

National Commission for Backward Classes

Puducherry Bench

Case: **Request for inclusion of the castes/sub-castes/communities/synonyms in the Central List of Other Backward Classes for the UT of Puducherry**

I. Request

This case arises from the requests received in the National Commission for Backward Classes from the State Government of Puducherry and individuals/organizations, for inclusion of the following castes/sub-castes/communities/synonyms in the Central List of Other Backward Classes for the UT of Puducherry.

Castes/Communities

- 1. Kanakkupillai**
- 2. Marudha Naidu**
- 3. Palayapattu Naidu**
- 4. Vandayar**
- 5. Vellala Chettiar**
- 6. Gollalu**
- 7. Pariyari**
- 8. Kudumbi**
- 9. Ezhuthachan**
- 10. Ediga**
- 11. Chettiar, Pattinava Chettiar, Vadabaliya**

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II. Public Hearing

2. The Puducherry Bench of the Commission consisting of Justice S. Ratnavel Pandian, Hon'ble Chairman, Dr. Subbha Somu, Hon'ble Member, Shri Ram Awadhesh Singh, Hon'ble Member and Smt Chitra Chopra, Hon'ble Member Secretary held a Public Hearing at Puducherry on 15th June, 2009 in respect of the requests received in the Commission from Puducherry Government. At the Public Hearing, the State Government of Puducherry was represented by Chairperson of State Level Commission for Backward Classes Justice K.Govindarajan, Shri T.M.Balakrishnan, Secretary (Welfare), Shri V.Madhivanan, Director of Social Welfare and other officials of Deptt. of Social Welfare.

III. Facts

3. All the castes/ communities slated for the above Public Hearing are included in the UT List of Backward Classes of Puducherry. Out of the 11 castes/communities, only the following 06 castes/communities appeared before Bench:-

- (i) Kanakkupillai
- (ii) Vellala Chettiar
- (iii) Gollalu
- (iv) Pariyari
- (v) Ezhuthachan
- (vi) Chettiar, Pattinava Chettiar, Vadabalija

In this advice the cases of the following three are being considered:

- (i) Gollalu
- (ii) Pariyari
- (iii) Ezhuthachan

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4. The following are the entries in respect of the castes/communities in various Lists and the submissions made by the representatives of the castes/communities who appeared before the Bench:

1. **Gollalu**

State List -

47. Yadava/Gollalu – including
Idayar, Konar, Sambar Yadava, Yadava Pillai

Mandal List -

258. Yadava (Konar, Kolaya, Ayar, Mayar, Muniyan Eruman)

Central List -

30. Yadava – including
Idayar, Konar, Sambar Yadava, Yadava Pillai

Shri Putti Edukondalu representing the Yanam Gollala community, Yanam submitted before the Bench on behalf of 'Gollalu' community that the members of the community are concentrated in Yanam, with a population of 1200. The traditional occupation of the community is cattle breeding, cattle grazing and selling milk products. They are cowherds. Their forefathers migrated from Andhra Pradesh and their community is included as OBC in Andhra Pradesh. Their main community is included in many of the states as 'Yadava'. They are considered as backward in Puducherry. To support the family, the women and children also work as manual/agricultural labourers. Literacy rate of the community is far less than the state average. They do not have any knowledge of about the representation in Govt service. Hardly anybody in the community is well educated. The Gollalu in Puducherry is totally different from the other parts of the country. They are most backward, socially, educationally and economically very poor.

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The UT government representative submitted that the Gollalu caste is included in the UT list of OBCs under Sl No. 47 as shown hereunder :-

'Yadava / Gollalu – including Idayar/Konar/Sambar Yadava/ Yadava Pillai'.

As per survey taken in 1994, the total household of the Yadava / Gollalu caste is 3288 and population 15815. In the score table, the caste secured (+) 5.02 marks and hence is included in UT list of OBCs.

Ethnographic Accounts:

People of India :Pondicherry (Vol.XXXVI) by K.S. Singh (Pages 455-461)

Yadava. The Yadava are a community of cowherds in the Pondicherry, Karaikal and Yanam regions. They are also referred to as Idaiyan and Konar in Pondicherry and Karaikal and as **Golla** in **Yanam**. They use Pillai as a title. Only a few Yadava families live in yanam.

The Yadava claim their descent from Lord Vishnu or Krishna. Their origin is also traced from the epic Mahabharata. They believe that their ancestors were also cowherds and shepherds.The Yadava or Idaiyar are an endogamous group. They rank as Sudras in the varna system. They are divided into several sub-divisions : Samban (most members of this division wear sacred ash on their foreheads), Sozhia (the territorial name indicating the inhabitants of the Chola country), Sikara Idaiyar and Konar. They have only one gotra namely Nanda Gopala, which is an exceptional endogamous unit. They can have marital relationships within or outside the division..The Yadava women have a secondary status compared to their men. They are not consulted in decision making. They participate in all the social, ritual and religions activities along with their men. Married women, not widows, are

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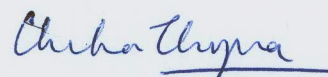
considered auspicious and are given a dealing role in all social ceremonies connected with birth, puberty and marriage. They do all the domestic work, including taking care of the milch animals. They do not have any right over property. They sell the dairy products to the households in the village.....

The traditional occupation of the Yadava is cattle rearing. They sell dairy products, such as milk, curd, ghee etc. Agriculture is their secondary occupation. Domestic animals and land are their primary and secondary resources. Some of the families own goats and sheep also. Every household owns milch cattle and piece of land. Nowadays, besides pursuing their traditional occupation of selling milk, they also engage in casual labour, petty business and trade. The women look after the dairy work while the men work on the land. Several educated Yadavas work as teachers, lawyers, engineers, administrators and doctors.....

All those who buy milk are the customers of the Yadava. They accept cooked food from the Vellalar, Palli, Mudaliar, Brahman, Kamma and Reddiar. They don not accept food from the SCs. They do not allow marital relationships with other communities. Yadava children from poorer families work as domestic servants in other houses. They share water resources, roads, schools, health facilities and panchayats with other Hindus.....

The literary rate among the Yadava has improved considerably after schools were started in their villages. Boys are sent for higher education. The dropout rate among Yadava students has decreased.....

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The Mysore Tribes & Castes by LKA Iyer (pages 197-218)

Golla. The Gollas are a pastoral and indigenous caste of Telugu people in Mysore.....Golla is contracted form of Govala, which is a derivative from Sanskrit Gopala, or cowherd. Gauji, or Gauliga is another form of the same word. Their original calling was that of tending cows and living by the sale of milk and its products.....Widows are not allowed to remarry.

Their original occupation was the tending of cattle and selling milk and its products. They are however now to be found in all professions such as agriculture, carpentry, brick laying and Government service. Some are day labourers also. Their caste status is not affected by their following any of these professions.....The Gollas are fairly high in the social scale. In the Madras Presidency, they are allowed to mix freely with the Kappu, Kamma, and Balija castes and the Brahmans take buttermilk from their hands.

2. Pariyari

State List

22. Maruthuvar/Nayee Brahmin/Mangali – including Ambattan, Navithar, Pandithar, Pariyari, Pronopakari

Mandal List

131. Maruthuvar

126. Mangala (Nayee-Brahman)

Central List

15. Maruthuvar/Nayee Brahmin/ Mangali including:- Ambattan, Navithar, Pandithar, Pronopakari

Shri TR Ramesh representing the Pariyari community, submitted before the Bench on behalf of `Pariyari' community. They are spread out in Puducherry. The Tamil barbers are known as Pariyari or Ambattan. Their traditional occupation is hair

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cutting. Their community is included in most of the States/UTs in the Central List of OBCs. Due to the stigma attached to the occupation, they are treated lowly and undignified and their occupation is treated as unclean. They are socially, economically and educationally very backward. Their main community Maruthuvar, Nayee, Ambatan etc is already included in the Central List of OBCs and in some state/UT lists they are included in SC list. It was requested that the caste/community Pariyari be included in the Central List of OBCs for the UT of Pondicherry.

The UT government representative submitted that the Pariyari Caste is included in the UT List of OBCs as a sub-caste of Maruthuvar under Sl No. 22 as shown hereunder :-

'Maruthuvar / Nayee Brahmin / Mangali' – Including 'Ambattan / Navithar/ Pandithar/ Pariyari/ Pronopakari'

As per survey taken in 1994, the total household of the Caste is 23 and the population is 123. In the score table, the caste secured (+) 11.08 marks and hence it is also included in the UT list of Most Backward Classes. Anthropological Survey of India speaks as follows:

"The Maruthuvan are traditional barbers and surgeons. They are referred to by several synonyms such as Ambattan, Navidar, Kudimagan, Pariyari etc. They call themselves Maruthuvar because of their medical knowledge and Ambattan because of their occupation as barbers."

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Ethnographic Accounts:

Castes & Tribes of Southern India by E. Thurston & K. Rangacharry (page 158)

Pariyari. A name given to Tamil barbers (Ambattan) who practice as barber-surgeons.

India's communities by K.S. Singh (pages 2237-2239)

Maruthuvar. In Pondicherry the Maruthuvan affix Pillai to their names as a title. They have Shiva and Vishnu gotras to regulate their marriage alliances.....Maruthuvan are traditionally musicians, medicine-men and barbers. Some have taken up cultivation, animal husbandry, trade and self-employment as their secondary occupations. Some of them are employed in government service..They accept water and food from the higher communities and share wells and water sources, temples and other public places with others. Some of them have studies upto the graduation level. They use both traditional and modern medicines and are adopting modern methods of family planning.

3. Ezhuthachan, Ezhuthachans

State List -

66. Ezhuthachan/Ezhuthachans

Mandal List

52. Ezhuthachans

Shri B Mugundatchan representing the Ezhuthachan community, submitted before the Bench on behalf of 'Ezhuthachan' community that their predecessors were migrated from the State of Kerala (Palghat District) some six decades ago due to poor economic conditions and settled in different areas of Pondicherry... 'Ezhuthachan' caste people are socially and economically

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backward and earning meager income from running tea shops, petty shops, working in private shops, daily wage labourers. Further, in the recommendation of the Mandal Commission Report also, the Ezhuthachan caste is listed as Other Backward Class. It was requested that the caste/community Ezhuthachan be included in the Central List of OBCs for the UT of Pondicherry.

The UT government representative submitted that the 'Ezhuthachan / Ezhuthachans' caste is included in the UT List of OBCs under Sl No. 66 as shown hereunder :-

" Ezhuthachan / Ezhuthachans"

In the score table, the caste secured (+) 22.35 marks and hence it is also included in the UT List of Most Backward Classes. The traditional occupation of this Castes is running schools in the olden days and service in Nambudri's houses and hence comes within the description of socially and educationally backward castes.

(People of India, India's communities, KS Singh pg 899-901)

Ezhuthachan. Also known as Kadupattan, the *Ezhuthachan* are reported from Kerala and Tamil Nadu..... In Kerala, the Ezhuthachan are distributed in the Palghat, Trichur and Malapuram districts. They speak the Malayalam language and use its script among themselves as well as with others. They are non-vegetarian. The three subgroups among them are Karappurathupar, Muppathirandukar and Ponathies. Community endogamy and lineage exogamy are practiced....Their traditional occupations are agriculture and agricultural labour....The

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Ezhuthachan use both traditional and modern medicine. In Tamil Nadu, the Ezhuthachan have synonyms like Kadupattan, Kadur Bhattan, Kadur Brahman and Eluthasan. Their concentration is high in urban centres like Coimbatore, Madras, Madurai, Salem and Erode. They speak the Malayalam language with their kin and both Tamil and Malayalam with others. Three subgroups, namely Muppathirandukar, Ezhuthachar and Kadupattan have been reported among them....Their traditional occupations were trade in salt and oil, teaching and agriculture. Now they are in varied occupations like government service, self employment, tailoring, astrology and industrial and agricultural labour. They have a community association to initiate welfare measures; it also rewards the meritorious students with cash. The Ezhuthachan participate in the local fairs and festivities. They avail themselves of the facilities of the mass media and communication, health and education provided by the government.

IV. Findings

(I) The Commission while considering the above cases took note of the following in respect of the social and educational conditions of the castes/sub-castes/synonyms under reference:

The castes/sub-castes/synonyms under consideration belong to the lower strata of the society. These castes/sub-castes/synonyms are already included in the UT list of Backward Classes. The representation of these castes/ sub-castes/synonyms in service is very low. Both men and women of the communities work in other labour intensive occupations. But a large number in Urban areas work as dailywage labourers for the income of the

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family. The literacy rate is very low. The percentages of educated members of the communities is below the UT Average. There are quite a large number among them who even now live in Kutcha houses, which also reflects their condition of living.

The castes/ sub-castes/synonyms are engaged in their traditional occupations. "Pariyari" are in the occupation of hair cutting which is treated as unclean & stigmatized occupation. "Gollalu" are in the occupation of `cowherds / shepherds, who graze cattle / sheep and sell their products like milk etc also. `Ezhuthachan" are in the occupation of agriculture/agricultural labour. In the UT list, `Pariyari' & `Gollalu' are included in the Most Backward Class List.

During the Public Hearing, members of different castes/communities and the State officials who were present did not oppose to the submissions made by the representatives of the above castes/sub-castes/ synonyms in the Central List of OBCs for the UT of Puducherry. The UT Government also mentioned that these caste/communities have already been included in the UT List and notified.

(II) In view of the foregoing facts and evidence, the submissions made by the representatives of the castes/sub-castes/communities/synonyms and the representatives of the UT Government, evidence & documents presented at the time of public hearing and also on a perusal of ethnographic literature by eminent authors, reports of UT Backward Classes Commissions and other available informations, the Bench is of

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the considered view that the following castes/synonyms are socially & educationally backward and should be included in the Central List of OBCs for the State of Puducherry:

1. **Gollalu**
2. **Pariyari**
3. **Ezhuthachan/ Ezhuthachans**

After the inclusion of the above caste/community, the respective entries will read as under:

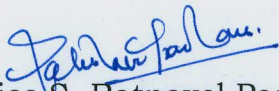
30. Yadava – including Idayar, Konar, Sambar Yadava, Yadava Pillai, **Gollalu**

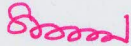
15. Maruthuvar / Nayee Brahmin/ Mangali including – Ambattan, Navithar, Pandithar, Pronopakari, **Pariyari**

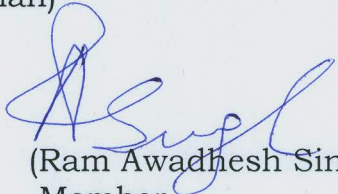
58. **Ezhuthachan/ Ezhuthachans**

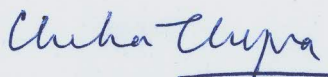
The following castes/communities will be considered by the Commission after receipt of further information from the State Govt and State Backward Classes Commission and may be kept pending till such time:

- (i) Kanakkupillai
- (ii) Vellala Chettiar
- (iii) Chettiar, Pattinava Chettiar, Vadabalija

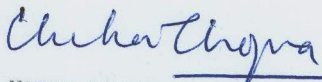

(Justice S. Ratnavel Pandian)
Chairperson


(Dr. Subbha Somu)
Member


(Ram Awadhesh Singh)
Member


(Chitra Chopra)
Member Secretary

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V. Advice of the Commission

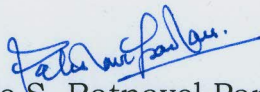
The Commission considered and agreed in full with the above Finding of the Puducherry Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the National Commission for Backward Classes Act, 1993, for necessary action by the Central Government:

The following castes/communities/sub-castes/synonyms are socially and educationally backward and should be included in the Central List of Other Backward Classes for the State of Puducherry. The entry after inclusion will read as under:-

30. Yadava – including Idayar, Konar, Sambar Yadava, Yadava Pillai, **Gollalu**

15. Maruthuvar / Nayee Brahmin/ Mangali including – Ambattan, Navithar, Pandithar, Pronopakari, **Pariyari**

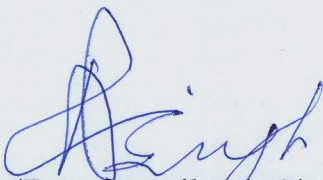
58. Ezhuthachan/ Ezhuthachans



(Justice S. Ratnavel Pandian)
Chairperson



(Dr. Subbha Somu)
Member



(Ram Awadhesh Singh)
Member

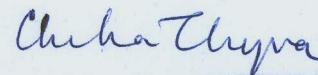


(Abdul Ali Azizi)
Member



(Chitra Chopra)
Member Secretary

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