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सदस्य-सचिव
 राष्ट्रीय पिछड़ा वर्ग आयोग
 भारत सरकार
 त्रिकुट-१, भीकाजी कामा प्लेस, नई दिल्ली-११००६६

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Member-Secretary
 National Commission for Backward Classes
 Government of India
 Trikoot-1, Bhikaji Cama Place, New Delhi-110066

NCBC Advice No. Orissa 78/2000

24. 02. 2000

Dear Smt. Das,

I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act, 1993 for **Rejection of the Request for Inclusion of "Dalapati/Dalua" caste/ community** in the Central List of Backward Classes for Orissa, duly attested, for necessary action by the Central Government under Section 9(2) of the Act.

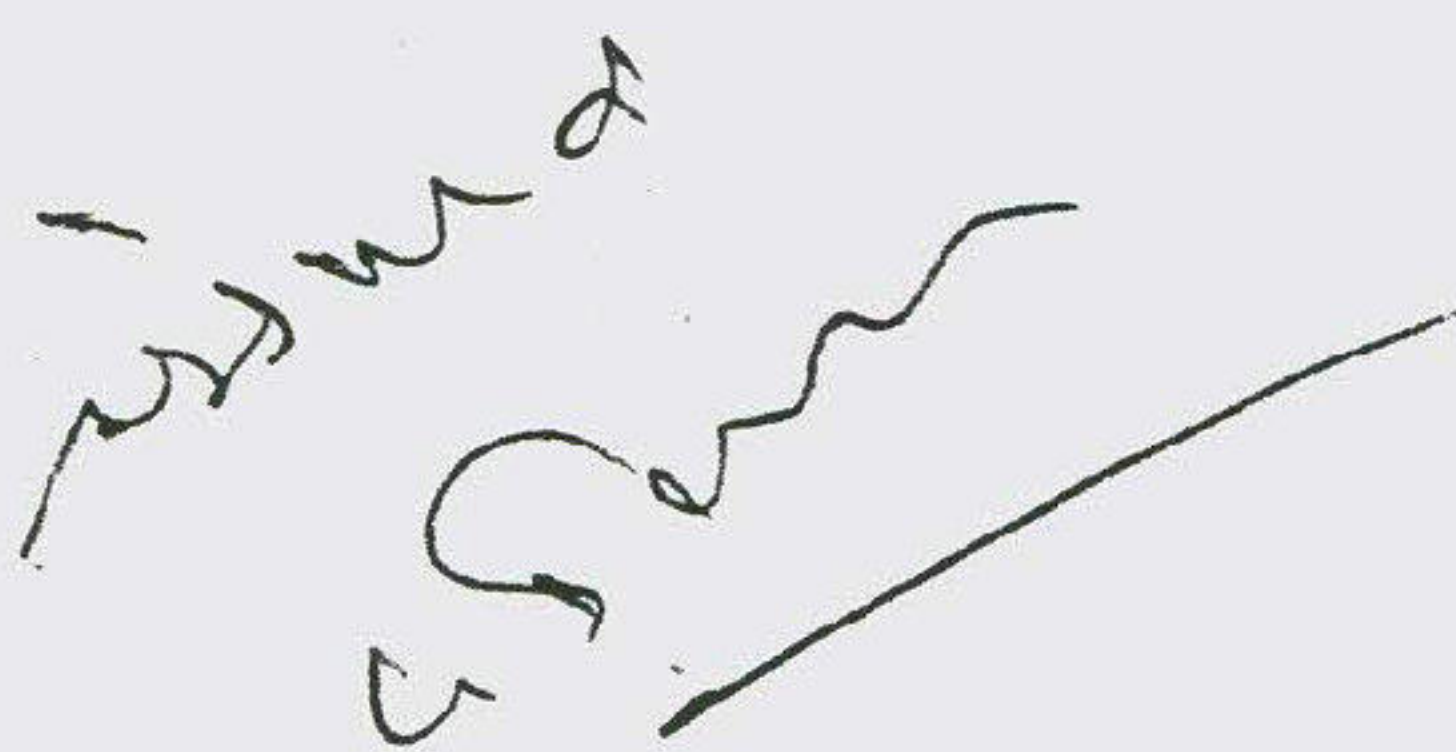
2. With this, Advices in respect of a total of 796 (392 for Inclusion + 404 for Rejection) castes, sub-castes, synonyms etc. have been tendered by the NCBC, after its reconstitution in 1997, of which 525 (121 for Inclusion + 404 for Rejection) are still pending with the Government for Notification.

Yours sincerely


 (P.S.KRISHNAN)

Encl: As stated.

Smt. Asha Das
 Secretary to Govt. of India
 Ministry of Social Justice and Empowerment
 Shastri Bhavan
 NEW DELHI 110 001



NCBC Advice Orissa 78/2000

NATIONAL COMMISSION FOR BACKWARD CLASSES

ORISSA BENCH

FINDINGS

Case :- Request for inclusion of Dalapati/Dalua caste/community in the Central List of Backward Classes for Orissa.

Per Shri U. P. Singh, Member

I. Request

1. This case arises from the request received in this Commission from Shri Jagabandhu Samal, President, Dalapati Mahasabha, Ganjam, Orissa for inclusion of 'Dalapati/Dalua' in the Central List of Backward Classes for Orissa.

II. Public Hearing

2. The two Member Orissa Bench of the Commission consisting of Hon'ble Members Shri U. P. Singh and Shri Sahu Akshaya Bhai held a Public Hearing in respect of the request on 29.06.99 at Bhubaneswar. At the Public Hearing the State Government was represented by Mr. Ashok Momin, Director, Minorities & OBCs and Shri P. C. Nayak, Under Secretary. The State Commission for Backward Classes was represented by Shri G. C. Patnaik, Member Secretary. The caste/community was represented by Shri Jagabandhu Samal, Shri Dibankara Patro, Shri Bhaskara Bisai and Shri Kishore Chandra Patro.

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III. Facts

3. At the time when the Expert Committee on Backward Classes on the basis of the principle of commonality, i.e. listing castes common to both the Mandal List of each State and the respective State Lists and when, on the basis of the Expert Committee's Report, the Government of India notified the first-phase Central List in 1993, Orissa was one of the States which did not have a State List of its own. It was only after the Supreme Court's Judgement in the Mandal case that the State List for Orissa came into existence in 1994 on the basis of one man (Justice N. K. Das) Commission Report. Thereafter the Central Government vide Ministry of Welfare's Resolution No. 12011/9/94-BCC date 19.10.94 issued a "Common (Central) list" of Backward Classes for Orissa. Dalapati/Dalua was not included in the Central List of Backward Classes for Orissa as it was not included both in the Mandal Commission's List for Orissa and in the State List. On advice of the State Commission for Backward Classes, the Govt. of Orissa vide Resolution no. OBC-1/96/8222/W dated 29th July 96, included Dalapati/Dalua in the State List as below:-

"189. Dalapati/Dalua"

4. The information about the caste as provided by Shri Jagabandhu Samal, President, Dalapati Mahasabha is as below:-

- i). The population of the caste in the State is 36,700 concentrated in Ganjam and Gajapati districts.
- ii). The caste is generally regarded as socially backward.
- iii). The main occupation of the members of the caste is cultivation which involves manual labour rendered for wages & on own land.

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iv). Women & children are also engaged in agricultural labour for their family livelihood or for supplementing their family income.

v). Fifty-five percent of the population of the caste/community are landless manual labourers.

vi). There were four MLA's belonging to the caste/community during the twenty-five years preceeding the date of application.

vii). Literacy rate of the caste/community in the state is 26.27% as compared to 36.78% of the total literacy rate of the state in 1996-97.

viii). Ninety percent of the families of the caste live in Kachha houses.

ix). Number of posts in the services of the State Government held by the members of the caste/community are as under:

Group A/Class I	-	Nil
Group B/Class II	-	55
Group C/Class III	-	150
Group D/Class IV	-	100

x). Besides state Government services, members of the caste are engaged in the following employment and professions:-

(a)	State level Public Undertakings, autonomous/semi-Autonomous establishments	10
(b)	Teachers in colleges and Universities.	25
(c)	Doctors	14
(d)	Lawyers	10
(e)	Engineers & Architects	12
(f)	Chartered Accountants	1
(g)	Media professionals	2
(h)	Defence services (Major & above)	3

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xi) They consider Karan and Kumuti (Baishya) castes at a level immediately higher than the caste/community.

➤ Xii) They consider 'Kuram' and 'Belama' castes/communities more or less at the same level as Dalapati/Dalua.

5. In the questionnaire submitted to the state commission for Backward Classes by Shri Jagbandhu Samal, representative of the caste, with an affidavit signed by him, had stated that the literacy rate of the caste/community in the State is 45.1% and regarding employment, it was stated that 61% of the population are farmers owning land, 5% as agricultural labourers and 5.7% in the services of State Government/State Government Undertakings. These figures are contradictory with the information submitted to this commission by the same representative of the caste as given in preceding para. Further it is stated that this community is known as Khandayat in North Orissa and in Southern Orissa they are called Dalapati/Dalua. The people of the caste/community were incharge of kalinga troops. Being the leaders of troops, people were consequently called Dalapati/Dalua (i.e., Head-man of a group). The members of the community reside mostly in the capitals of native kings and in their states. They were kept in-charge of defence of their states for keeping law and order and for protecting the religious monuments from Moghul attacks. During peace time, the people were engaged in cultivating rent free land gifted to them as 'Inam' by the kings. Khandayats in North Orissa and Dalapatis in South Orissa originally belong to the same race and creed. But in course of time the link has been cut off. As a custom the people of the caste, worship swords and show war tricks during Dashara even today.

6. The State Commission for Backward Classes found that 'Dalapati' and 'Dalua' are one and the same caste which is socially, educationally and economically backward and there was also inadequate representation of their caste in Govt. service and elected bodies. Their findings were mainly based on the statements made by the representatives of the caste/community.

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7. At the Public Hearing the representatives of the caste stated that Dalapati and Dalua are same caste. The traditional occupation of the members of the caste was military service. In the Kalinga troops they were kept incharge of defence. Khandayats in North Orissa and Dalapati/Dalua in South Orissa are same but in course of time they became separate. The members of the caste are educationally and economically backward. Their social status is same as of Khandayats.

8. E. Thurston and K. Rangachari (Caste and Tribes of Southern India, Vol-II, Asian Educational Services, New Delhi, Madras, Reprint 1993, First published, 1909) has described the caste 'Doluva' as follows:-

"The Doluvas of Ganjam are, according to the Madras Census Report, 1891, "supposed to be the descendants of the old Rajahs by their concubines, and were employed as soldiers and attendants. The name is said to be derived from the Sanskrit word dola, meaning army." The Doluvas claim to be descended from the Puri Rajahs by their concubines, and say that some of them were employed as sirdars and paiks under these Rajahs. They are said to have accompanied a certain Puri Rajah who came south to wage war, and to have settled in Ganjam. They are at the present day mainly engaged in agriculture, though some are traders, bricklayers, cart-drivers, etc. The caste seems to be divided into five sections, named Kondaiyito, Lenka, Rabba, Pottia, and Beharania, of which the first two are numerically the strongest and most widely distributed. Kondaiyito is said to be derived from Kondo, an arrow, and to indicate warrior. The Kondaiyitos sometimes style themselves Rajah Doluvas, and claim superiority over the other sections. It is noted, in the Madras Census Report, 1891, that "Oriya Zamindars get wives form this sub-division, but the men of it cannot marry into the Zamindar's families. They wear the sacred thread, and are writers." In former days, the title writer was applied to the junior grade of Civil Servants of the East India Company. It is now used to denoted copying clerk in an office.-----"

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9. People of India (National Service Volume IV, India's Communities, vol. IV, K. S. Singh, Anthropological Survey of India, Oxford University Press, Delhi, 1998 'Dalua' caste is mentioned as below :-

“Reported to be a distorted form of the word Dalapati, meaning chief of a group of soldiers, the Dalua are traditionally a warrior community of the Ganjam district of Orissa. They speak the Oriya language and use its script. They are non-vegetarian. Each of their two subgroups, namely Raba and Lenka have clans like Nag, Surya and Bhardwaja. ----- Marriage is solemnized at the bride's residence, and includes the rituals of engagement, kanyadan and circumambulation of the sacred fire. They cremate their dead. The Dalua practise agriculture nowadays, which is supplemented by business or government service. They are Vaishnavite and celebrate all Hindu festivals. A council has been recently formed to exercise social control. During Durga Puja, they worship their ancestral weapons. By and large, they have a positive attitude towards formal education, family planning and other developmental programmes. They have availed themselves of the facilities extended by financial institutions, and of the public distribution system and employment programmes of the government to improve their socio-economic condition.”

10. P. K. Acharya has written about 'Dalua' caste (People of India, State/Union Territory Series – Orissa, General Editor K. S. Singh, Anthropological Survey of India, Unpublished) as follows :-

“Dalua is an agricultural community, traditionally it was a warrior caste and were professional soldiers in the army of the local kings. The original name of their caste was Dalapati meaning chief of a group of soldiers. -----

In the past when Daluas were professional soldiers they were allocated cultivable land by their kings in lieu of their service. Some of them were appointed as 'Karji (adviser) by the local rulers. At present, for most of them, cultivation is the major source of income

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but a large section has also professionally resorted to business and government as well as private services. -----

Daluas like other communities of Ganjam, maintain certain restrictions regarding traditional inter-community relationship. They accept water and kachcha food from Brahmins, Karans and Goudas but not from Viramushtis, Devangas, Kalingis, Raulas, Tulabhinas. Pandaras, Damals and the untouchables. However, they share water sources and cremation ground, participate in festivals and visit religious shrines alongwith these communities. ----- By and large, Daluas encourage their children towards formal education. The caste council also provide financial assistance for higher education to the children of poor families. Mostly boys and girls continue their studies upto college and thereafter, they search for employment. -----”

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IV. Findings

11. From the foregoing, it is clear that Dalapati/Dalua is an ex-military caste whose members were traditionally appointed as chiefs of the groups of soldiers. The word Dalua is a corrupted form of Dalapati, meaning chief of a group of soldiers. They were also appointed as advisers to the kings. In lieu of their services the members of the caste were granted Jagirs and cultivable lands by the then local kings and now a days their main occupation is cultivation. In the past conferment of Jagir and similar honours by local kings was normally limited to the advanced sections of the society. The information supplied by the representatives of the caste becomes highly suspect when the same representative of the caste submits lower rates of literacy, land owing and employment to this commission than what he had already submitted to the State Commission as discussed in para 4 & 5 above and appears to have been made with the sole purpose of getting themselves included in the list of Backward Classes with the dubious intention of availing of the reservation and other benefits meant for socially and educationally backward sections of society. The ethnographic literature reveals that the members of this community occupied a powerful and prestigious position in the past and enjoyed a higher status in the social hierarchy. A recent study by P. K. Acharya (para 10 above) reveals that at present also the caste is placed at a higher strata in the social hierarchy. The Bench holds beyond doubt that Dalapati/Dalua caste is not socially backward, therefore, recommends for rejection of the request for inclusion of the caste in the Central List of Backward Classes for Orissa.

U. P. Singh
(U. P. SINGH)
21.2.2000

Akshaya Bhai
22.02.2000
(SAHU AKSHAYA BHAI)

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

V. Advice of the Commission

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

Request for inclusion of "Dalapati/Dalua" in the Central List of Backward Classes for Orissa be **rejected** the caste being socially forward.

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