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सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग
भारत सरकार
नई दिल्ली - 110 066
MEMBER-SECRETARY
NATIONAL COMMISSION
FOR BACKWARD CLASSES
GOVERNMENT OF INDIA
NEW DELHI - 110 066

DO NCBC Advice No. 29,30,31 Pondicherry/98

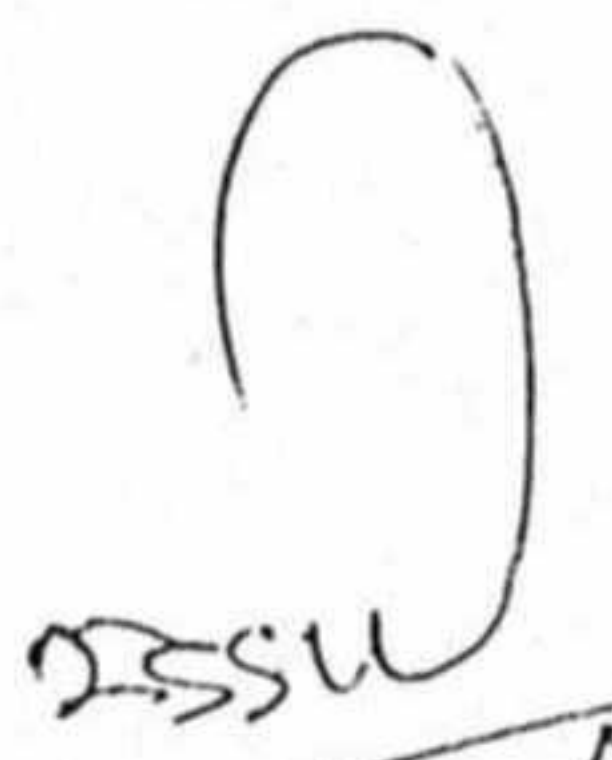
28. 09. 1998

Dear Shri Manavalan,

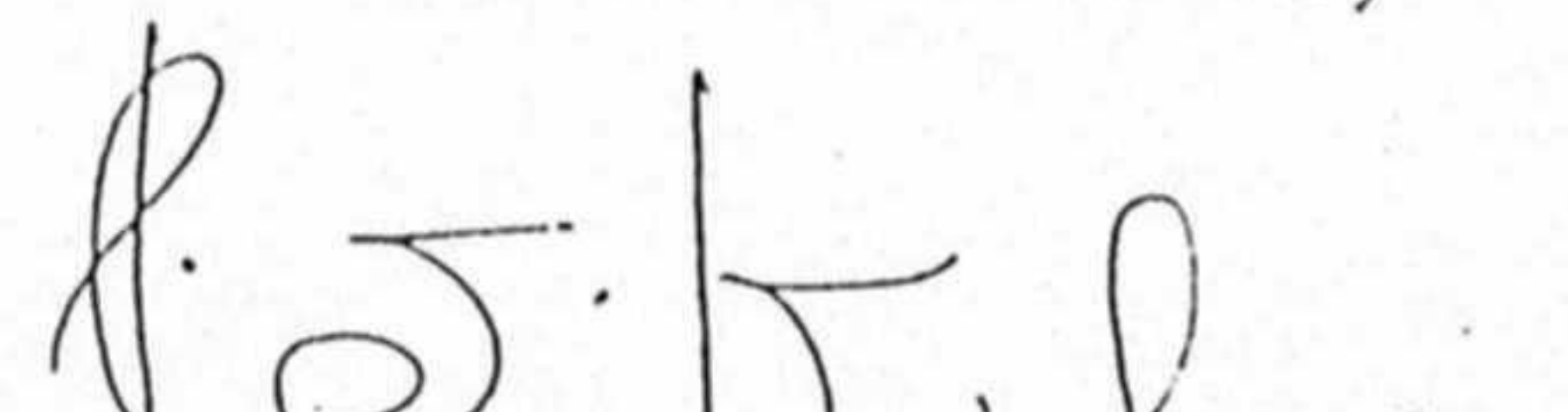
I am sending herewith the Advices of the National Commission for Backward Classes under Section 9(1) of the NCBC Act for the Rejection of the Requests for Inclusion of

- (1) Reddy/Reddiars
- (2) Ayira Vaisya Chetty
- (3) Sozhia Vellalar

castes/communities, duly authenticated, for necessary action by the Government under Section 9(2) of the Act.


28/9/98

Yours sincerely


(P.S. KRISHNAN)

Encl: As stated.

Shri D.K. Manavalan
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI

 28/9/98

NATIONAL COMMISSION FOR BACKWARD CLASSES

PONDICHERRY BENCH

FINDINGS

CASE : REQUEST FOR INCLUSION OF REDDY/REDDIARS
CASTE/COMMUNITY IN THE CENTRAL LIST OF BACKWARD
CLASSES FOR PONDICHERRY.

PER SHRI SAHU AKSHAYA BHAI, MEMBER

I. REQUEST

This case arises from the Request received in this Commission from Shri S. Lakshminarayanan, Executive Member, Tamil Nadu, Kerala and Pondicherry Reddy Welfare Association, Pondicherry for inclusion of Reddy/Reddiars in the Central List of Backward Classes for Pondicherry.

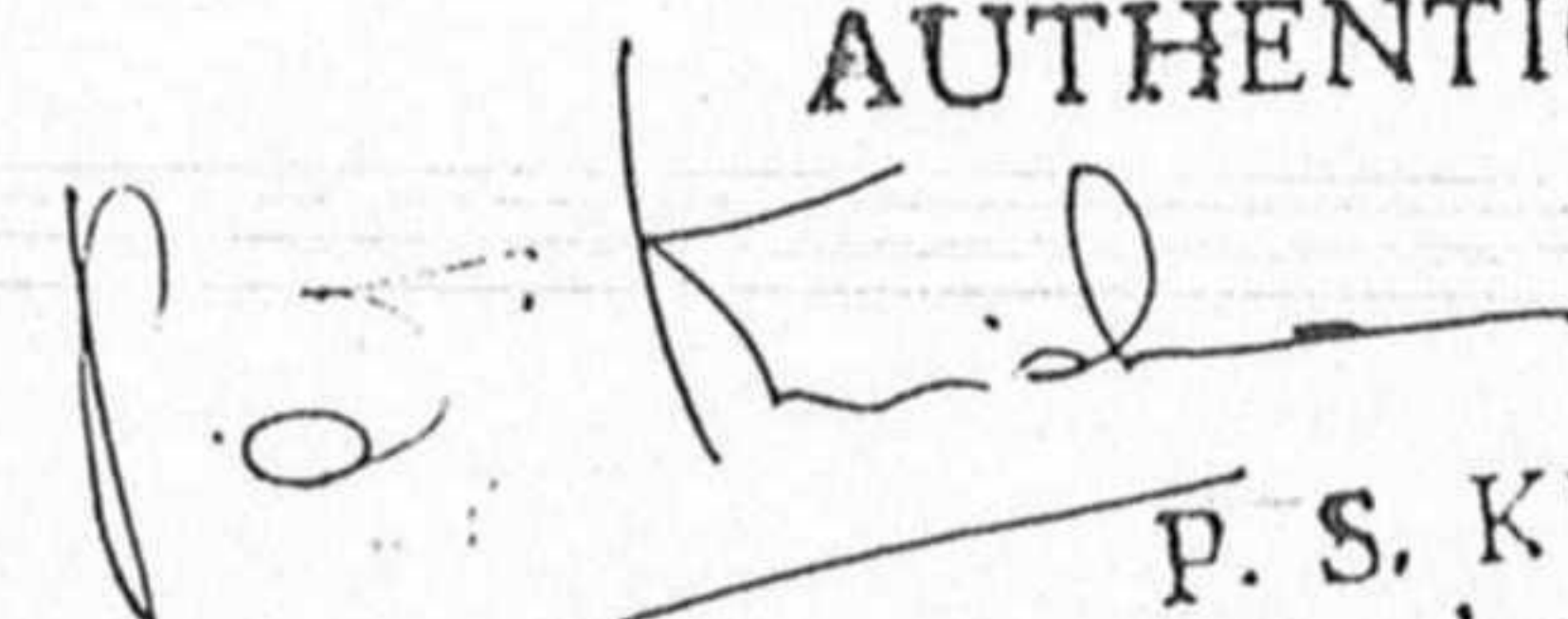
II. PUBLIC HEARING

2. A three-Member Bench of the NCBC consisting of Hon'ble Members S/Shri Sahu Akshaya Bhai, U.P. Singh and Navtej Puadhi held a Public Hearing in respect of this request at Pondicherry on 30th April, 1998. At the Public Hearing the State Government was represented by Shri Felix Sequeria, Welfare Secretary, Shri Salvraj, Dy. Director, Social Welfare, Shri V. Swaminathan, Research Officer, Social Welfare and other officials. The association was represented by Shri S. Lakshminarayanan, Executive Member, Tamil Nadu, Kerala & Pondicherry Reddy Welfare Association and others.

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 Govt. also could not issue a Central List of Backward Classes for the U.T. of Pondicherry in 1993. The Govt. of U.T. of Pondicherry issued its list of Backward Classes by its Notification No. G.O. Ms.No. 20/94-Wel (SW)-II dated 6.7.1994. 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 the U.T. of Pondicherry. The caste/community "Reddy/Reddiar" is not included in the U.T. List of Backward Classes as well as in the Mandal List of Backward Classes and therefore it is also not included in the Central List prepared on the basis of the "Principle of Commonality".

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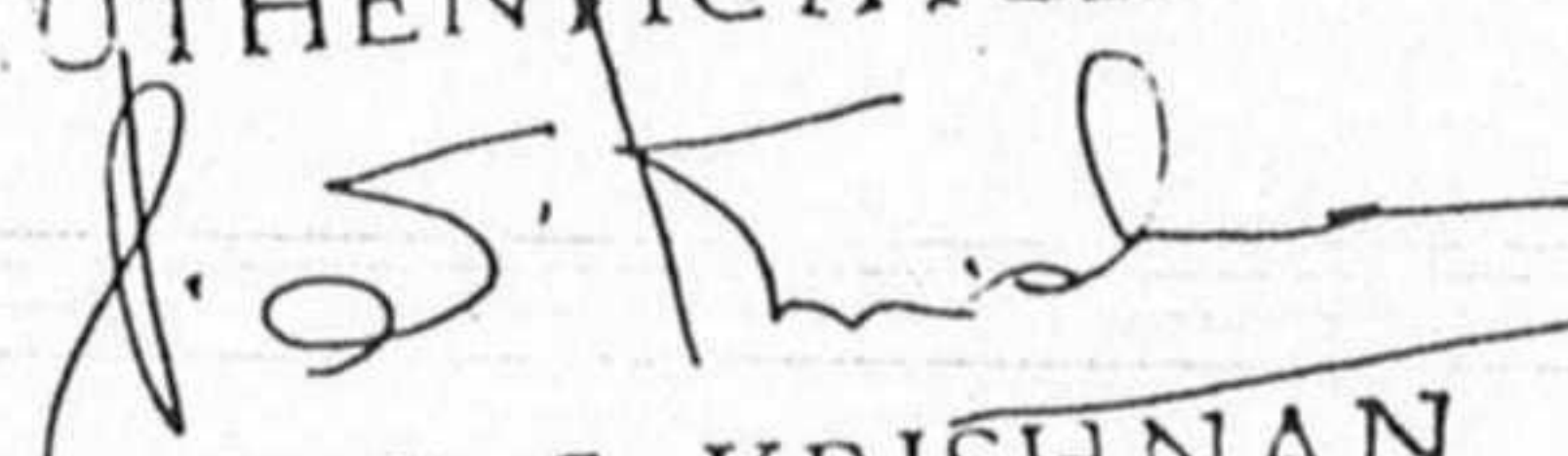
4. The Tamil Nadu, Kerala and Pondicherry Reddy Welfare Association, Pondicherry in their Request stated the following facts:-

The Tamil Nadu, Kerala and Pondicherry Reddy Welfare Association, Pondicherry in their Request have stated that their community from generations are known as Reddy/Reddiars. Their community is also known by different names, such as Konda Reddy, Pawa Reddy, Vanniya Reddy, Thirumala Reddy etc. Their caste/community had not been considered to be Socially and Educationally Backward and therefore did not find place in the List of Backward Classes. At present situations have changed and their community people are very poor small land owners/agricultural labourers. Children work in most dangerous conditions in match box industry and fire works industry in some districts. Many years ago there might have been some land owners, but now they have become small agriculturists. Educational level is very low. Male members are engaged as agricultural labourers and women & children are engaged as colliers/labourers. Their community is grouped in the sudra category. The Association made a Request to include their caste in the Central List of OBCs for Pondicherry on (a) humanitarian ground & (b) to enable their children to equip themselves with education so as to enable them to compete with other communities in the society.

5. During the Public Hearing the representatives of the caste/community stated that Agriculture is their main occupation on which the members of their caste/community depend for their livelihood. The members of their community had migrated from Orissa and Andhra Pradesh and are spread all over Pondicherry, Tamil Nadu, Kerala and Karnataka. It is an agricultural community but due to hardships in dry land farming, climatic conditions, high cost of farming etc, they have taken to agricultural labour. Some of them earn their livelihood, by working as coolies, milk vending, petty trades and labour(both agricultural and non-agricultural). Most of the families of this community live in Kachha houses without any basic amenities. The literacy rate is very low. There is a heavy drop out of boys and girls from schools due to poverty and illiteracy of parents. Many of the children of this community are serving as child labourers in Match-box and fire works industry. The employment of this community in the State, Central services and Public sector undertakings is negligible. None from this community has been recruited to State and Central Civil Services. There has been no representative in State Legislature or in Parliament. None from this community ever occupied high position in Govt. Services, Public Sector Undertakings and local bodies. All these factors contributed to deterioration of Social, Educational and Economic condition of this community.

6. The representatives of the community further submitted that their community is a backward community and added that Reddy and its sub-castes have been included in the Backward Class list of Andhra Pradesh, Orissa, Karnataka and Kerala. When the Bench pointed out "Reddy/Reddiyar" are not included in the Backward Class Lists of Andhra Pradesh and Orissa, the representatives of the community only stated that they were socially backward, but they did not say anything about the non-inclusion of "Reddy/Reddiyar" in the Backward Classes list of Andhra Pradesh and Orissa, and added that even after settling in

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Pondicherry for so many years they have not progressed socially, economically and educationally.

7. Edgar Thurston (Castes & Tribes of Southern India, Vol. I, Asian Educational Services, New Delhi, First published in 1909) under the head "Kapu" writes – "The Kapus or Reddis are the largest caste in the Madras Presidency, numbering more than two millions, and are the great caste of cultivators, farmers and squireens in the Telugu country. In the Gazetteer of Anantapur they are described as being the great land-holding body in the Telugu districts, who are held in much respect as substantial, steady-going yeomen, and next to the Brahmans are the leaders of Hindu society. In the Salem Manual it is stated that 'the Reddis are provident'. They spend their money on the land, but are not parsimonious. They are always well dressed, if they can afford it. The gold ornaments worn by the women or the men are of the finest kind of gold. Their houses are always neat and well built, and the Reddis give the idea of good substantial ryots. They live chiefly on ragi (grain : Eleusine Coracana), and are a fine, powerful race. Of proverbs relating to the hereditary occupation of the Reddis, the following may be quoted. 'Only a Reddy can cultivate the land, even though he has to drink for every clod turned over'. 'Those are Reddis who get their living by cultivating the earth'.

"The term Kapu", Mr. H.A. Stuart writes, "means a watchman, and Reddi means a King. The Kapus or Reddis (Ratti) appears to have been a powerful Dravidian tribe in the early centuries of the Christian era., for they have left traces of their presence at various places in almost every part of India".

8. According to "People of India – Pondicherry", General Editor, K.S. Singh, Anthropological Survey of India, Affiliated East-West Press Pvt. Ltd., Madras, 1994, under the head 'Reddiar' writes that :-

The Reddiar, who migrated from Andhra Pradesh to Karaikal and Pondicherry, are also called Panta Reddiar, Ganjam Reddiar, Muduguveraya Reddiar. The Reddiar of the Pondicherry region are called Panta Reddiar. Among them the rich and large landholders are called Kambatam. Most Reddiars are Namatharis, i.e. Vaishnavites. A few are Saivites. Almost all Reddiar are Hindus. A few have converted to Christianity. Those in Reddiar Palayam village near Pondicherry are Roman Catholics.....

The Reddiar comprise of several sub-groups, but the difference between them is based more on economic status. Some Reddiars belong to the Siva gotra, while others belong to the Vishnu gotra. No surnames are affixed before or after their names.....

Most Reddiars own land. Landless reddiars are a rarity. They cultivate groundnut, sugarcane etc.. landed Reddiars do not usually engage themselves in other economic activities, viz. Subsidiary industries.

The Reddiar generally distance themselves from the village panchayat. Although they freely contribute, in cash and kind, to conduct the village festivals, they do not actively participate in running the village administration. It is not that the Reddiar, as a

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community, are apolitical. Many Reddiars are members of Assemblies or Parliament. They have contributed greatly to social, economic and political life in Pondicherry.....

There is a Reddy Jansangham in the states of Tamil Nadu, Kerala and the Union Territory. The sangam runs a finance corporation in Pondicherry, called the Uathapuri Semanna Benefit society. The society lends money at moderate interest rates to members of the community.

There have been obvious changes in the Reddiars economic activities after independence. The majority of the Reddiar are affluent. Almost all of them are committed to agriculture, although they may have diversified into other economic activities too.

9. In the adjoining state of Tamil Nadu, an account about Reddiars is available in Sattanathan Commission (Tamil Nadu First Backward Classes Commission). Under the head "Reddy (Ganjam)", the Report states that "there is no dearth of education among the members of this community and by various tests the Reddiars do not appear to be a backward community.

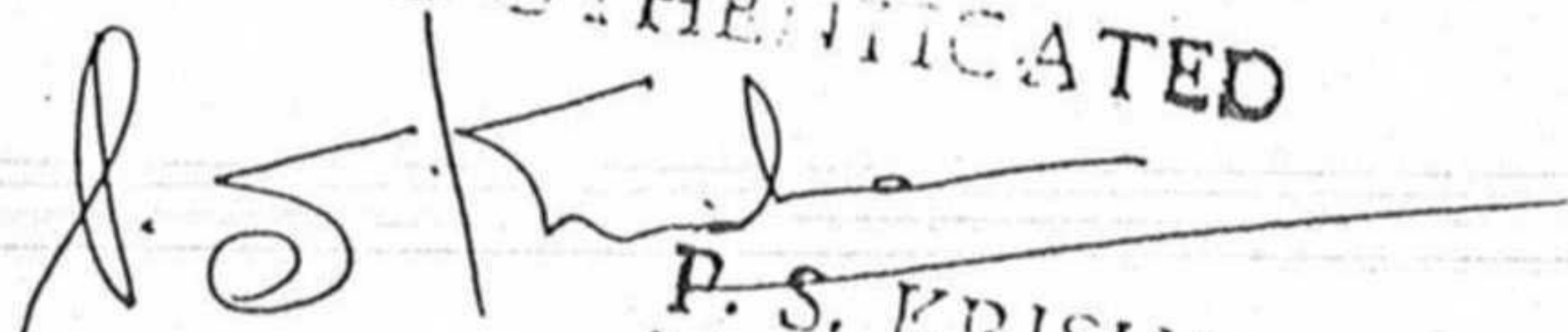
10. The statement of the representatives of the community that "Reddy and its sub-castes have been included in the Backward Class list of Andhra Pradesh, Orissa, Karnataka and Kerala" is in the most part incorrect and misleading and only partly correct, because "Reddy" is not found included in the State, Mandal and central Lists of Backward Classes for Andhra Pradesh and Tamil Nadu. In Karnataka, "Reddy" is included in the State List of BCs under Vokkaliga, but it is not included in the Mandal Commission's List of Backward Classes for Karnataka and the Central List of Backward classes for Karnataka. It is found included also in the State and Mandal Lists of BCs for Kerala. In respect of State List of Kerala it is included only in respect of areas excluding the Malabar region, which before the reorganisation of the State was part of the erstwhile Madras Presidency, therefore, it is also included in the Central List of Backward classes through the process of common-listing in respect of the areas of Kerala excluding Malabar region. 'Reddy (Ganjam)' is found included in the State List of Tamil Nadu. The inclusion of "Reddy (Ganjam)" in the Tamil Nadu State List of BCs and the Kerala Govt.'s List of BCs for Malabar area are puzzling to the Bench in view of socio-historical background of this community as detailed in the ethnographic account of Thurston and Rangachari, and also in view of the fact that in Tamil Nadu the first Backward Classes Commission set up by the State Govt. did not find this community to be backward, as seen from its observations in its Report under the head "Reddi (Ganjam)", as follows:-

"Reddi (Ganjam)" : Item No. 120 in the list of Backward Classes in the Notification of the Department of Backward Classes.

Item No. 118 in the list of Backward Classes of the Tamil Nadu Public Service Commission.

There is no enumeration either of Reddis or of Ganjam Reddis in 1921 Census. Obviously they have been included in the generic caste name 'Kapu'. In the Tamil

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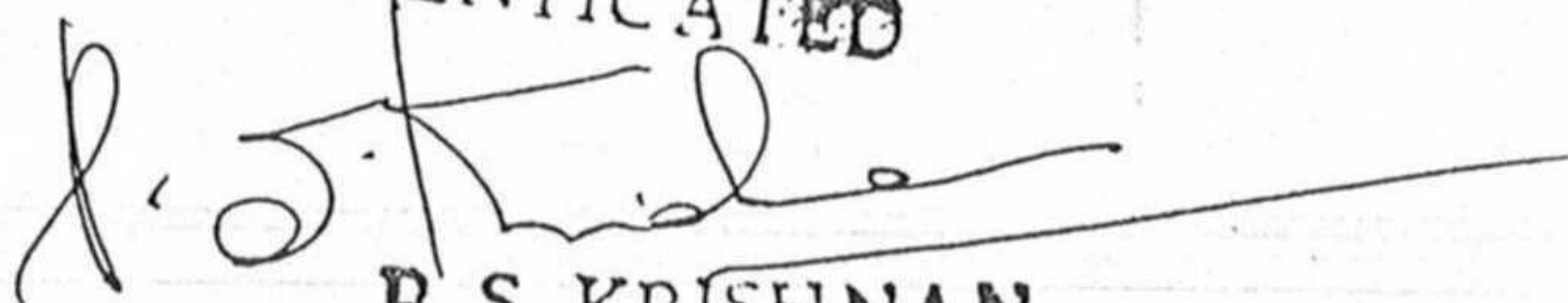

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districts; 'Kapu' are found almost everywhere, though they are concentrated in a few districts more than in others. The Commission received only one written representation from the Kallikudi Reddi Mahajana Sangam, Tirupparangundram, Madurai. Even that representation did not contain proper replies to the questionnaire. It described obtaining caste certificates and ended up with the request that the Reddi community people residing in Madurai, Ramanathapuram and Tirunelveli districts should be declared by the Government as belonging to Reddi(Ganjam) community so that they become automatically entitled to scholarships without production of any proof. This request was made to the Government also in 1969.

Reddis of Ganjam district were included in the list of Backward Classes in G.O. Ms. No. 333, Law and Education, dt. 10.3.1925. The circumstances that led to the issue of this order make it very clear that it was intended to benefit only a particular class of Reddis residing in Ganjam, which was then a part of the Composite Madras Presidency and not to Reddis in any other districts, either in Tamil parts of the State or otherwise. It must be observed that even in 1921 as was stated above, there were Reddis in Tamil districts and there was no specific order of Government extending this concession to all the Reddis or to such of those Reddis as might have migrated from Ganjam. We were not able to trace any records about subsequent vicissitude of this entry. In there order No. Ms. 321, I.L.C., dt. 5.10.57, Government laid down that the students belong to Reddi communities of 'Ganjam' and 'Vishakapatnam' districts shall not be granted fresh scholarships from the Harijan Welfare Fund. Representations were subsequently received praying for cancellation of this order. The Kalelekar's Commission mentioned 'Ganjam Reddis'(Ramanathapuram, Maduria and Tirunelveli districts) in the list of Other Backward classes, and on the basis of this, Government in G.O. Ms. No. 1247, Home, dt. 24.4.64, directed that with effect from the year 1964-65, members of the Ganjam Reddi community shall be eligible to have scholarships from the Harijan Welfare Fund and the previous order of 1957 was cancelled. However, the entries in the various lists were not amplified to cover the three specified districts. The presumption, nevertheless, that the Reddis, who are entitled to the concessions, must have migrated from Ganjam, can be read into this order. Insistence on this has led to administrative difficulties. Though the number of applicants for scholarships is the highest even now from the Ramanathapuram district, Government concessions are availed of in almost all districts. It must in fairness be said that South Arcot district, where Reddis are a dominant caste, has not been responsible for any sizeable number of applications for scholarships of any kind.

Only two deputations met us to give oral evidence-one at Madurai from the aforesaid Mahajana Sangam and the other at Tirunelveli. Both these deputation's admitted that they cannot prove they are 'Ganjam Reddis' and wanted all the Reddis to be given concessions. They also admitted that there is no sub-caste among them and all of them are called Reddiars and there are no records to establish they are of 'Ganjam' origin. It is unfortunate that the representatives of this caste did not care to reply to our questionnaire in proper form. But, taking Ramanathapuram, Tirunelveli and Madurai districts, there is no dearth of education amongst them, and, by various tests we have applied to assess the progress, the Reddiars did not appear to be a Backward Community....."

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In Karnataka, the inclusion of "Reddy" caste/community in the State List under "Vokkaliga" is inspite of adverse remarks on Vokkaliga including Reddy by the latest Commission set up by the State Govt. i.e., the third Backward Classes (Chinnappa Reddy) Commission according to which communities such as Reddy, Kapu, Kamma and Velama are similar in their customs, occupations and social status and are part of the Vokkaliga community which is one of the "principal agricultural communities of the state."

Having raised some issues regarding the tenability of inclusion of "Reddy (Ganjam)" in the list of BCs in respect of Karnataka, Kerala and Tamil Nadu as above, it is pertinent to mention that the fact of a caste/community included in the List of Backward Classes for any State cannot by itself be a ground for inclusion of the same caste/community in another state, though it can become a supporting evidence if the factum of social and educational backwardness of the caste/community in the state in question is clearly established from the social-educational and other data. In the case of Reddis of Pondicherry available ethnographic literature quoted above and other evidence adduced before the Bench does not show this community as Socially and Educationally Backward, but on the contrary, it is clearly an advanced community in all respects. The Bench also notes the mention by representatives of the community of "Konda Reddy" as the same as "Reddy". This is a travesty of truth and a flagrant misstatement as "Konda Reddy" is a tribal community concentrated in the remote hills of East Godavari, West Godavari and Khammam districts rightly included in the list of Scheduled Tribes for Andhra Pradesh, and it is totally different from and has nothing to do with "Reddy".

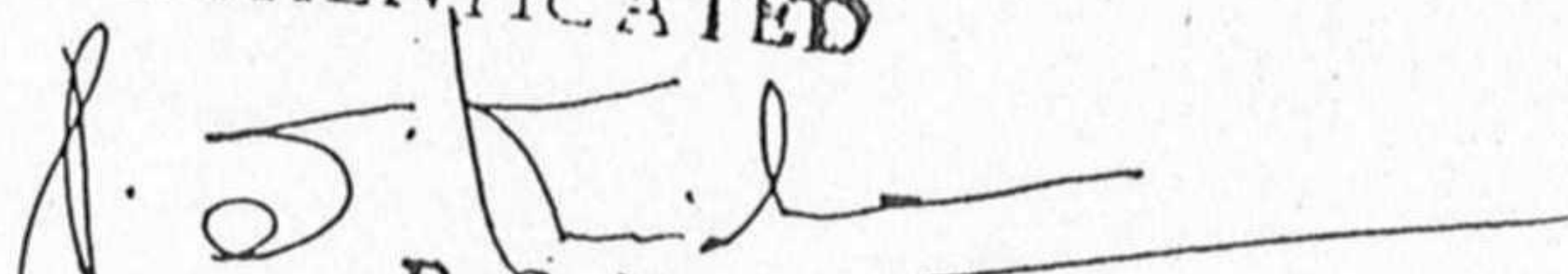
11. The Bench found from the Request of Tamil Nadu, Kerala & Pondicherry Reddy Welfare's Association, Pondicherry that the Association made Requests for inclusion of Reddy/Reddiars on two grounds:- (i) humanitarian and (ii) to equip themselves with education and to create opportunity to get appointed in the services. The Bench did not find any evidence from the Requests as well as from other materials that the caste is socially backward which is the first condition and secondly the caste is educationally backward.

12. The Bench notes that the Request making party, during the Public Hearing and also in their request, tried to mislead the Bench by stating that 'Konda Reddy' is a part of the 'Reddy' caste. 'Konda Reddy' is a distinct Scheduled Tribe community which is included in the list of Scheduled Tribes for Andhra Pradesh.

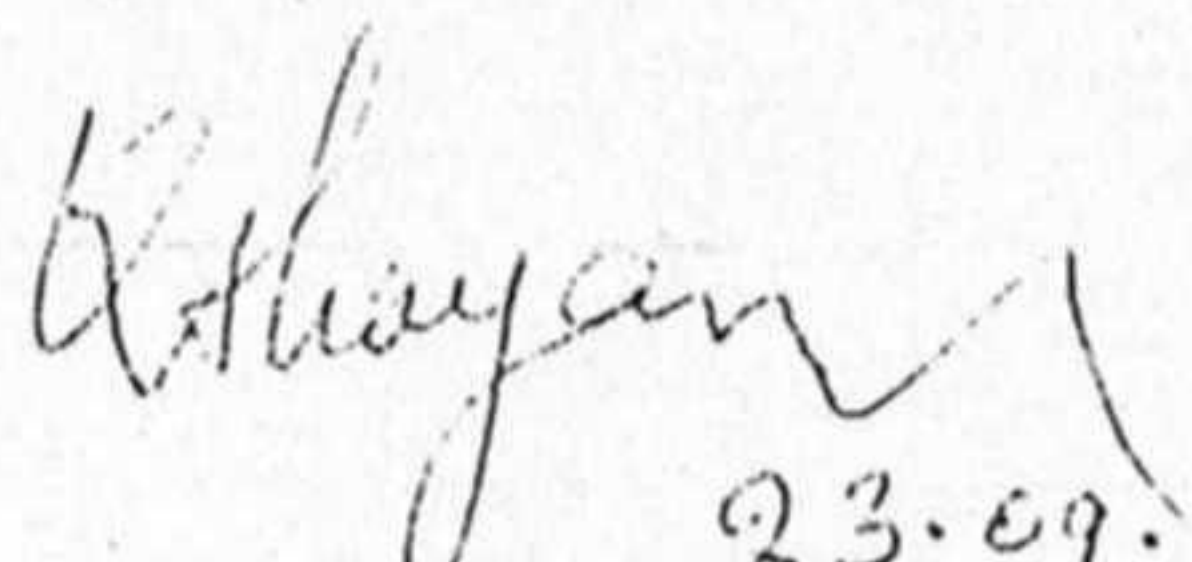
IV. FINDINGS

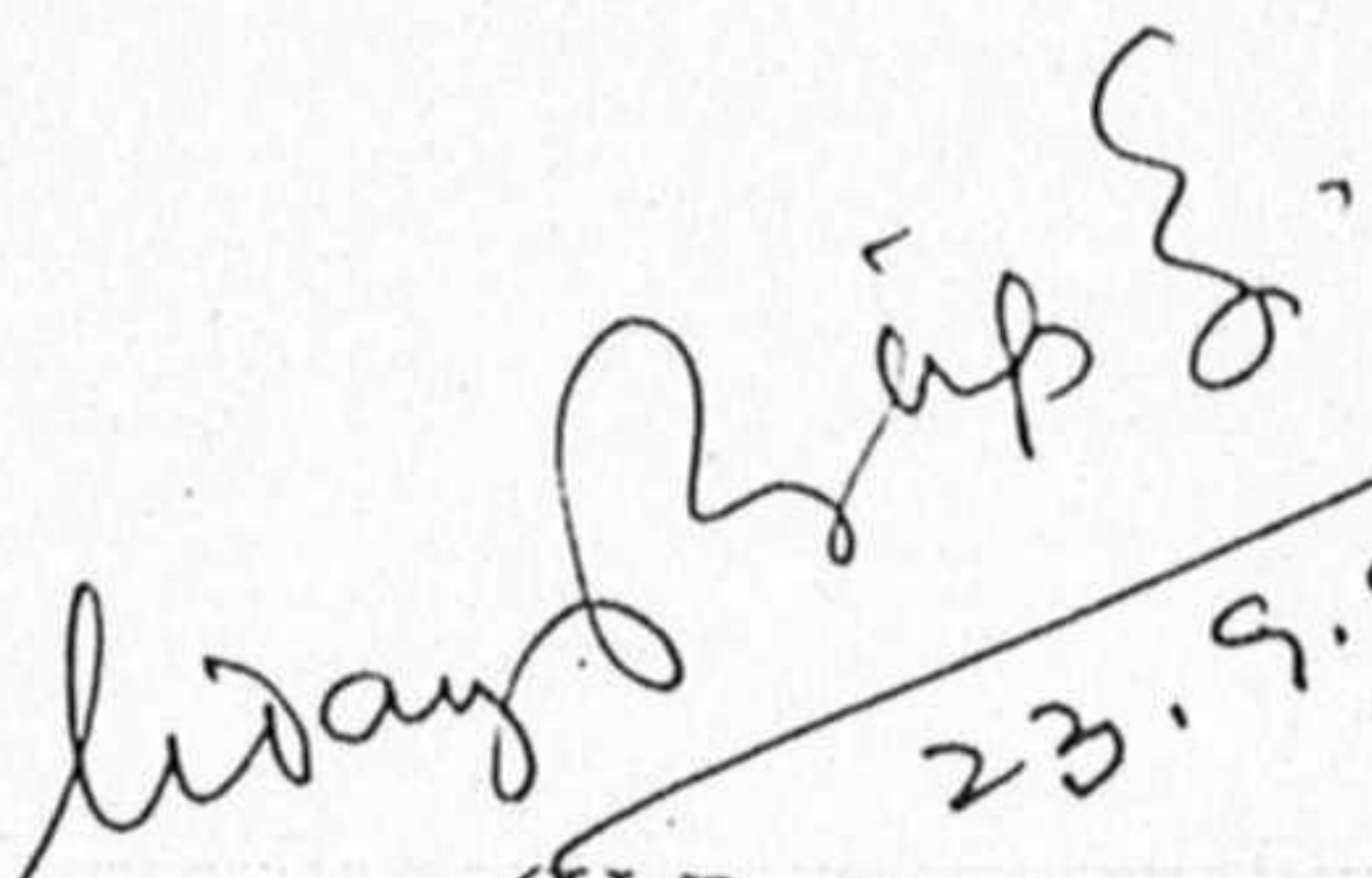
13. From the above evidence and materials it is the finding of the Bench that the caste/community 'Reddy/Reddiars' is obviously an agricultural caste with prosperous land holdings, being also engaged in other occupations resulting in economic productivity, enjoyed great social respect in the society. "Reddy/Reddiar" is not established to be a community which is socially and educationally backward. Therefore, the request of the community for inclusion in the Central List of Backward Classes for Pondicherry should be rejected.

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As one of the Member of the Bench, Shri Navtej Puadhi unfortunately passed away on 16.08.98, subsequent to the public hearing, the Findings are signed only by two Members, but the findings represent to conclusion jointly arrived at by the bench Members.


23.09.98
(SAHU AKSHAYA BHAI)

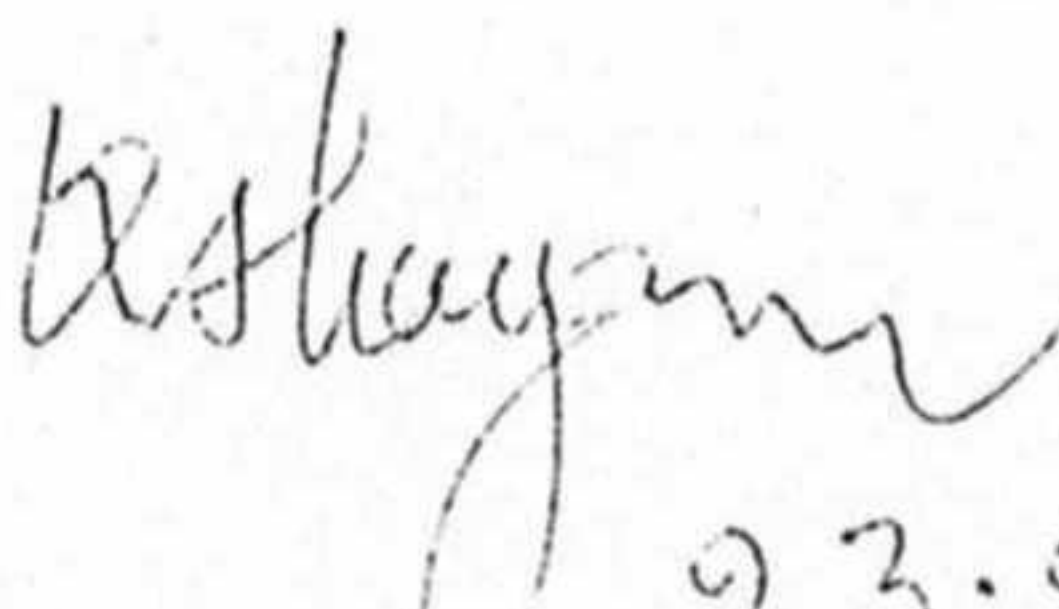

23.9.98
(U.P. SINGH)

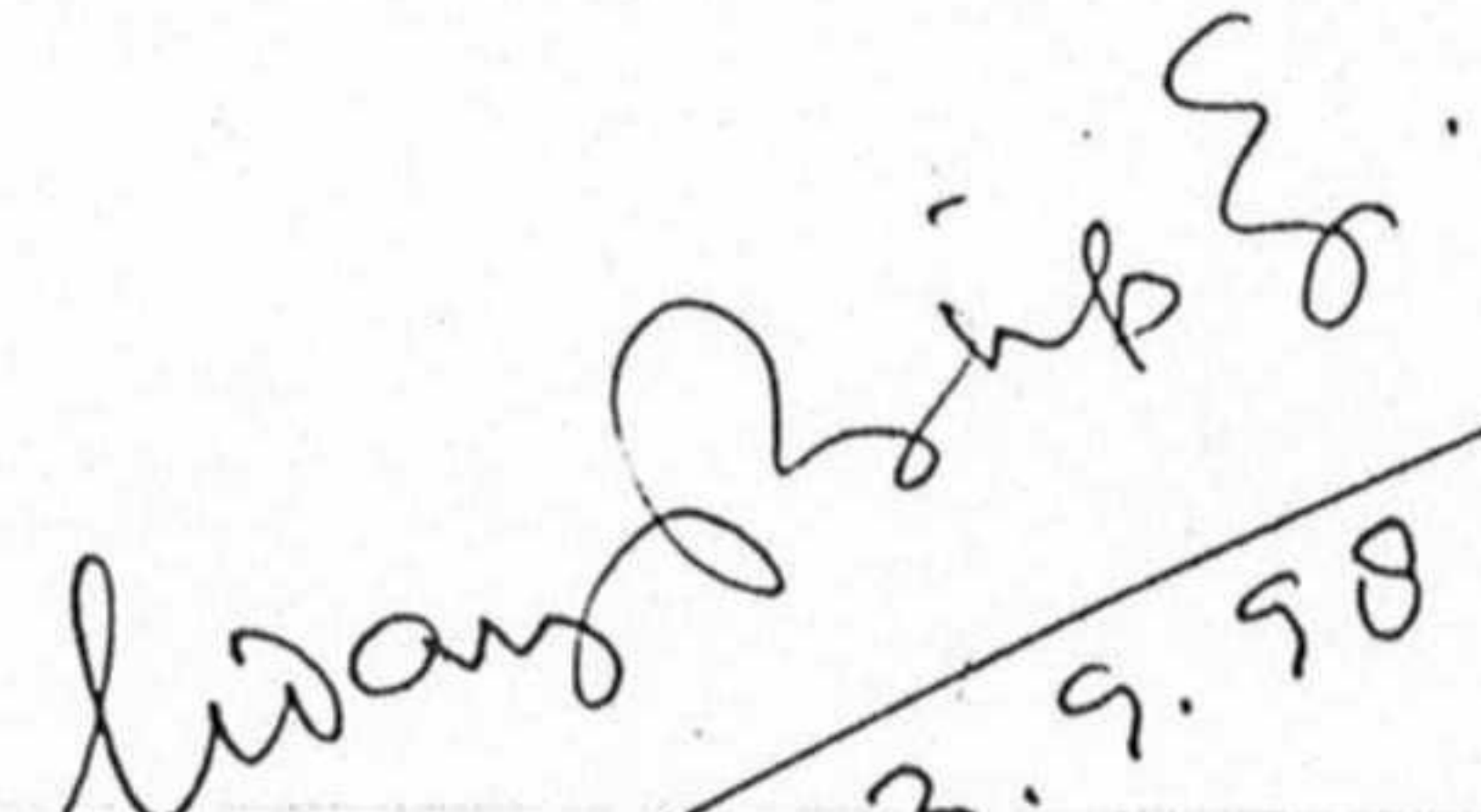
V. **ADVICE OF THE COMMISSION**

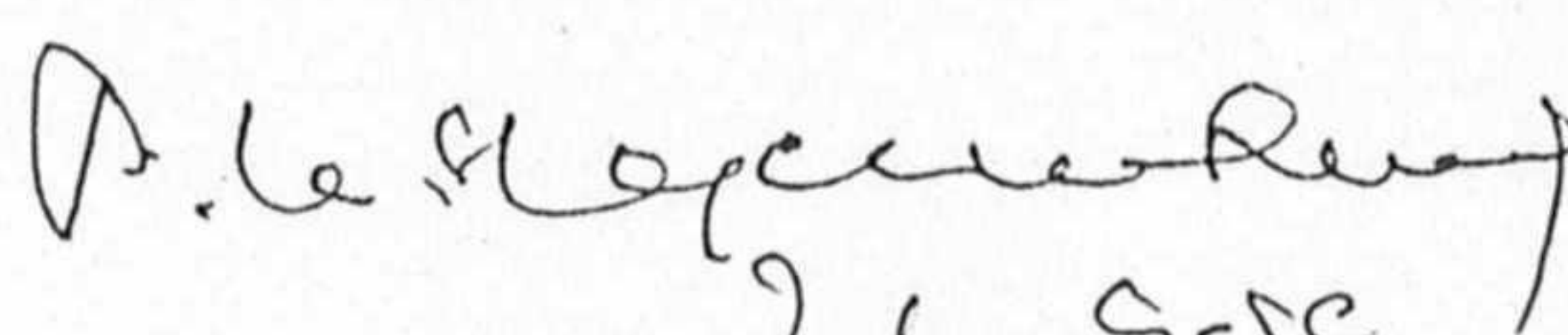
14. The Commission considered and agreed in full with the above Findings of the Pondicherry Bench and decided to tender the following Advice to the Central Government under section 9(1) of the NCBC act 1993 for action by the Central Government under section 9(2) of the Act:-

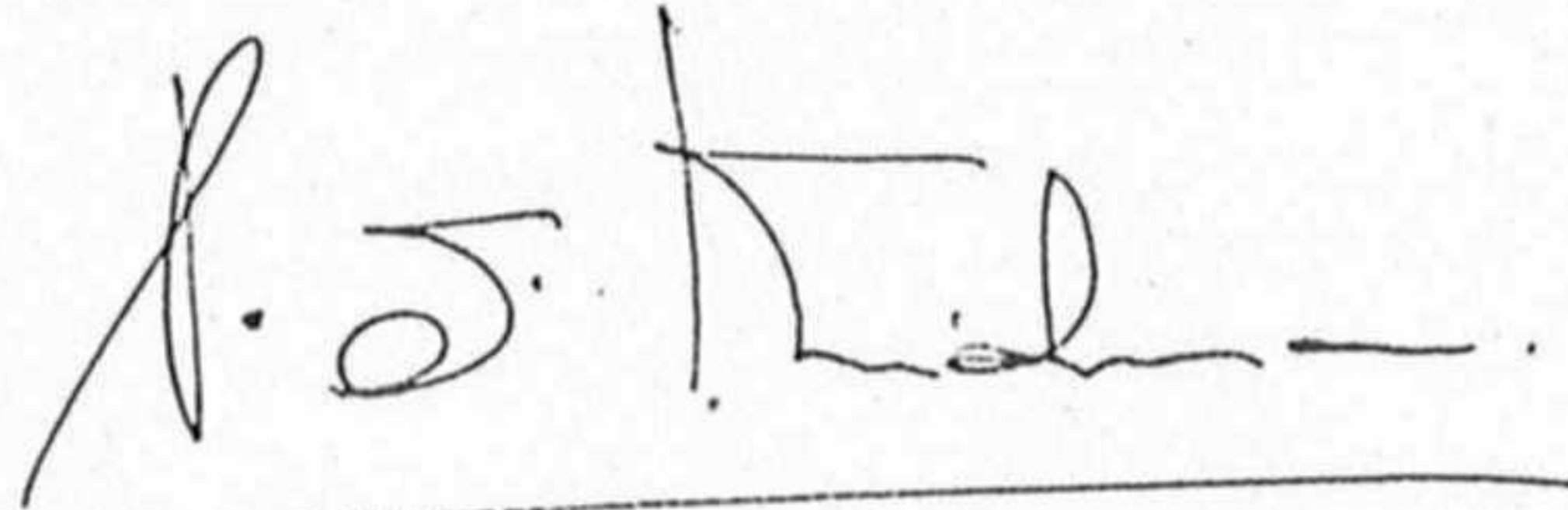
The Request for Inclusion of "*Reddy/Reddiar*" caste/community in the Central List of Backward Classes for *Pondicherry* be rejected, as it is a socially advanced community.

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.

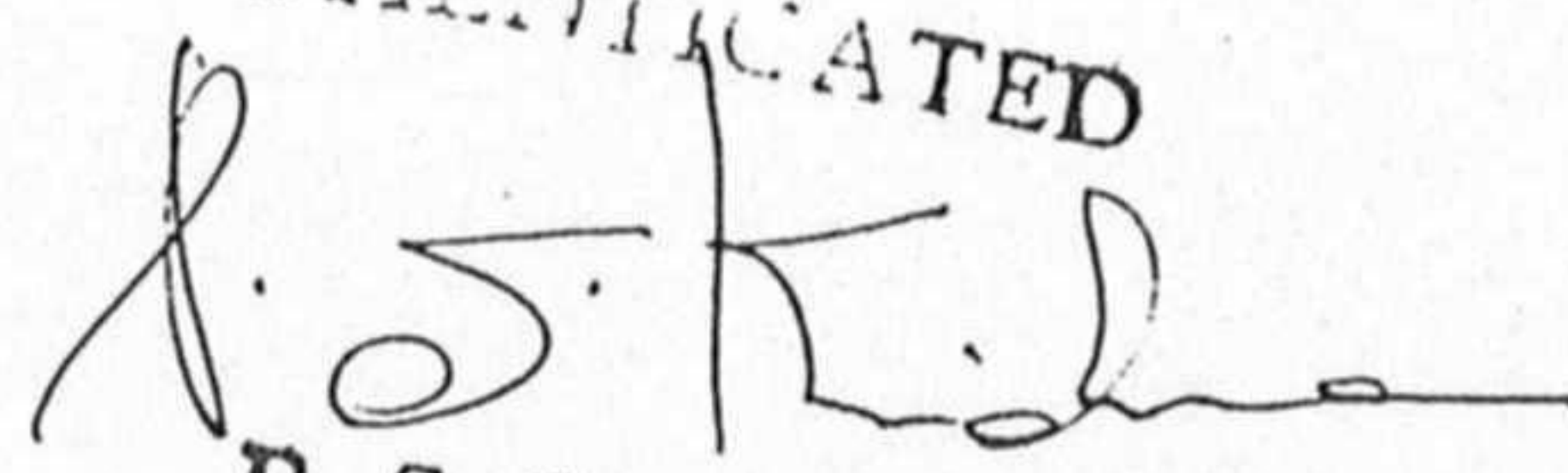

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National Commission
for Backward Classes

NATIONAL COMMISSION FOR BACKWARD CLASSES

PONDICHERRY BENCH

FINDINGS

CASE : REQUEST FOR INCLUSION OF AYIRAVAR/AYIRA VAISYA CHETTY
IN THE CENTRAL LIST OF BACKWARD CLASSES FOR
PONDICHERRY

PER SHRI SAHU AKSHAYA BHAI, MEMBER

I. REQUEST

This case arises from the Requests received in this Commission from Shri S. Govindaraju, General Secretary, Pirpaduthapattor Nala Sangam, Pondicherry and Shri M.B. Sabhapathy Chetty, President, Ayeera Vaisiyargal Sangham, Pondicherry for inclusion of Ayiravar/Ayira Vaisya Chetty in the Central List of Backward Classes for Pondicherry.

II. PUBLIC HEARING

2. A three Member Bench of the NCBC consisting of Hon'ble Members Shri Sahu Akshaya Bhai, Shri U.P. Singh and Shri Navtej Puadhi held a Public Hearing in respect of this request at Pondicherry on 29th April, 1998. At the Public Hearing, the U.T. Government was represented by Shri Felix Sequeria, Welfare Secretary, Shi A. Salvaraj, Deputy Director, Social Welfare, Shri V. Swaminathan, Research Officer, Social Welfare and other officials. The caste/community was represented by Shri P. Shunmuga Samy and others.

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 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. 20/94-Wel(SW)-II dated 6.7.1994. Thereafter, the Central Government vide Ministry of Welfare's Resolution No. 12001/9/94-BCC dated 19.10.1994 issued a Common(Central) List of Backward Classes for the U.T. of Pondicherry. The caste/community 'Ayiravar'

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is included in this Central List of Backward Classes for U.T. of Pondicherry by applying the principle of commonality i.e. being in U.T. List as well as in the Mandal List. Since 'Ayira Vaisya Chetty' is not included in the U.T. List of Backward Classes as well as in the Mandal List of Backward Classes it is also not included in the Central List prepared on the basis of the principle of Commonality.

4. The relevant entries in the State, Mandal and Central List of Backward Classes for Pondicherry is as under:-

State list

243. Vaniyan or Vaniar (Vanika, Vanika-Vaisya, Vaisyachetty, Vanibaacherry, Ayirvar and Nagarathar)

Mandal List

243. Vaniyan or Vaniar, Vanika-Vaisya, Vaisyachetty, Vambaacherry, Ayiravar and Nagarathar)

Central List

242. Vaniyan or Vaniar (Vanika, Vanika-Vaisya, Vaisyachetty, Vanibaacherry, Ayiravar and Nagarathar)

5. The NCBC's Questionnaire filled up by the Ayeera Vaisiyargal Sangham, Pondicherry states that Ayiravar or Ayeera Vaisiyargal is the name of the main caste/. The sub-castes are Acharapakka Chetty, Sozhiya Chetty, Vadamugattu Chetty, Annathupocket Chetty. The population of their community in Pondicherry is 1800 and 200 in Karaikal. The caste is generally regarded as socially backward. Traditionally they are small business community. The occupation of the caste/community is mainly small business, some are employed in Private firms and few are in clerical service. Their representation in the state services are given as follows:-

Gr. A/Class I Nil

Gr. B/Class II 5

Gr. C/Class III 50

Gr. D/Class IV 25

The literacy rate of the community is 50%. The percentage of the members of the caste/community living in Kachha house is 80% and Pucca house is 20%. The representation in Government service is negligible.

6. During the Public Hearing, the representatives of the caste/community stated that 'Ayiravar' or Ayira Vaisya Chetty is the name of the main caste. The caste/community 'Ayira Vaisyar' and their sub-caste Sadhu Chetty and Sozhia is included in the State List of Tamil Nadu and also in the Central List of Tamil Nadu. In

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the Central List of Backward Classes for Pondicherry, their caste/community 'Ayiravar' has been included under the Vaniyan/Vaniar caste/community. They are also known as Ayira Vaisya Chetty. Their sub-castes are Acharapakka Chetty, Sozhia Chetty, Vadamugatthu Chetty, Annathupocket Chetty. As such 'Ayira Vaisya Chetty' may be included alongwith 'Ayiravar' in the Central List of Backward Classes as a separate entry under Chettiar. The members of their community are spread out in pondicherry with a population of 4000 and they are concentrated in Karaikal district. Seventy five percent of the members of their community are engaged in Petty business and 25% are in small employment. There has been no representative in State legislature or in Parliament. None from this community ever occupied high position in Government service and local bodies. All these factors have contributed to deterioration economically, educationally and in employment. On specific enquiry of the Bench, they said that they are socially well organised.

7. Submissions are made by the representatives of the community for inclusion of this community in the Central List of Backward Classes for Pondicherry, commending such action by heavily relying on the fact that the community was placed in the State List and Central List of Backward Classes for Tamil Nadu.

8. According to "The People of India, Pondicherry", General Editor K.S. Singh, (Anthropological Survey of India Affiliated East-West Press Pvt. Ltd., Madras, 1994) writes that the Ayira Vysya Chetty are a Tamil speaking group mainly found in Pondicherry and Tamil Nadu. In the Pondicherry Union Territory they are known as Sozhia Chetty, Chetty or Chettyar and live in Pondicherry town and adjoining villages. They use the titles Chetty or Chettyar as suffixes.....(p. 86)

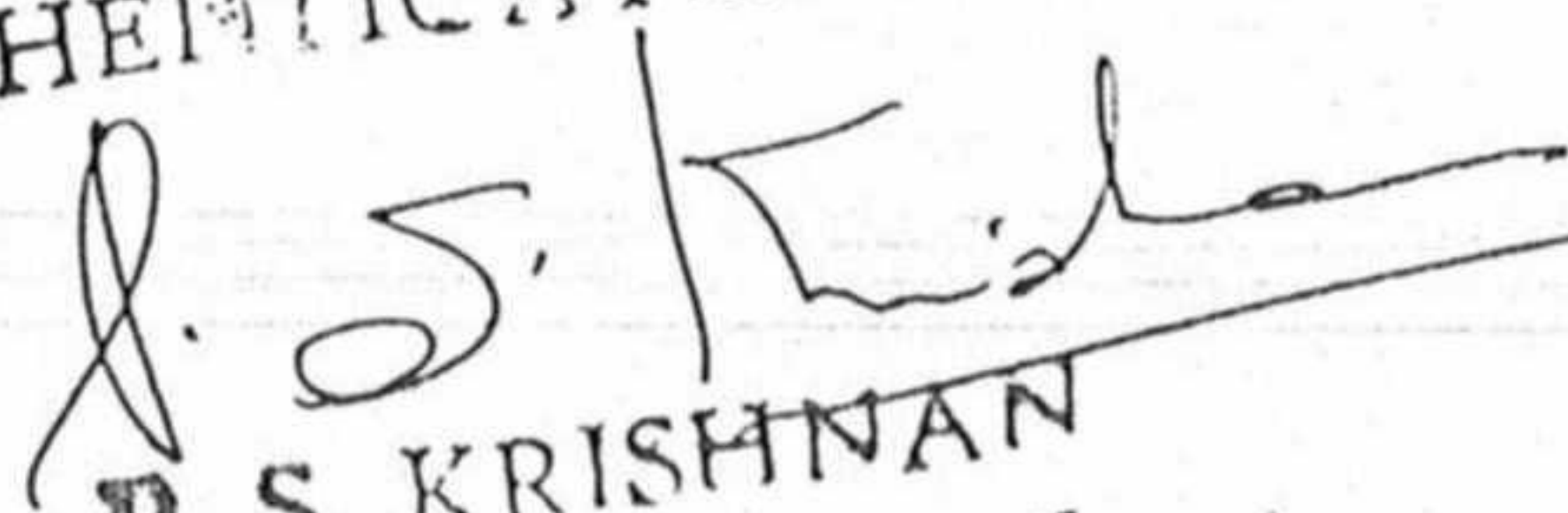
The term Ayira Vysya Chetty is a combination of three words, viz. Ayira(thousand), Vysya(trader) and Chetty a title that means trader.....(p. 86)

The traditional occupation of the Ayira Vysya Chetty is business. In rural areas, as in Villiyanur village of Pondicherry, agriculture is their main occupation. They cultivate paddy and sugarcane in wet land and groundnut, great millet and finger millet in dry land. In towns like Pondicherry, they are in the textile business or find employment in offices.....(p. 88)

The Ayira Vysya Chetty have a cordial relationship with the other communities. They won't accept cooked food and water from Vannan, Ambattan and Parayan, but they accept fruits and vegetables from them. They do not allow members of these three communities to enter their homes. A few members of the Ambattan and Vannan communities work for the Ayira Vysya Chetty. These people are allowed to enter the Chetty homes upto the Verandah. In the social hierarchy, they occupy a position next to the Brahman and the Arya Vysya.

9. From the ethnographic accounts as well as the statement of the representatives of the Ayeera Vaisiyargal Sangham, it clearly emerges that "Ayira Vaisya Chetty" is a trader caste belonging, in terms of the Varna system of categorisation of castes, the

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Vaishya Varna. Castes/Communities belonging to the Vaishya Varna have been generally excluded from the list of Backward Classes with rare exceptions as in the case of Bihar where the inclusion of number of castes/sub-castes of the Vaishya category seems to be an aberration as brought out in the "Findings/Advices" of this Commission on the Requests for inclusion of 12 Vaishya/Bania castes/sub-castes in the Central List of Backward Classes for Bihar tendered to the Government vide Commission's letter NCBC Advice No. 7-18 Bihar/98 dated 13.08.1998(relevant extracts enclosed as Annexure-I).

10. The State Level Committee for Backward Classes(First Report) Pondicherry has not recommended the Ayirvar or Ayira Vaisya Chetty caste/community for inclusion in the U.T. List of Backward Classes.

IV. FINDINGS

11. From the above evidence and materials, it is the finding of the Bench that 'Ayira Vaisya Chetty' is a trading community and do not deserve inclusion in the Central List of Backward Classes since they are not Socially Backward but a Advanced caste. Therefore, the Request for inclusion of 'Ayira Vaisya Chetty' in the Central List of Backward Classes for the U.T. of Pondicherry should be rejected. As for 'Ayiravar', the Request for its inclusion is redundant since it has already been included in the Central List of Backward Classes for Pondicherry by the automatic process of listing of castes found in both the Central List of Backward Classes and the State List.

As one of the Member of the Bench, Shri Navtej Puadhi unfortunately passed away on 16.08.1998, subsequent to the public hearing, the Findings are signed only by two Members, but the findings represent to conclusion jointly arrived at by the bench Members.

Akshaya
23.09.98
SAHU AKSHAYA BHAI

U.P. Singh
23.9.98
(U.P. SINGH)

AUTHENTICATED

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V.

ADVICE OF THE COMMISSION

12. The Commission considered and agreed in full with above Findings of the Pondicherry 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 under section 9(2) of the Act:-

The Request for inclusion of "*Ayira Vaisya Chetty*" in the Central List of Backward Classes for *U.T. of Pondicherry* be *rejected*, as it 'is a socially advanced community.

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16.08.1998, 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.

K. S. K. K. K.
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K. S. K. K. K.
23.9.98

K. S. K. K. K.
23.9.98

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Extracts from "Findings/Advice" of the NCBC on
Requests for Inclusion of 12 Bania/Vaishya
Castes/communities tendered to the Central Govt.
vide NCBC Advice No. 7-18 Bihar/98 dated 13.08.1998

V. Bania/Vaishya Castes in Kaka Kalelkar Commission's List for Bihar and other North Indian States, Lists of Bihar and other State Governments, Mandal Lists and Central Lists for Bihar and other North Indian States and their Implications for New Requests for Inclusion of Bania/Vaishya castes

44. The Kaka Kalelkar Commission had listed, in its recommended list of Backward Classes in respect of Bihar, certain castes as having the traditional occupation of "shop-keepers" and "traders". They are the following:-

- | | |
|--|--------------|
| 1. Agrahari Vaishya | Shop-keepers |
| 2. Barnwal Bania | Traders |
| 3. Janupur Bania | Traders |
| 4. Kasodan Bania | Shop-keepers |
| 5. Modakmora, Modi,
Nichundia Modi,
Modi | Traders |
| 6. Mohani | Traders |
| 7. Paisari Bania | Traders |
| 8. Patwa Bania | Traders |
| 9. Runiar Bania | Traders |
| 10. Sundi | Traders |
| 11. Surhi Bania | Traders |

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In addition, Kaka Kalelkar Commission also lists certain other communities with the suffix of 'Bania' or 'Vaish', viz.,

1. Kalwar Bania Wine distillers and sellers
2. Kamlapuri Vaish Teli Oil pressing --- this is a puzzling "name" as oil-pressing is the traditional occupation of Teli, while Kamlapuri Vaish is a community different from Teli.

45. Out of the above castes/communities, 'Janupur Bania', 'Mohani' and 'Kasodan Bania' are not included in the State Government's List of Backward Classes that existed at the time of the preparation of the first-phase Central List, and the rest are included in the State List either in the same form or with the addition or deletion of the suffix 'Bania' or with apparent spelling variations. Out of the 18 castes included in the State List as in 1993 under 'Bania', only 7 can be traced in the Kaka Kalelkar Commission's Report as castes of which the traditional occupation is shown as 'Shop-keepers' or 'traders', in some cases with apparent spelling variations and in some other cases with the addition or deletion of the suffix 'Bania', viz.,

1. Sudi (apparently the same as that shown in Kalelkar's Report as 'Sundi' at item no. 121 and as 'Surhi Bania' at item no. 122.)
2. Roniyar (Kalelkar's Runiar Bania at item no. 112)
3. Pansari (perhaps same as 'Paisari Bania' of Kalelkar's List at item no. 103)
4. Modi (apparently the same as 'Modakmora, Modi, Nichunda Modi, Modi' of Kalelkar's List at item No. 95)
5. Patwa
6. Burnwal
7. Agrahari Vaishya

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'Kesarvani', which is included in the State List as a Bania caste (sub-caste) is included in the Kalelkar's List along with Kasera and Thathera and their traditional occupation is given as "Brass utensil makers", which is also puzzling for reasons similar to that mentioned in respect of "Kamlapuri Vaish Teli" at para 44 above.

46. Out of the 18 castes/communities listed in the State List against 'Bania'; three, viz., Kasera, Thathera and Kalwar are really not what are traditionally known as Bania/Vaishya castes/communities. So far as 'Kalwar' is concerned, this fact has been mentioned in the NCBC's Advice (No. Delhi 6/98) on the Request for inclusion of this caste/community in the Central List of Backward Classes for Delhi and also in the separate Advice (No.5-6 Bihar/98) on the Request for Inclusion of Jaiswar, Kalal, and Eraqui as synonyms of 'Kalwar' in the Central List of Backward Classes for Bihar. As brought out in these Advices, and as also mentioned in paras 7 and 43 above, Kalwar is a caste traditionally associated with the occupation of "distilling of liquor", and Kasera and Thathera are really artisan castes. That is apparently why the Mandal Commission has rightly shown Kalwar and Thathera separately. Patwa of the State List (perhaps totally or partly the same as the Patwa Bania of the Kalelkar Commission's List) is also an artisan caste as brought out in the Advice (No.25/UP/98 dated on the Request of this caste/community's inclusion in the Central List of Backward Classes for Uttar Pradesh. That is apparently why Mandal Commission has rightly shown Patwa too separately --- though in this and in the case of Kalwar and Thathera, the Expert Committee on Backward Classes which compiled the Common List in 1993 chose to go back to the State List's inaccuracy in this regard in preference to Mandal's greater correctness.

47. 'Sudi' of the State List and 'Sundi' and 'Surhi Bania'

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of the Kalelkar Commission's List are apparently one and the same caste/sub-caste/community and is also really not what is normally considered as a Bania or Vaishya caste/community. This is brought out by Risley (The Tribes and Castes of Bengal, Firma Mukhopadhyaya, Calcutta, 1981, first edition 1891) when he describes this caste under the head "Sunri" as "a large and widely-diffused caste, found in most districts of Bengal and Behar, whose original profession is believed to be the "manufacture and sale of spirituous liquors". Though according to Risley, "Many of its members have now taken to mercantile pursuits, call themselves by the title Shaha, and disown all connexion with those who still follow the characteristic occupation of the caste", he also points out that "Their striving for social advancement has as yet not been entirely successful, and in spite of their wealth and enterprise ancient associations still hold them down. The bond of tradition is hard to break. According to Hindu ideas distillers and sellers of strong-drink rank among the most degraded castes,...." Specifically about the Sunris of Bihar, Risley records that the "entire caste, however, occupies a low position in the Hindu social system, and the Telis are the highest caste which will take water from their hands...."

48. Therefore, leaving out Patwa, Sudi, Kalwar, Kasera and Thathera and adding Kamlapuri Vaish (but not Teli) and Kesarvani (but not Kasera and Thathera) only 8 entries of real Bania/Vaishya castes shown in the State List as in 1993 are traceable in the Kalelkar's List for Bihar.

49. A number of castes which do not find place in the Kaka Kalelkar Commission's List as castes with the traditional occupations of shop-keeping and trade have entered into the State List of Backward Classes such as Poddar, Bangiya Vaishya (Bangal Bania), Avadh Vaishya, Sinduriya Bania, Mahuri Vaishya and Kamlapuri Vaishya (though 'Kamlapuri Vaish Teli'

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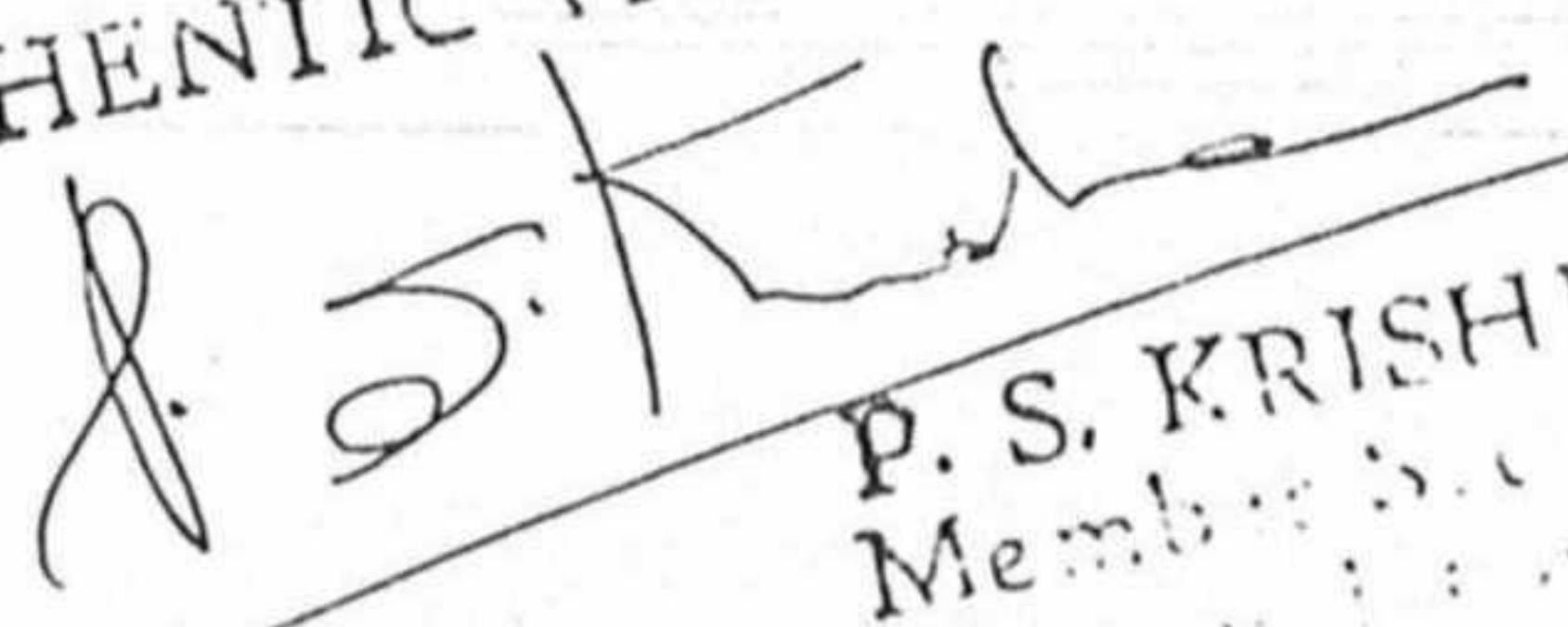
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for

is seen in the Kalelkar's List with "Oil Pressing" as its occupation). With regard to the last one of these, there is confusion as the State, Mandal and Central Lists mention 'Teli' as an independent caste. The bringing together of "Kamlapuri Vaish Teli" as a single item raises a question mark about some of the listings in the Kalelkar Commission's Report, as also the bringing together of "Kaisarvani, Kasera, Thathera" and of "Halwai, Kandui, Kanu". The State, Mandal and Central Lists show "Kanu" as a separate entry ("Kandui" is not found in them at all); while the Mandal List shows Thathera as a separate entry, while Kasera is shown with Bania castes.

50. In the Kalelkar Commission's list of BCs in respect of the neighbouring State of U.P., which is in the same geographical and cultural region, very few castes are seen of the type seen in Bihar. Of the 11 communities shown as "traders" in Bihar by Kalelkar, only 'Kasaundhan' and 'Rauniyar' are included in the Kalelkar's List for next-door Uttar Pradesh. In addition, the UP List also contains 'Kesarwani' as a "trader" caste, while in the Bihar List 'Kaisarwani' is shown along with 'Kasera, Thathera'. In this regard, the entry for U.P., seems factually correct. Representatives of the Kesarvani community, who were heard by the Delhi Bench on 2.7.1997 on their Request for Inclusion in the Central List for Delhi did not claim to be the same as/synonym of "Kasera, Thathera". But the UP List of Kalelkar repeats Kamlapuri Vaishya as if it is a synonym of Teli. From the UP Bench of the NCBC, which heard the representatives of the Kamlapuri Vaishya community on 21.4.1998 on their Request for Inclusion in the Central List for U.P., it is learnt that Kamlapuri Vaishya did not claim to be the same as/synonym of Teli.

51. In the Kalelkar Commission's List for U.P., 'Kamboh' is also shown as a trading caste. but according to all

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available literature and local knowledge, it is a cultivating community. Crooke (op.cit., Vol. III) describes "Kamboh" as an "influential cultivating and land owning class found in the Meerut and Agra Divisions".

52. In the Kalelkar Commission's List for U.P., 'Patwa' has been entered with the correct occupational description, viz., "Threading ornaments".

53. Of the four entries of Bania/Vaishya or trading castes in the Kalelkar Commission's U.P. List, none has been entered in the State List as in 1993 at the time of common-listing or in the Central List. In the Mandai List for U.P. 'Roniaur' is seen which is apparently the same as 'Rauniyar' of the Kalelkar's List. But, there are Requests for Inclusion in the Central List of BCs for UP from or on behalf of as many as 9 castes/communities of which two are all-comprehensive requests for inclusion of 'Bania' and 'Vaishya Samaja'.

54. In respect of another State of the same cultural region, i.e., Madhya Pradesh, there is not a single entry in the Kalelkar's list pertaining to any caste shown as having their traditional occupation of trade or shop-keeping or recognised as a caste which is generally considered as belonging to the Bania or Vaishya category --- though there is an entry "Parasher" against which the traditional occupation is shown as "Shopkeepers and peddlars". There is no such caste as "Parasher" described in Russell; and Hiralal (op.cit). "Patwa" has been entered in this list with a description even more precise than in the case of U.P., viz., "makers of silk braided thread"

55. In respect of Kalelkar Commission's List for 'Vindhya Pradesh', which is now part of M.P., the position is the same, except that the entry "Parasher" is not in

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also the position with regard to "Madhya Bharat", another constituent unit of the present M.P. The entry 'Hammal' in respect of which the traditional occupation is given as "Rural traders on barter" is obviously not a Bania/Vaishya caste. Hammals are really labourers who lift and transport, load, and unload various goods manually and they are not a caste, but include labourers from different castes and communities.

56. The Madhya Pradesh State List does not have the entry "Parasher" or any other Bania/Vaishya castes. However, from this State, where no Bania/Vaishya caste is included in the List of BCs, there are Requests for inclusion in respect of 2 Bania/Vaishya castes, viz.,
1. Agrahari Vaishya, and
2. Kamlapuri Vaishya.

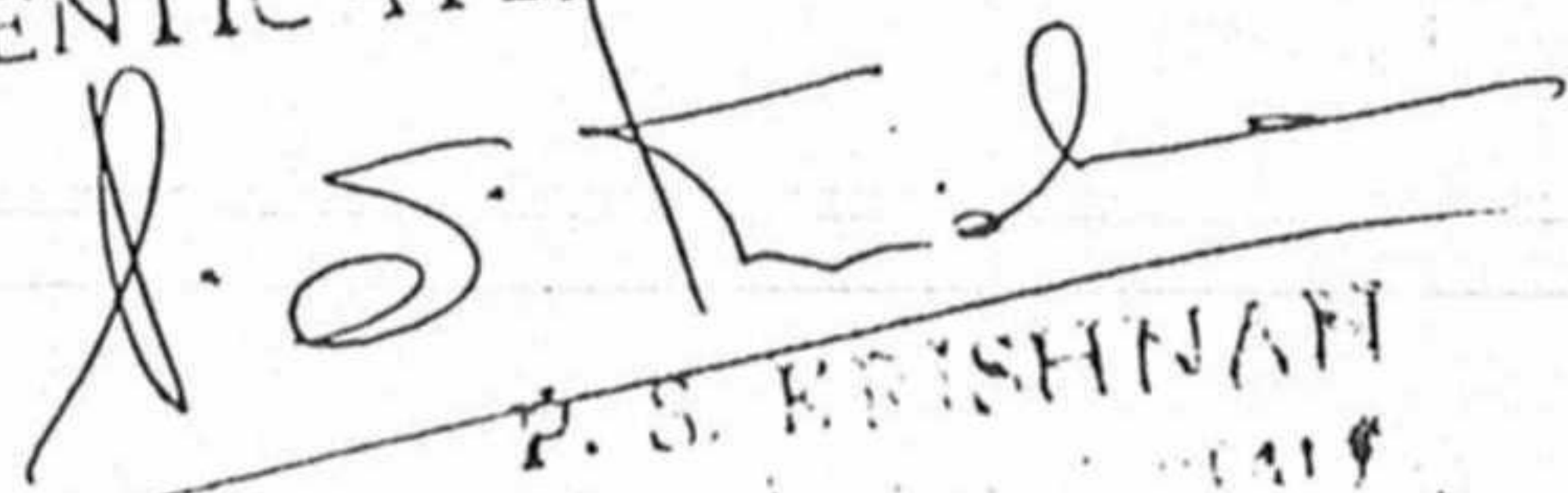
which are only in the State List of Bihar (but only one of them in the Central List for Bihar). Agrahari Vaishya is also among the Bania/Vaishya castes in respect of which there are Requests for inclusion in the Central List of Backward Classes for Maharashtra and Uttar Pradesh, while Kamlapuri Vaishya is among those covered by the Requests for Inclusion in the Central List for Bihar, U.P. and West Bengal.

57. In Rajasthan also, no Bania/Vaishya caste is included in the State or Central list of Backward Classes. The position is the same in respect of Haryana. In Delhi, which is an enclave within the cultural region consisting of the States mentioned in paras 44-55, though as the capital city it has got a cosmopolitan nature, the State List does not include any Bania/Vaishya caste, but there are Requests for inclusion of 3 castes/communities of this category, viz.,

1. Poddar
2. Kesarvani Vaishya
3. Rauniyar Vaishya,

all of which are only in the Bihar State list (but only two of them in the Central List for Bihar).

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58. Thus, in the entire Hindi-speaking cultural region, Bihar stands out as a unique exception with regard to inclusion of castes/sub-castes which are generally considered to be belonging to the Bania/Vaishya category and have trade or shop-keeping as their traditional occupation. The situation in Bihar seems to have triggered off a spate of Requests for Inclusion of castes/sub-castes of this category in the neighbouring states including Delhi and even in distant Maharashtra, apart from Requests from Bihar itself which are presently under consideration. Apart from this apparent triggering off of a spate of Requests, in some other States also, Vaishya/Bania castes which have never been included in the State List or Mandal List, have sought inclusion in the Central List now. In the case of Bihar, without taking into account those entries under 'Bania' such as Kalwar etc., which are really not Vaishya or Bania, according to general perception, the inclusion on a large scale of Bania/Vaishya castes is puzzling not only in itself, but also in the context of the description of some of these castes in the Report of the Mungeri Lal Commission which recommended their inclusion in the State List of Bihar. The Report of the Mungerilal Commission describes "Kamlapuri Vaishya" inter alia as follows:-

"अन्य उच्च वर्गों के हिन्दुओं से इनका संबंध सामान्य रहता है। जाति व्यवस्था में इस समुदाय को वैश्य माना जाता है। इनका पेशा तथा जलपान सवर्ण जाति के जैसा है।"

About 'Burnwal', it is inter alia mentioned in the Report that, "वर्ण व्यवस्था में यह समुदाय वैश्य में गिना जाता है।" Apart from this, classic ethnographic descriptions of some of these castes also reinforces the question mark with regard to the inclusion of this category of castes/sub-castes in the Bihar List. Risley in his book, 'The Tribes

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and Castes of Bengal' (op.cit.) has the following observations to make on some of such castes/sub-castes:-

"Mahuri, a sub-caste of Baniyas in Bihar, who occupy nearly as high a rank as the Agarwals in social estimation.... Trade and money-lending are the proper occupations of the Mahuri. Some of them have acquired substantial tenures and set up as landholders and zamindars."

"Rauniar, Raunia, Noniar, a sub-caste of Baniyas in Behar.... trade, and trade only, was his original function.... The Rauniyars of Behar profess to have come from the North-West Provinces, and their allegation is likely enough to be correct....

In their religious and ceremonial observances the Rauniars are orthodox Hindus and employ Brahmans, whose social position is no way affected by serving them....

Trading in grain, cloth, etc. and lending money, are their special functions, but of late years some of them have taken to agriculture, and a few have risen, probably as consequence of money-lending transactions, to be zemindars. In Champaran Rauniyars are found as occupancy raiyats, but such cases are rare."

"Sinduriya, Sindurhar, a class of Bania who sell sindur or vermillion;...."

"Agrahari, Agrahri, a trading and cultivating caste of Behar and Upper India, who are probably closely related to the Agarwala."

Of the above, there is interesting educational statistics about Roniyar with regard to literacy in English. In terms of number of literates in English per 1,000 in the Census of as far back as 1911, reproduced by Girish Mishra and Bra Kumar Pandey ('Sociology and Economics of Casteism in India', Pragati Publications, Delhi, 1996), out of communities for which statistics are given, Roniyar ranked 6th after only Kayasth, Brahmin, Rajput, Bhumihar and Kalwar. Further, it is seen that between 1901 and 1911 Roniyars registered a spurt of increase of 1500%, i.e., 15 times in terms of Literacy in English, even Kayasths registered only about 30% increase and Brahmins only 30%.

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NATIONAL COMMISSION FOR BACKWARD CLASSES

PONDICHERRY BENCH

FINDINGS

CASE : REQUEST FOR INCLUSION OF "SOZHIA VELLALAR" IN THE CENTRAL LIST OF BACKWARD CLASSES FOR PONDICHERRY.

PER SHRI SAHU AKSHAYA BHAI, MEMBER

I. REQUEST

This case arises from the Requests received in this Commission from Shri S. Govindaraju, General Secretary, Pirpaduthapattor Nala Sangam, Pondicherry and from Shri R. Ganapathy, Organiser, Sozhia Vellalar Association, Karaikal, Pondicherry, for inclusion of Sozhia Vellalar in the Central List of Backward Classes for the U.T. of Pondicherry.

II. PUBLIC HEARING

2. A three Member Bench of the NCBC consisting of Hon'ble Members Shri Sahu Akshaya Bhai, Shri U.P. Singh and Shri Navtej Puadhi held a Public Hearing in respect of this request at Pondicherry on 29th April, 1998. At the Public Hearing, the U.T. Government was represented by Shri Felix Sequeria, Welfare Secretary, Shri A. Salvaraj, Deputy Director, Social Welfare, Shri V. Swaminathan, Research Officer, Social Welfare and other officials. The caste/community was represented by Shri Ganapathy, Sozhia Vellalar Association and others.

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 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 Govt. of U.T. of

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Pondicherry issued its list of Backward Classes by its Notification No. G.O. Ms. No. 20/94-Wel(SW)-II dated 6.7.1994. 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 the U.T. of Pondicherry. The caste/community "Sozhia vellalar" is not included in the U.T. list of Backward Classes as well as in the Mandal list of Backward Classes and therefore it is also not included in the Central List prepared on the basis of the "Principle of Commonlity".

4. During the Public Hearing, the representatives of the caste/community stated that "Sozhia Vellalar" is the name of the caste. Some of the caste/community members suffix the title Pillai to their names and they are known as Pillai also. The members of their community are spread out in Pondicherry with a population of one lakh and their community is also concentrated in Karaikal district. According to them, the traditional occupation of the caste/community is agricultural labourers. Only 10% members have their own land, 10 to 15% cultivate on others land, 50% are agricultural labourers, petty shopkeepers etc. and few are Government employees at lower level. Since the agricultural work is seasonal and due to uncertain climatic conditions, agricultural labourers are shifting to other kinds of work. The literacy rate of the community is 50%. Only 20 persons are graduates and there is no post graduate. There is no Doctor, Advocate or Engineer from their community. There has been no representation in State Legislature or in Parliament. None from this community ever occupied high position in governemnt service and local bodies. There is no Civil Service or Public Civil Service Officer of this Community. All these factors have contributed to deterioration socially, economically and educationally. Sozhia Vellalar Caste had already been included in the Baskward Class List in the neighbouring State of Tamil Nadu about 20 years ago but at the same time their relatives living in Pondicherry Union Territory are being denied of this facility.

5. "The People of India, Pondicherry", General Editor K.S. Singh (Anthropological Survey of India, East-West Press Pvt. Ltd., Madras 1994) under the head 'Sozhia Vellalar' writes that the Sozhia Vellalar are often referred to as Karkattar Vellalar and Tuluva Vellalar. The Sozhia Vellalar are a sub-group of the larger Vellalar caste whose traditional occupation was land tilling. "Sozhia" literally means 'the men from the chola country', which suggests that they were migrants from the Thanjavur and Tiruchirappalli areas of Tamil Nadu. They are distributed mostly in Tirunallar, T.R. Pattinam and Nedungadu in the Karaikal region. They are landlords and suffix the title Pillai to their names.....The Vellalar have four main sub-divisions, i.e., Thondai Mandalam, Sozhia, Pandya and Kongu. The Sozhia Vellalar are distributed throughout the Karaikal region.....

The Sozhia Vellalar are divided by their religious beliefs into sects like Sivamatham and Vishnumatham.....Agriculture was their traditional occupation but from an early period there has been a distinction between the Uzhuvittunbar and Uzutunbar(those who eat from the cultivation of others and those who eat by their own cultivation)- the former were landlords and the latter cultivators.....upto the end of

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the Chola period, certain sections, like the Kondai Kattu Vellalar and Karkattar Vellalar, were pre-eminently Uzhuvittunbar or land lords.

The Sozhia Vellalar, who believe that they migrated from the Chola country, rank themselves next to the Brahmans in the varna order. The Saiva Vellalar, among the Sozhia Vellalar, consider themselves even higher than the other Sozhia Vellalar.....

The major economic resources for the Sozhia Vellalar community is land. They are basically agriculturists and labourers, but many of them now work in government and private offices and as teachers, doctors, engineers, draughtmen, lawyers etc. the Sozhia Vellalar are a Forward Caste and educate their children if they can afford it.

The level of education is high in Sozhia Vellalar. There are many professionals among urban Sozhia Vellalar. As these persons interact a great deal with other communities, they have acquired modern and progressive attitudes regarding their lifestyle.

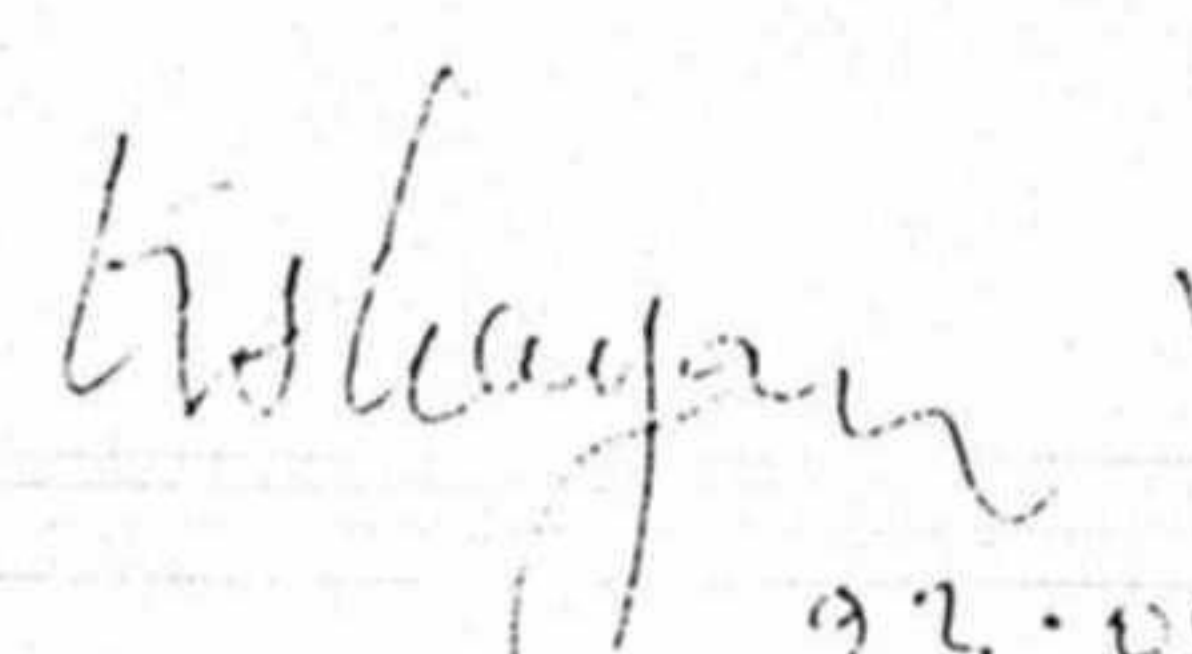
Though anti-poverty loans, self-employment loans and animal husbandary loans are available to them, Sozhia Vellalar cannot easily avail of them as they are a Forward Caste. Some have taken bank loans of a few thousands to set up small business ventures. During 1984-85, industrial loans of Rs. 1-2 lakhs have been availed of by members of the community to start small-scale industries.

7. The Report of the Tamil Nadu Second Backward Classes, 1985 under the head 'Sozhia Vellalar' mentions that the Sozhia Vellalar community is the main cultivating class owning lands all over Tamil Nadu. The word Sozhia has territorial significance and refers to Chozha region. The more respectable Pandarams, the Thambirans who own temples and Matams and the Oduvars or Adi Saivai belong to Sozhia Vellala Section.

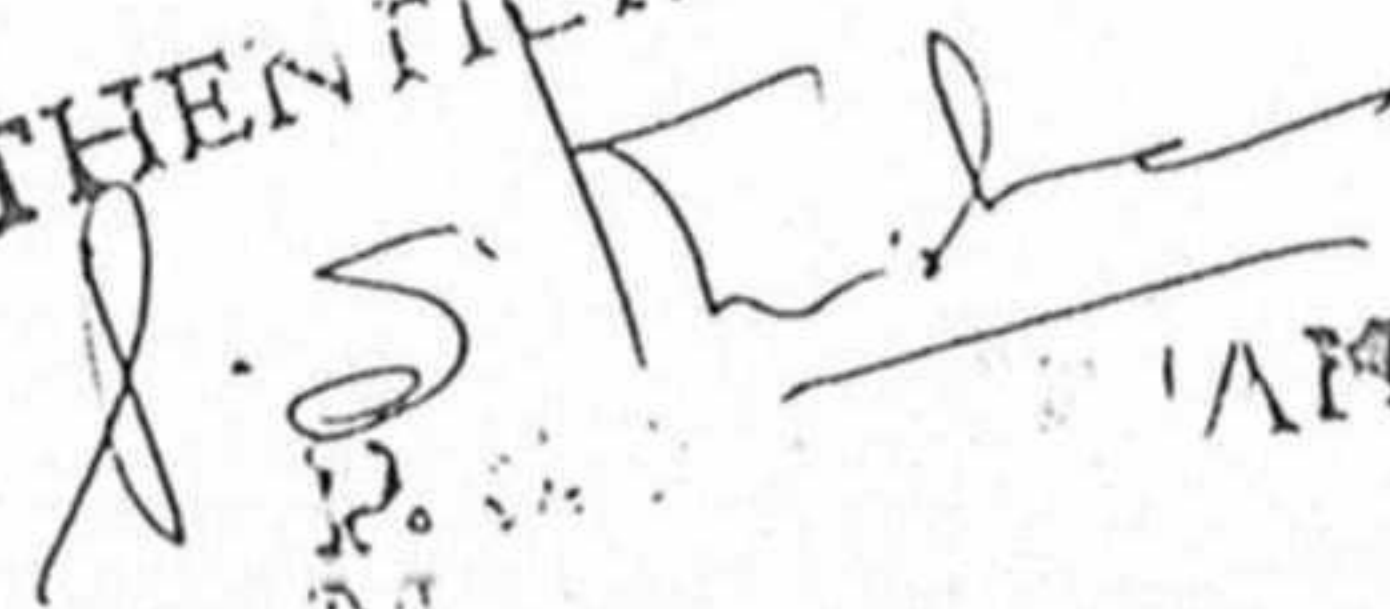
IV. FINDINGS

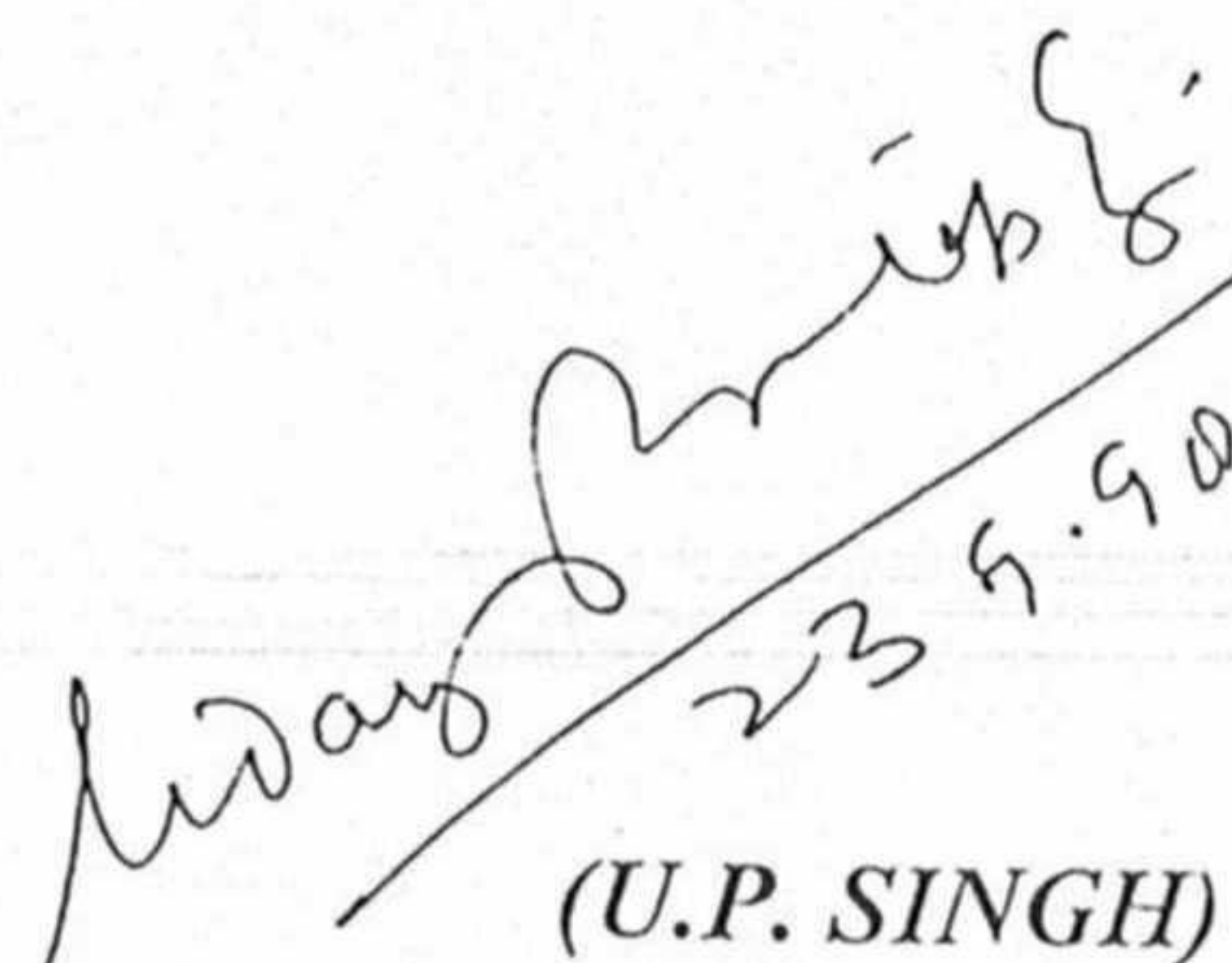
8. From the above evidence and materials, it is the finding of the Bench that "Sozhia Vellalar" caste/community, being originally a caste of land owning cultivators, as seen from the ethnographic account quoted above, do not deserve inclusion in the Central List of Backward Classes since they are not Socially Backward but are socially Advanced and therefore the Request for their inclusion in the Central List of Backward Classes for the U.T. of Pondicherry should be rejected.

As one of the Member of the Bench, Shri Navtej Puadhi unfortunately passed away on 16.08.1998, subsequent to the public hearing, the Findings are signed only by two Members, but the findings represent to conclusion jointly arrived at by the bench Members.


23.09.98
(SAHU AKSHAYA BHAI)

AUTHENTICATED


23.09.98


23.9.98
(U.P. SINGH)

V. **ADVICE OF THE COMMISSION**

9. 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 National Commission for Backward Classes Act, 1993 for necessary action by the Central Government under Section 9(2) of the Act:-

The Request for Inclusion of "*Sozhia Vellalar*" in the Central List of Backward Classes for *U.T. of Pondicherry* be *rejected*, as it is not Socially Backward caste/community.

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16.08.1998, 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.

Kshayan
23.09.98

Madan Mohan
23.9.98

P. S. Krishnan
23/9/98

P. S. Krishnan

23.9.98

AUTHENTICATED

P. S. Krishnan
P. S. KRISHNAN
Member
for Backward Classes