



लक्ष्मी चंद
सदस्य सचिव
LAKSHMI CHAND
Member Secretary

राष्ट्रीय पिछड़ा वर्ग आयोग
सामाजिक न्याय एवं अधिकारिता मंत्रालय
भारत सरकार
ट्रिकूट-1, भीकाजी कामा प्लेस, नई दिल्ली - 110 066
NATIONAL COMMISSION FOR BACKWARD CLASSES
MINISTRY OF SOCIAL JUSTICE & EMPOWERMENT
GOVERNMENT OF INDIA
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NCBC Advice No. Uttarakhand/2-4/2007

24 July, 2008

Dear *Shri Acharya*,

I am sending herewith the advice of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes Act 1993, for inclusion of the castes/communities

- (1) Gorkha
- (2) Gada
- (3) Ranwalta Jaunpuri Community

in the Central List of Backward Classes for the State of Uttarakhand, duly authenticated, for necessary action by the Central Government under Section 9(2) of the Act.

Yours sincerely,

लक्ष्मी चंद

(Lakshmi Chand)

Shri K M Acharya
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
New Delhi

o/c

12/26/7

NATIONAL COMMISSION FOR BACKWARD CLASSES

Uttarakhand Bench

FINDINGS

Case: Request for inclusion of 'Gorkha' caste/community in the Central List of Backward Classes for Uttarakhand.

1. **Request**

This case arises from the request received in this Commission from Lt. Col.(Retd) C.B. Thapa, President, Gorkhali Sudhar Sabha, Dhan Singh Thapa Marg, Garhi, Dehra Dun Cantt., Uttarakhand-248003 for inclusion of 'Gorkha' caste/community in the Central List of Backward Classes for Uttarakhand.

2. **Public Hearing**

The Uttarakhand Bench of the Commission consisting of Justice S.Ratnavel Pandian, Hon'ble Chairman, Shri Subbha Somu and Shri Ram Awadesh Singh, Hon'ble Member and Shri S.K. Purkayastha, Hon'ble Member Secretary held a public hearing in respect of this request at Dehradun on 20th June, 2007. At the Public Hearing, the Government of Uttarakhand was represented by Shri R.C. Pathak, Director, Social Welfare, State Backward Classes Commission was represented by Shri Kunwar Praveen Singh "Champion", Chairman, Sardar Bhag Singh & Capt. J.B. Karki, Vice Chairman, Shri B.L. Arya, Secretary, Shri Roop Chandra Shastri, Smt. Geeta Kashyap and Smt. Madhu Thapa, Members.

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Facts

3. The position with regard to this caste/community as reflected in different lists is as follows:-

Mandal List	-	Entry No	Nil
State List	-	Entry No.	82.Gorkha Community
Central List	-	Entry No	Nil

4. In the request made to the Commission by Gorkhali Sudhar Sabha, Lt. Col. V.K. Sharma, Vice President on affidavit had stated:-

- That Gorkha community of all castes/sub-castes, are living in Uttarakhand since long as ab-original citizen of Uttarakhand and their present population is about 5 lakhs in entire Uttarakhand.
- The Gorkha Community in Uttarakhand is socially, economically, educationally and politically backward, and Govt. of Uttarakhand has included entire Gorkha Community in State List, at serial 82.
- They are not represented in IAS, IPS, IFS or any Class 1 post due to educational and economical backwardness.
- The members of the Gorkha Community are not pursuing any flourishing business, profession, big agriculture, doctors, engineers, officials in state Cadre or any type of post of higher remuneration.
- The majority of persons are in Defence forces, Para Military forces and other wings of defence services in lower ranks. After their retirement they are absorbed/re-employed in lower posts, such as Bank Guards, Security Guards and Chowkidars.

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- Due to social, educational and economical backwardness the entire community is suffering day by day and their backwardness is increasing with every passing day.
- That 12 States and Union Territories, Assam, Haryana, H.P., Manipur, Meghalaya, Punjab, Sikkim, Tripura, West Bengal, Arunachal Pradesh, Mizoram and Uttarakhand have already notified in OBC List.

5. Gorkha community was represented by Lt. Col. V.K. Sharma, President Gorkhali Sudhar Sabha, Brig. N.B. Bisht and Surya Bikram Singh, President Gorkha Democratic Forum, Shri Bhupinder Singh Kshetri, Col. Bhagwan Singh, Shri Surya Vikram Sahi and Commandant Puran Singh.

6. The above representatives of the 'Gorkha' community submitted that their community is very fortunate to have full-bench of the Commission to hear their case. The Gorkha Community is spread over the border areas especially over all districts of Dehradun, Pithoragarh, Almora and surrounding hilly areas with a population of 7 lakhs. Their case was registered in the NCBC as far as 2001. Their organisation has more than 20,000 members of their community registered. The 'Gorkha' caste/community was included in the State List of Backward Classes on 15-11-2003. Abolition Act abolished zamindari system, but none of the members of this community had any land. Not a single 'Gorkha' is paying Income Tax except some persons in army. Their community is very poor. Majority of the members of their community depend on Army and Para-military jobs because they do not get government service, not even in class III & IV service. The entry level in army is soldier. When they retire from army at the age of 30 to 40 years of service, they do not get any government job. This problem could be eliminated, if their community is included in the Central List of OBCs for the State of Uttarakhand and they enjoy reservation benefits in government jobs. On query, it was submitted that their community is known as 'Gorkha' and it has no subcastes and are akin to tribals. In their community all follow the same rituals and are not divided as Brahman, sudra, vaisha etc. They are acceptable to other castes/communities, but for other caste/communities they are not acceptable. Most of the members of their community work in para-military forces and some work as workers, security guards, Chowkidhars etc. Only 4 to 5 percent

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of the members of their community are literate, which has been corroborated by the State Backward Classes Commission. The literacy rate of the male members is 8% and female is 10%. 'Gorkha' community is Socially, Educationally, Politically, Economically backward. Citing an incidence it was submitted that a girl from Garhwal topped the University, but due to the poor condition of the family they could not send the girl to higher studies nor she could get a government job. Till such time the members of their community are included in the Central List of OBCs for the State of Uttarakhand they cannot come up in the society. They have been deprived of the reservation by not notifying them in the Central List of OBCs. Further added that the members of the community are enjoying the benefit of reservation in 12 States/UTs. The representation in government service is very few. In higher posts like IAS, IPS, PCS, and in professions like Doctors, Engineers, their representation is nil. They are not migrants from Nepal but during the independence, Gorakhnath Baba raised army of which they were members. Hardly 1 to 2% of their population go for higher studies, because more than 60% of students drop out of studies due to their social and economic conditions and are forced to join army to support their families. Hardly once can find any Gorkha who is an industrialist, big trader, factory owner or landlords in Uttarakhand. After retirement from army at young age or those who do not get entry to army or para-military forces, take up job of Guards, Chowkidars, peon, domestic help. The young women and girls are drawn to work as maid servants or daily wagers. Their women members are almost illiterates. They do not have any caste system, no bar on marriage, so that they can come up with other members of the society. In view of the above it was requested to include their community in the Central List of OBCs.

7. In the written statement submitted during the Public Hearing, Lt. Col. V.K. Sharma has stated the following facts about the Social, Educational and Economical backwardness of Gorkha Community:-

- (i) That Gorkhas are mainly Hindus and follow Hindu religion and customs. A small minority follows Buddhism. Brahmins are drawn from within this community

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and they perform pooja, marriages, kriya-karam and other religious rituals and their status is as worse as others.

- (ii) That a distinct part of the dress of a traditional Gorkhas is that a pagri-like cloth (now a belt) is tied around the waist to carry a "Khukri", a deadly weapon, with which a Gorkha fights close-quarter battles and chops the head of enemies and devils.
- (iii) That the mother-tongue of Gorkhas in Uttarakhand is Nepali (recognised in VIIIth Schedule of Constitution of India) in Dev-Nagri Script. The Gorkhas are also fluent in Hindi and a few of them who achieve higher education can speak and write English.
- (iv) That the culture of Gorkhas are akin and similar to Garhwalis and Kumaonees, but the offering of animal sacrifices to please "Devi" and "Devils" are more predominant amongst Gorkhas. Gorkhas are exceedingly superstitious. The most ordinary occurrences of every day life are referred by them to supernatural agency, frequently to the malevolent action of some "demon". During "Dushera" the chief festival of Gorkhas, the goats, buffaloes, chickens etc. are sacrificed to please the "Deities" and "Demons". The old belief and superstitions are also the cause of backwardness of Gorkhas.
- (v) That Gorkha community in Uttarakhand is still inflicted with orthodox traditions, marriages and festivals. They still offer animal sacrifices during festivals and marriages. Gorkhas population of Uttarakhand are mainly concentrated near jungle area, near rivers and nallahas, where they make their livelihood by agriculture, working as labourers in big farms and forest department, and resort to permissible 'Shikar' and fishing for their food. They are facing shortage of pure drinking water and non-supply of Electricity due to their remote residence in jungle areas and they cannot afford to live in developed villages, town and cities.
- (vi) That out of entire population of Gorkha Community, not a single person has made entry into IAS, IFS, IPS or Class-I civil posts in Central Govt. Departments.

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Hardly 1 to 2% of total population make grade to professional courses such as, engineering, medical, business or hotel management, because 60% of students drop out due to economic and social backwardness, after passing Class VIIIth. They are forced to join Armed Forces to support their poor families. The poor condition of Gorkha families never gets improved, in fact, deteriorated from bad to worse. The services in Armed forces, Police or Para Military forces, besides a National pride, does not offer economic progress or growth. Joining Army is a compulsion and not a choice because of educational backwardness and to follow traditions of our fore-fathers, which has limited value in present materialistic world.

- (vii) That it is an open secret and an undeniable fact that one can hardly find amongst Gorkhas any industrialist, big traders, factory owners, big agriculturist or landlords in Uttarakhand. After retirement from Army at a young age, or those who do not get entry in Army or Forces, take up job of Guards, chowkidars or peon or domestic help in private sectors. The young women and girls are drawn to work as maid servants or daily wagers with private parties. The women population of Gorkhas are almost totally illiterate.

8. Ethnographic Accounts:-

- (i) **W. Crooke, "Tribes and Castes of North Western India", Vol. IV, p.p.468.**

Gorkha- The name for an aggregate of various races who inhabit the numerous valleys interspersed through the mountain of Nepal. "The aboriginal inhabitants appear from their physiognomy to be of Tartar or Chinese origin, bearing no resemblance to the Hindu earthier in features, religion, or manners. The period when the mountainous regions were first invaded by the Hindus is uncertain; but according to the most authentic traditions, the date is supposed to have been about the 14th century. In the eastern part of the country the aboriginal tribes still remain, and until the predominance of the Gurkhas, they enjoyed unmolested their customs and religion. But west of the Kali River the case is different, almost all the inhabitants claiming a descent from Hindu colonists. They accordingly

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consist chiefly of the two superior classes of Hindus, Brahmans, and Kshatriyas, with their various sub-division. East of the Kali the tribes which possessed the country were chiefly (1) Magars, who occupied the lower hills in the western parts, and are at present enlisted by the Gurkha sovereigns, composing a great majority of their troops; (2) the Gurungs, a pastoral tribe; (3) the Newars, an industrious people, following agriculture and commerce, and more advanced in the mechanical arts than the other mountain tribes; (4) the Dhenwars and Manjhis, the husbandmen and fishers of the western districts; (5) the Bhotiyas; (6) the Bhanras, a sept which branched off from the Newars; (7) the Jariyas.

- (ii) **K.S. Singh, "India's Communities"** People of India Series, Vol.IV, p.p.1138-1150

Gurkha/Gorkha/Nepali - A generic term applied to persons of Nepalese origin, the Caste/Community derive this name from two ancient rulers, namely Ne and Pal. They came mostly as warriors and ruled over certain parts of the Himalayan region. They were controlled in the wake of their harsh and tyrannical rule by the British and subsequently compelled to leave the country in AD 1815. Those who stayed back live in the Himachal Pradesh, Haryana, Uttar Pradesh, Punjab, Meghalaya, Nagaland, Tripura, Assam, Arunachal Pradesh and other neighbouring states.

Gurkha - Brahman, Damai, Sonar, Thakur - These communities of immigrants who came to Uttar Pradesh from neighbouring Nepal, the History of their settlement in the Uttar Pradesh hills dates back to the time of the Gurkha invasion of Kumaon and Garhwal prior to British rule. They are concentrated in Dehradun district, where the majority live in Dehradun city and its surrounding villages. Nepali is their mother tongue and they use the Devanagari script. They are bilingual as they also speak Hindi. They are non-vegetarian, and their staple cereals are rice and wheat.

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Earlier, intermarriages were not permitted between the groups as they are not of equal social status, but now this restriction is gradually being relaxed. They use Upadhyay, Sharma, Rana, Thapa, Gurung, Saha, Vishwakarma as their surnames. They follow community endogamy and gotra exogamy. Polygyny is rarely allowed. Divorce, remarriage, junior levirate and junior sorority are permitted. Daughters do not get any share in the property; but sons inherit equal shares in the family property, while the eldest son succeeds.

The community's traditional and present day occupations are cultivation and rearing of cattle. Earlier, most of them used to join the army, but nowadays they are also taking up other government and private jobs. Their community associations, such as the Gurkha Sudhar Sabha and the All India Gurkha Ex-Servicemen Welfare Association undertake welfare activities and work for social reform. They profess Hinduism and worship clan deities (Kuldevta), and village and regional deities.

An exorcist (jhanki) cures diseases, protects against evil spirits and helps identify thieves and the guilty. They believe in witches and spirits. Gurkha Thakur accept food and water from high castes, namely and Gurkha Bahman and Rajput, but the Brahman accept only pucca food from them.

- (iii) **K.S. Singh, 'Communities, Segments, Synonyms, Surnames and Titles', People of India Series Vol.VIII, pp.1324.**

GURKHA BRAHMAN

Synonyms:	Nepali Brahman (Uttar Pradesh)
Groups/sub-groups	Jaisi, Upadhyay (Uttar Pradesh)
Surnames	Sharma, Upadhyay (Uttar Pradesh)
Gotra	Bharadwaj, Kashyap (Uttar Pradesh)

GURKHA DAMAI

Surnames	Rana, Thapa, Gurang (Uttar Pradesh)
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GURKHA SONAR

Surnames	Rana, Saha, Thapa, Vishwakarma (Uttar Pradesh)
Exogamous units/	Bhandari, Dhandau, Dudhraj, Gavataraj, Gotame,
Clans (thar)	Kanshal, Khadka, Lamboder, Rasile, Sadhasankar, Sunchouri (Uttar Pradesh)

GURKHA THAKUR

Surnames	Bahadur, Singh, Thakur (Uttar Pradesh)
Exogamous units/	Ban, bansi, Chand, Hamal, Kanyam, Mall, Man,
Clans (thar)	Nawkotya, Pothrall, Raika, Ruchal, Sahi, Suchai (Uttar Pradesh)

- (iv) **K.S. Singh, 'Communities, Segments, Synonyms, Surnames and Titles', People of India Series Vol.VIII, pp.730-731.**

- (a) Nepali
(b) Nepalis
- (i) Nepali-Buddhist
 - (j) Nepali Chhetri
 - (k) Nepali-Dura
 - (l) Nepali-Gurung
 - (m) Nepali-Limbu
 - (n) Nepali-Magar
 - (o) Nepali-Rai
 - (p) Nepali-Ranabhat
 - (q) Nepali-Sonewar
 - (r) Nepali-Thakuri
- Sub-group of Nepali

- (iv) **K.S. Singh, "India's Communities" People of India Series, Vol.V, p.p.2061-2062**

Magar- They are community of Uttar Pradesh whose history of origin is rather obscure. *It appears that they lived near Palpa in Nepal from very early times.* A section of them migrated to Dehradun in the last quarter of the eighteenth century before the arrival of the British. They have their own language Magarkura belonging to the Tibeto-Burman family of languages. However, many of them speak Nepali and are conversant with Hindi as well.....

They have seven clans(thar) of equal social status among them, namely Ale, Burathoki, Gharti, Pun, Rana, Roka and Thapa. They suffix clan names as surnames. Community endogamy and clan (thar) exogamy are the marriage rules.....

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The traditional and primary occupation of the Magar is agriculture. Most of them are recruited in the army while a few are employed in other jobs. The landowning families, who are numerically very few, lease out land to others for share-cropping while the landless among them work as industrial workers or are self-employed.

(v) **K.S. Singh, "India's Communities"** People of India Series, **Vol.VI**, p.p.2917-2920

Rai - A branch of the great Kiranti community, the Rai originally belonged to eastern Nepal and are believed to have migrated to the Dehradun region of Uttar Pradesh during the last quarter of the eighteenth century. They are distributed in *West Benmgal and Assam*, but a few are sparsely spread in Himachal Pradesh also.

In Uttar Pradesh the Rai speak Rai language, which belongs to the Tibeto-Burman family of languages. They are also conversant with the hindi and Nepali languages. The devanagari script is used..... The traditional and present occupations of the Rai in Uttar Pradesh are agriculture and animal husbandry. Others occupations include employment in industries and service in government or private sectors..... Their attitude towards development progrtamme is favourable. Formal education is being utilized by both sexes. They use both traditional and modern medicate. Attitude towards family planning is positive.

In Sikkim, the rai are also called Manjh-Kirant, being a subdivision of Kiranti group. They migrated to Sikkim in the seventeenth century from west and north-west. Presently, they are distributed all over Sikkim except in the north. Rai-Kura, spoken in Sikkim, is their mother tongue and they use the Devanagari script. The Nepali language is also spoken by them.....The Rai in Sikkim too have clans (thor or thar), like Bandawa, Thulang, Newang, Dungumali, Kulung, Sampang and Chamling..... It is said that the Rai in Sikkim were hunters and gatherers in the past. A good number of them own lands and are

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engaged in terrace cultivation since a long time. Their women take active part in agricultural operations. Many among them serve in defence services or in government or private organisations. The Rai have faith in both Hinduism and Buddhism.....Modern Medicare is used, besides the traditional. But they do not favour family planning. Some of them have availed the loan facility under development programme and have started pig-rearing and animal husbandry.

In West Bengal, the rai claim to be Kirat-Rai who are concentrated in the districts of Darjeeling and Jalpaiguri. They speak Nepali and are also conversant with Hindi and Bengali. They use Devnagari and Bengal Script. The rai are divided into seven hierarchical clans(thar), namely Thulung, Kuluang, Khaling, Chamling, Bantawa, Baing and Yakha or Deon. They suffix rai to their personal names as a surnames.....The Rai of West Bengal are mainly a landowning community and cultivation is their traditional and primary occupation. Retail selling of agricultural products, wage labour, plantation labour, carpentry and service in the government or private organisations are the secondary occupations.....They favour and make use of both indigenous and modern medicare and family planning methods. Agriculture, poultry farming, animal husbandry, and transport are the common areas of their self-employment.

Gorkha is not a caste but it is a term referred in general terms to refer to immigrants from Nepal origin. In the early period, they came mostly as warriors and settled in the hilly areas. At present, they are also immigrating for the purpose of Jobs. These people are found in Himachal Pradesh, Haryana, U.P., Punjab, Meghalaya, Nagaland, Sikkim, Tripura, Arunachal Pradesh etc.

Within "Gorkha" there are members of many castes, such as Gorkha Brahman, Gurkha Damani, Gurkha Sonar, Gurkha Thakur etc. Further Gurkha Brahman consists of synonyms/groups/sub-groups/surnames as Nepali Brahman, Joshi, Upadhyay, Sharma.

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Gurkha Damai with Synonyms/ Groups/Sub-Groups/ Surnames as Rana, Thapa, Gurang.

Gurkha Sonar with Synonyms/ Groups/Sub-Groups/ Surnames as Rana, Saha, Thapa, Vishwakarma, Bhandari, Dhandau, Dudhraj, Gavataraj, Gotame, Kanshal, Khadka, Lamboder, Rasile, Sadhasankar, Sunchouri.

Gurkha Thakur with Synonyms/ Groups/Sub-Groups/ Surnames as Bahadur, Singh, Thakut, Ban, Bansi, Chand, Hamal, Kanyam, Mall, Man, Nawkotya, Pothrall, Raika, Ruchal, Sahi, Suchai.

9. The Commission observed that the Gorkha Community is spread over the border areas especially over all districts of Dehradun, Pithoorghar, Almora and surrounding hilly areas with a population of 7 lakhs (approx.). The 'Gorkha' caste/community was included in the State List of Backward Classes on 15-11-2003. Majority of the members of their community depend on Army and Para-military jobs. Most of the members of their community work in para-military forces and some work as workers, security guards, Chowkidhars etc. The literacy rate of the community is very low. The members of the community are enjoying the benefit of reservation in many States/UTs. The representation in government service is fewer. Hardly 1 to 2% of their population go for higher studies, because more than 60% of students drop out of studies. After retirement from army at young age or those who do not get entry to army or para-military forces, take up job of Guards, Chowkidars, peon, domestic help. Their women members are almost illiterates.

10. "Gorkha" caste/community also comprises of "Gurkha Brahman" which consists of synonyms/groups/sub-groups/surnames as Nepali Brahman, Jaisi, Upadhyay, Sharma. It includes people of both high and lower castes/community. Inclusion of such a general term will make room for members of certain forward caste/communities to claim and obtain BC certificate, which is not intended for them. However, "Gurkha" castes/community can be considered for inclusion in the Central Lists of OBCs for Uttarakhand excluding the higher caste/community.

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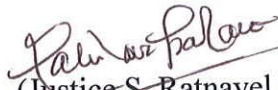


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11. Findings

From the evidence and documents presented at the time of public hearing and also on a perusal of ethnographic literature by eminent authors, the Bench finds that the "Gorkha" caste/community of Uttarakhand is a socially backward class in Uttarakhand who are landless and serving in Indian Army and Para Military Forces. After retirement being an Ex-servicemen they are re-employed as Chowkidars and Security Guards in banks and Industrial. Some people are working as agricultural labourers also. From the ethnographic accounts it has also been gathered that within "Gorkha" there are members of many castes, such as Gurkha Brahman, Gurkha Damai, Gurkha Sonar, Gurkha Thakur etc. Further Gurkha Brahman consists of synonyms/groups/surnames as Nepali Brahman, Jaisi, Upadhyay, Sharma etc. Women of this caste are working as lowly paid Nurses, Midwives and Domestic servants. Therefore, the "Gorkha" be included in the Central List of Backward Classes for Uttarakhand and the entry after inclusion will be as follows:-

2. "Gorkha (excluding Brahmins and Kshatriya)"


(Justice S. Ratnavel Pandian)
Chairman


(Subbha Somu)
Member


(Ram Awadesh Singh)
Member


(S.K. Purkayastha)
Member Secretary

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Member Secretary

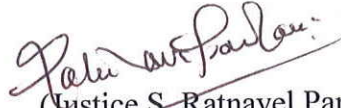
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12. Advice of the Commission

The Commission considered and agreed in full with the above findings of the Uttarakhand Bench and decided to tender the following advice to the Central Government under section 9(i) of the NCBC Act, for necessary action by the Central Government under Section 9(2) of the Act :-

“Gorkha” be included at entry No.2 in the central list of backward classes for Uttarakhand and the entry will be as follows:-

2. “Gorkha (excluding Brahmins and Kshatriya)”


(Justice S. Ratnavel Pandian)
Chairman


(Subbha Somu)
Member


(Ram Awadesh Singh)
Member


(S.K. Purkayastha)
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