faith which the members of the caste follow is Hindu (Tribal believe 'Banadevi' and others).
- vi) The caste/community is generally regarded as socially backward.
- vii) The members of the caste are mainly depend on daily wage work they are engaged in cultivation of own land (5%), Agricultural labour (20%), and daily labourers in activities like cutting bamboo, cutting grass to make brooms, making bricks etc.
- viii) The women of the caste as a general practice, are, for their own or for their family's livelihood, engaged in agricultural labour for wage and also engaged in making bricks in many places.
- ix) Children of the caste/community, as a general practice, are, for their family's livelihood or for supplementing their family's income, engaged in agricultural labour and collecting forest products like leaves, mohua, lacs, honey etc.
- x) Ninety-five percent of the population of the caste are landless manual (both agricultural and non-agricultural) labourers.
- xi) The caste is, in terms of the caste system, identified/linked with traditional craft of weaving and now it is replaced with brooms and mat making. Sixty percent of the adult population are actually engaged in that craft. Of the adult members who are actually not engaged in the traditional craft, are engaged in:-
 - a) Agricultural labour for wage 20%
 - b) Other manual labour for wage 75%
(to make bricks and other)
 - c) Cultivation of own land 5%
 - d) Other occupations like services etc.

Primary School Teachers	11 (Numbers)
Clerks	2 (Numbers)
N.M.R. (Gridco)	2 (Numbers)


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- xii) There is no M.L.A. or Member of elected bodies at the district level belonging to this caste.
- xiii) The literacy rate of the caste/community in the State is 3.54 percent in 1996. Total 400 literates of the caste are in the State (225 in Bargarh district and 175 in Bolangir district) out of which 30 are women. Total number of matriculates among the member of the caste is 15 in 1996. No member of the caste is graduate.
- xiv) Only 0.5% of the families of the caste live in pucca houses. Remaining families (99.5%) live in kachha houses.
- xv) Only 15 persons belonging to the caste are employed as Group D/Class IV employees in the services of the State Government, 4 in State level public undertakings, autonomous/semi-autonomous establishments and 11 as teachers.
- xvi) The main reason on account of which the caste/community consider itself to be backward is the social behaviour and economic and educational conditions are more or less alike with other backward classes (ST/SC) of the State.
- xvii) The Gond and Soura (Sawara) castes/communities (Tribes) are at a level immediately higher than the caste/at the same level (Gond ST List Sl.No.22 and Sahara Sl.no.59 for the State of Orissa).

8. Russel & Hira Lal in the book "The Tribes and Castes of Central Provinces of India" (Asian Educational Services, New Delhi, Madras Reprint, 1993, Vol-III, pp 302-305) has given the ethnographic account of the caste as follows:-

"Kalanga - A cultivating caste of Chhattisgarh numbering 1800 persons in 1911. In Sambalpur they live principally in the Phuljhar Zamindari on the border, between Chhattisgarh and the Uriya track. The Kalangas appear to be a Dravidian tribe who took up military service and therefore adopted a territorial name, Kalanga being probably derived from Kalinga, the name of the sea-board of the Telugu country. The Kalangas may be a branch of the great Kalingi tribe of Madras. They have mixed much with the Kawars, and in Phuljhar say that they have three branches, the Kalingia, Kavar and Chero Kalangas; Kavar and Chero are names for the same tribe, and the last two

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 Member Secretary
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branches are thus probably a mixture of Kalingis and Kawars, while the first comprises the original Kalingis. The Kalangas themselves, like the Kawars, say that they are the descendants of the Kauravas of the Mahabharata, and that they came from northern India with the Rajas of Patna, whom they still serve. But their features indicate their dravidian descent as also their social customs, especially that of killing a cock with bare hands on the birth of a child, and anointing the infant's forehead with its blood. They have not retained their Telugu language, however, and like the Kawars now speak a dialect of Chhattisgarhi at home, while many also know Uriya.....

The Kalangas have no real endogamous divisions but a large number of exogamous groups or bargas, the names of which are derived from animals, plants, or material objects, nicknames, occupations or titles.....Marriage within the same barga or group is prohibited and also the union of first cousins.....Widow marriage is allowed, but the widow must obtain the consent of the caste people before taking a second husband, and a feast must be given to them. If the widow has no children and there are no relatives to succeed to her late husband's property, it is expended on feeding the caste people. Divorce is permitted and is effected by breaking the woman's bangles in front of the caste panchayat. In memory perhaps of their former military profession the Kalangas worship the sword on the 15th day of Shrawan and the 9th day of Kunwar.

The Kalangas are at present cultivators and many of them are farmservants. They do not now admit outsiders into the caste, but will receive the children begotten of any woman from a Kalanga man. They take food cooked without water from a Guria, but katchi food from nobody. Only the lowest castes will take food from them. They drink liquor and eat fowl and rats, but not beef or pork. A man who gets his ear torn is temporarily excluded from caste, and this penalty is also imposed for the other usual offences. A woman committing adultery with a man of another caste is permanently expelled."

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 Member Secretary
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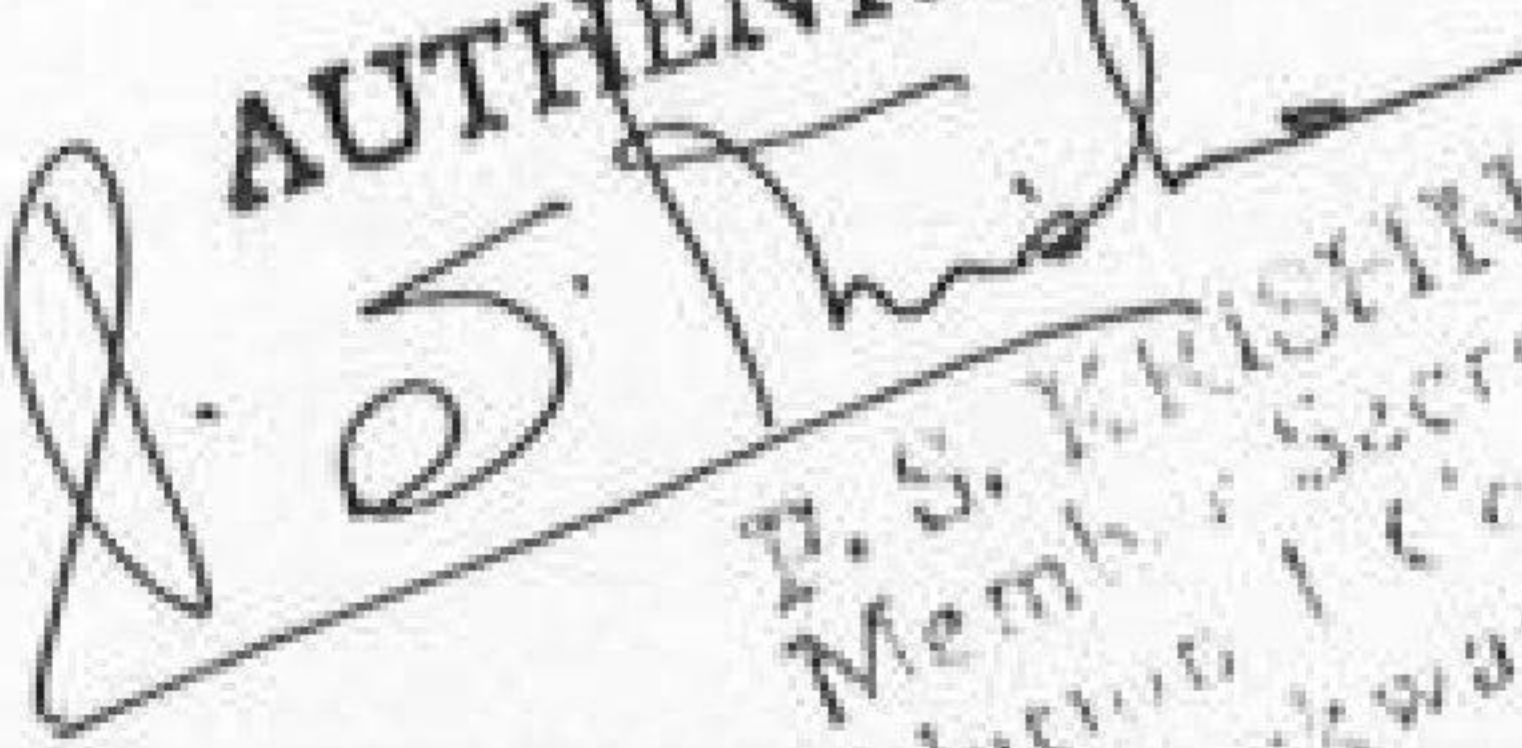
9. The above description of 'Kalanga' caste shows the linkage of the caste with Kalingi caste and Kavar tribe. It has been suggested that the caste may be a branch of Kalingi caste that has deeply with the Kavar tribe. In order to reach any conclusion regarding the social status of Kalanga caste it seems appropriate to discuss the status of Kalingi and Kavar castes/tribes. While considering the request for inclusion of 'Kalanji/Kalinji/Kalingi' in the Central List of Backward Classes for Orissa, the Orissa Bench of the Commission found that Kalanji/Kalinji/Kalingi caste is socially and educationally backward and the National Commission for Backward Classes tendered its advice No.14/Orissa/97 dated 15-11-97 to the Central Government for inclusion of Kalanji/Kalinji/Kalingi in the Central List of Backward Classes for Orissa.

Under the title Kavar Russel & Hiralal (ibid pp.389-403) has written as:-

"Kavar, Kanwar, Kaur (honorific title, Sirdar) – A primitive tribe living in the hills of the Chhattisgarh Districts north of the Mahanadi. The hill-country comprised in the northern zamindari estates of Bilaspur and the adjoining Feudatory States of Jashpur, Udaipur, Sarguja, Chang Bhakar and Korea is the home of the Kawars and is sometimes known after them as the Kamran". Kavar Tribe has been included in the List of Scheduled Tribes for Orissa at Sl.No.28 and for Madhya Pradesh at Sl.No.20.

10. According to 'People of India – National Series Volume-VIII, Communities, Segments, Synonyms, Surnames and Titles', K.S. Singh, Anthropological Survey of India, Oxford University Press, Delhi, Bombay, Calcutta, Madras, 1996, P.1383. Kalanga caste has two groups/subgroups – Kalong and Kavar in Orissa and Sirdar is title/surname used by the members of this caste.

11. At the Public Hearing the representatives of the caste stated that 'Kalanga' is a separate caste and their occupation is cultivation. Their customs and religious beliefs are similar to the tribes. They are socially, Educationally and Economically backward. Their forefathers migrated from Kaling State a long time back so the people are also known as Kalinga Sirdar. The caste has neither been included in the list of STs nor in the list of

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 Member Secretary
 National Commission
 for Backward Classes

OBCs. They requested that their caste should be included in the Central List of Backward Classes.

IV. Findings

12. From the above material, the Finding of the Bench is that the traditional occupation of the Kalanga caste is cultivation and has now diverted to broom making, brick making etc. The people of this caste migrated from ancient Kalinga State to Chhattisgarh region of Madhya Pradesh adjoining districts of Orissa. The people of this caste mixed much with the local tribes and some of their social traditions are similar to that of tribes. In Madhya Pradesh 'Kalanga' have been included in the List of Scheduled Tribes as a sub-tribe of 'Gond'. The 'Kawar' tribe with which this caste has mixed much has also been included in the ST List for Orissa but Kalanga caste is not included in any list. Sirdar is a title used by the members of Kalanga caste and also by other castes/tribes. The Bench holds that 'Kalanga' caste is socially and educationally backward. Therefore, recommends that the caste should be included in the Central List of Backward Classes for Orissa as a new entry at Sl.No.184 as:-

"184.Kalanga"

(Signature)
(U.P. SINGH) 19.5.99

(Signature)
(SAHU AKSHYA BHAI) 20.05.99

AUTHENTICATED
(Signature)
P. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes

V. Advice of the Commission

13. The Commission considered and agreed in full with the findings of the Bench for Orissa and decide to tender the following advice to the Central Government under Section 9(1) of the NCBC Act, 1993 for action by the Central Government under Section 9(2) of the Act:-

'Kalanga' caste be included in the Central List of Backward Classes for Orissa as a new entry at Sl.No.184 as under:-

"184.Kalanga"

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16-08-98, 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.

Madan Prasad
19.5.99

Rishayam
20.05.99

Meera Ramani
24.5.99

P. S. Thirish
24.5.99

AUTHENTICATED
P. S. Thirish
MEMBER SECRETARY
National Commission
for Backward Classes