

सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग

भारत सरकार
ट्रिकूट-१, भीकाजी कामा प्लेस, नई दिल्ली - ११००६६

Member - Secretary
National Commission for Backward Classes
Government of India
Trikoot - 1, Bhikaiji Cama Place, New Delhi - 110 066

एस. कृष्णन्
S. KRISHNAN
6183190

NCBC Advice No. U.P. 51,52,53/98

31.12.198

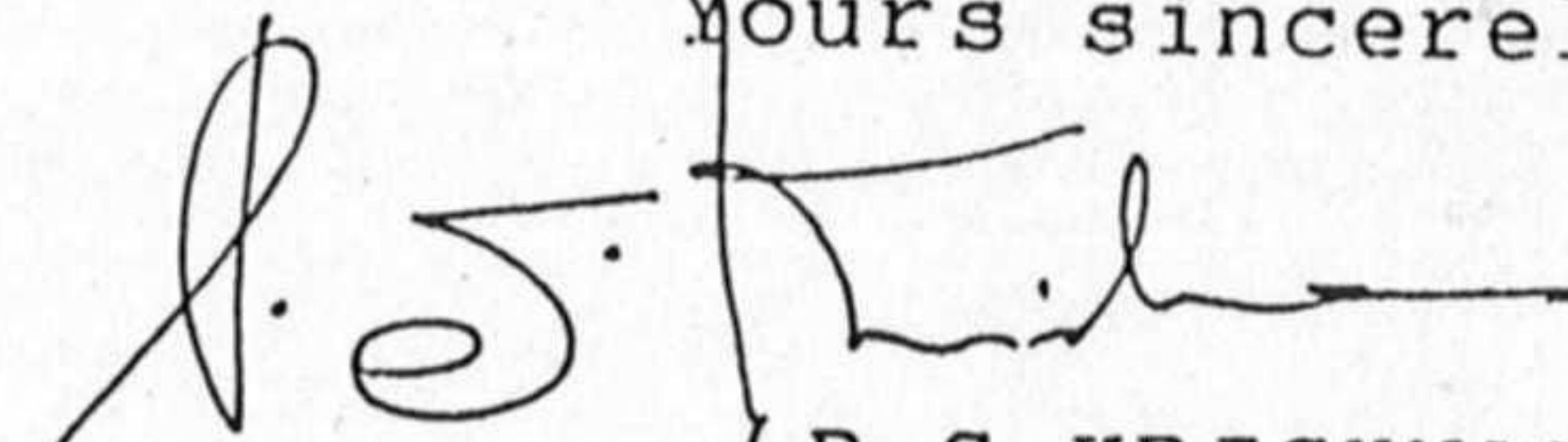
Dear Shri Manavalan,

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) Kamboj
- (2) Choudhary
- (3) Khagi, Kharagvanshi

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

Yours sincerely


(P.S. KRISHNAN)

Encl: As stated.

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

O/C

31/12/98

NATIONAL COMMISSION FOR BACKWARD CLASSES

FINDINGS

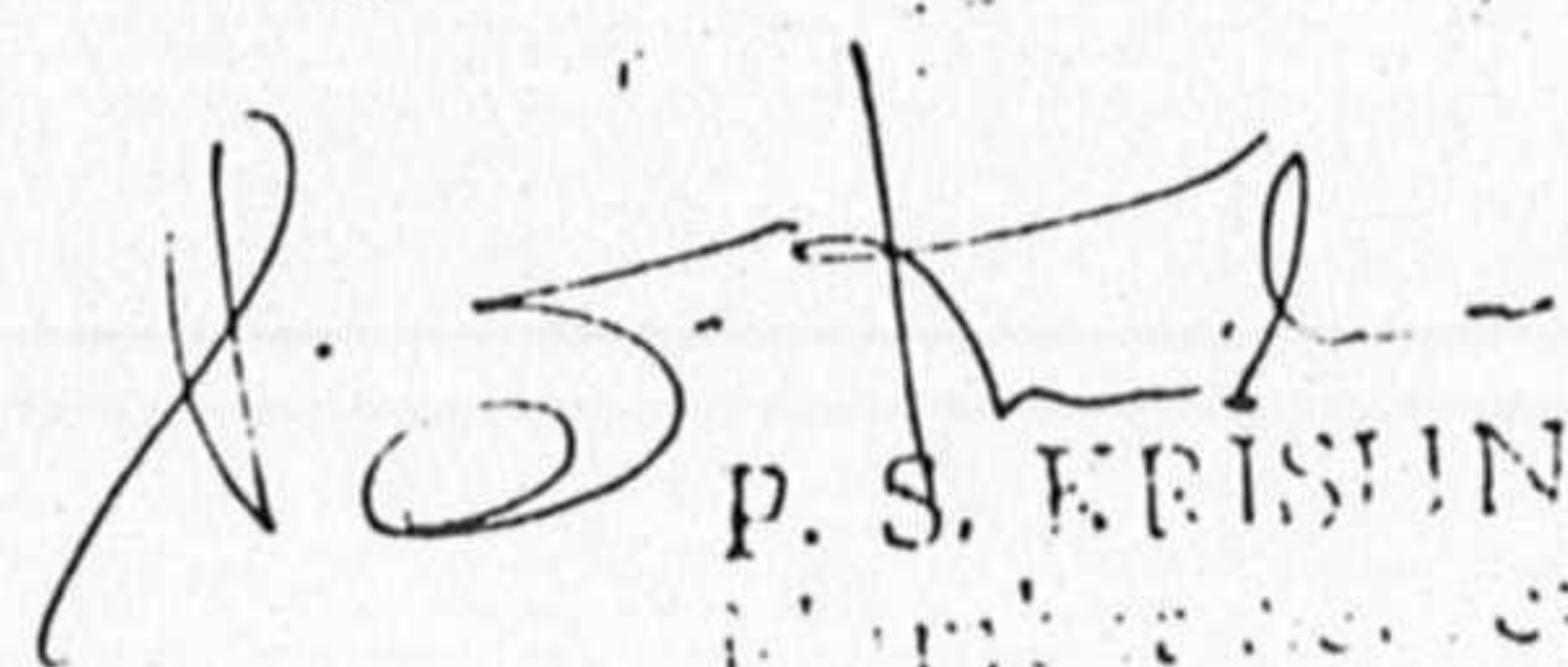
U.P. BENCH

Case:- Request for inclusion of Kamboj caste community in the Central List of Backward Classes for Uttar Pradesh.

Per Justice P.K. Syamsundar, Chairperson

I Request

This case arises from the Request received by the National Commission for Backward Classes from Shri Shyam Lal Akhtar, Uttar Pradesh Pichhara Warg Sammelan, Rani Bazar saharanpur for inclusion of the Kamboj caste/community in the Central List of Backward Classes for Uttar Pradesh.


P. S. KRISHNANI
Member Secretary
National Commission
for Backward Classes 436

II Public Hearing

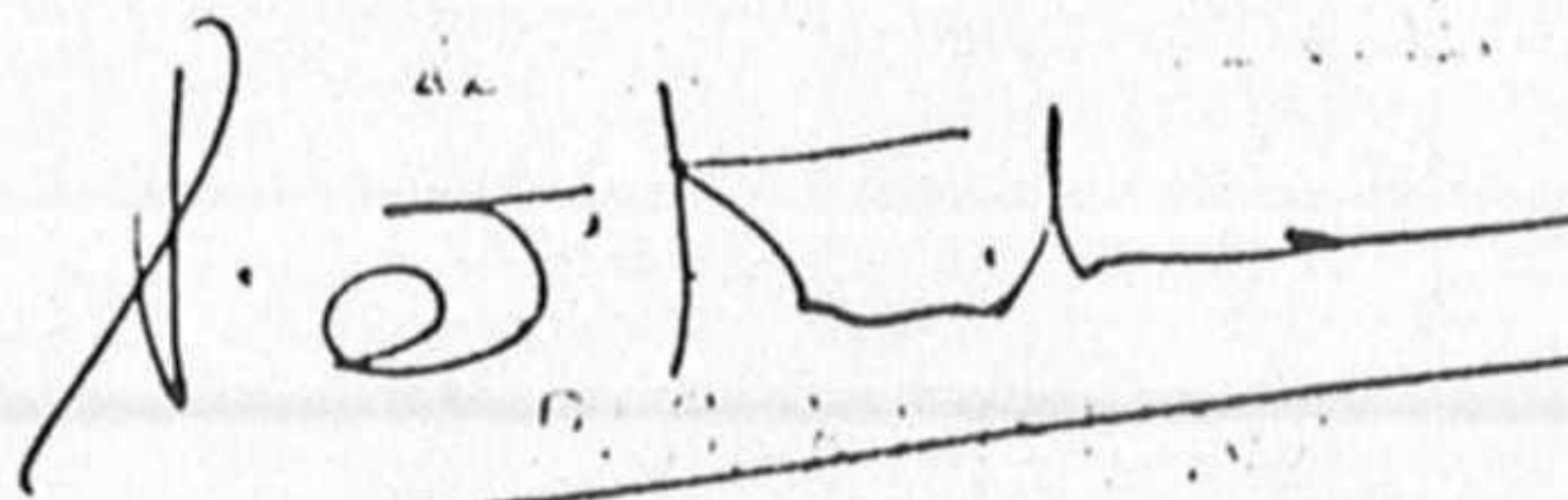
2. The two-Member Bench of the commission consisting of Hon'ble Chairperson Justice P.K. Syamsundar and Hon'ble Member Shri Sahu Akshaya Bhai held a Public Hearing to examine the request of this case for inclusion in the Central List of Backward Classes for Uttar Pradesh on 21.4.98 at Lucknow. The State Govt. was represented by Shri R.V. Bhaskar, Principal Secretary & Shri H.S. Yadav, special secretary, Backward Classes Welfare Department. The caste/community was represented by Shri Shaym Lal Akhtar, Rani Bazar, Saharnpur.

III Facts

3. 'Kamboj' caste has not been included in Mandal List.
4. The caste has been included in the State List at entry No 10 as:-

"10 Kamboj"

5. The NCBC's Questionnaire filled in and submitted by the request maker contains the following information:-
- (i) 'Kamboj' is the main caste. The Caste is also known as Kamboh, Kambo.
 - (ii) population of the caste in the state is approximately 2 laksh. The People of the caste mainly live in the districts of Saharanpur, Dehradun, Haridwar, Muzaffar Nagar, Meerut, Bijnor and Nainital and scattered all over the State.
 - (iii) The religions of the members of the caste are Hindu, Sikh and Muslim.
 - (iv) The caste is generally considered as socially Backward.
 - (v) The main occupation of the caste is agriculture. Only 2% of the members have land holdings of more than 50% of the statutory ceiling limit for agricultural lands in the state. The agricultural activities involve manual labour on own land. The non-agricultural activities done by the members of the caste involve both manual labour rendered for wage and manual labour for own works.
 - (vi) Seventy percent of the population of the caste is landless manual labourers.

 437

- (vii) Only Muslims of the caste/community are, in terms of the caste system, identified/linked with traditional crafts/Handicraft i.e wood carving and their proportions is 1.5% of the adult members of the caste/community.
- (viii) Of the adult members of the caste who are not engaged in the craft are engaged in:-

Agricultural labour for wage	12%
Cultivation of own land	85%
Other occupation	1.5%

- (ix) Regarding literacy some conflicting figures have been given. The literacy rate of the caste been written as 24% (Number of literates 48,000) whereas proportion of matriculates to the total population is given as 25% (Number of matriculates 50,000).
- (x) 30 percent of the families of the caste/community in the state live in Kachha houses and 70% live in Pucca houses.

Shri L.M. Singh, Senior Vice President of all India Kamboj Mahasabha, Meerut has submitted that the Kamboj community resides only in three states of India i.e. Punjab, Haryana and U.P. and the members of the community residing in these states are inter-related among themselves. In all the three states 'kamboj' community is included in the state list of Backward Classes, but the Mandal Report included 'kamboj' only in the states of Haryana and Punjab. Due to non-inclusion of this caste/community in the Mandal Report for the state of U.P., it did not find a place in the Central List for U.P. on the basis of commonality. The Members of Kamboj community residing in Uttar Pradesh are more backward educationally and economically compared to their brethren from Haryana and Punjab.

6. At the Public Hearing, Shri Shyam Lal Akhtar, the representative of the caste/community urged that the caste is socially backward. He said that there was no M.P./M.L.A. from their community. They have no representation in Govt. services. He cited words of Chanakya who referred to this caste as - Agnivanshi-warrior caste. A Person of this caste had always been preferred for recruitment in the Army. But now they are primarily engaged in cultivation and agricultural work. When the Bench

[Signature]

(439)

pointed out that people belonging to kamboj community from Punjab came up and requested the commission to exclude their caste from Central List of Backward Classes for Punjab, he submitted that there are always persons in every community who are now economically well placed and therefore are anxious to conceal their backwardness of the caste because of improved economic status.

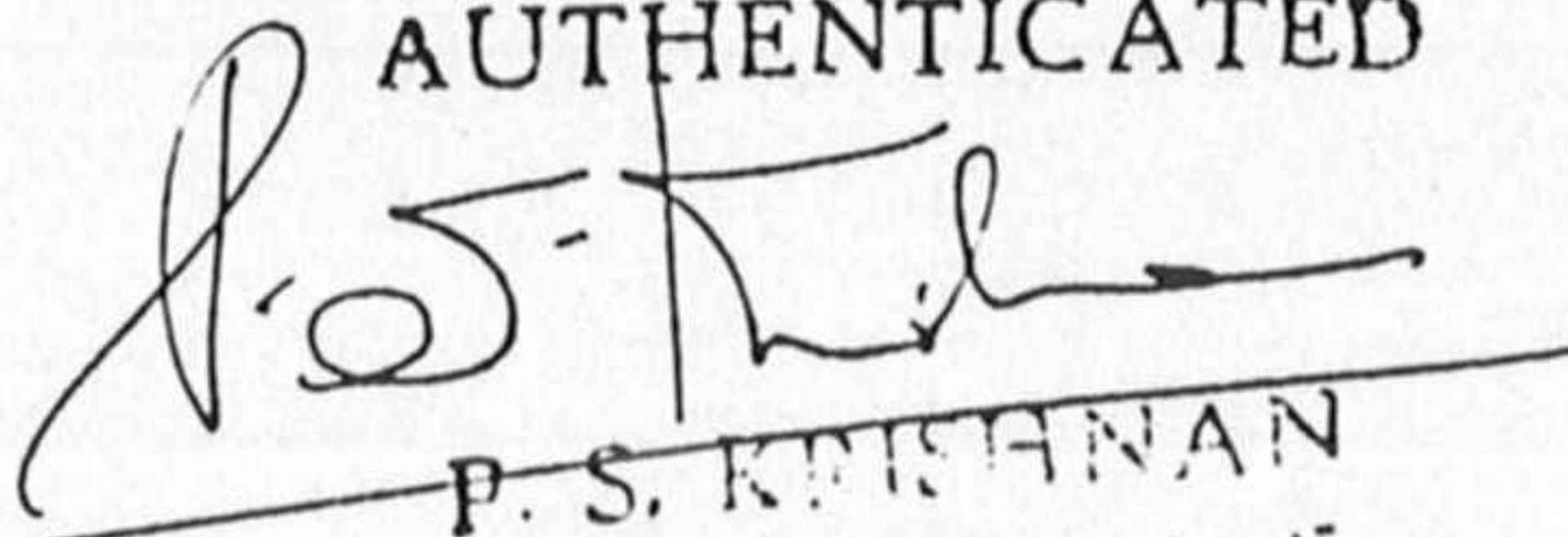
7. This caste has been included in the Central List of Backward Classes for Haryana and Punjab as

Haryana : "35 Kamboj"

Punjab : "23 kamboj"

8. According to 'The People of India' Kamboj is a synonym of kamboh. W. Crooke in his work 'The Tribes and caste of North Western India' (Cosmo publication, Delhi, 1974 vol. III pp.118-121, originally published under the title 'The Tribes and castes of the North Western Province & Oudh, Calcutta- 1896) has given an ethnographic account of this caste under the title 'Kamboh' as:- "An influential cultivating and land owning class found in Meerut and Agra Divisions. The origin and ethnological affinities of the tribes have given rise to much speculation.....The derivation of their name has not yet been ascertained. According to their account, they originally lived around mathura and were Kshatriyas... The Bijnor Kambohs say that they were of the same stock as the Khatris... The phillaur Kambohs, though few, have a history of their own. They were Surajbansi Rajputs, and came from kamrup on the Brahmaputra to Delhi in the reign of Humaun (1530-1556)..... The Muhammadan branch in these provinces connect their name with that of the old kais sovereigns of persia..... The Kambohs of these provinces have probably arrived from the Punjab. They are a hardy independent people and do not pay much deference to the leading caste."

AUTHENTICATED

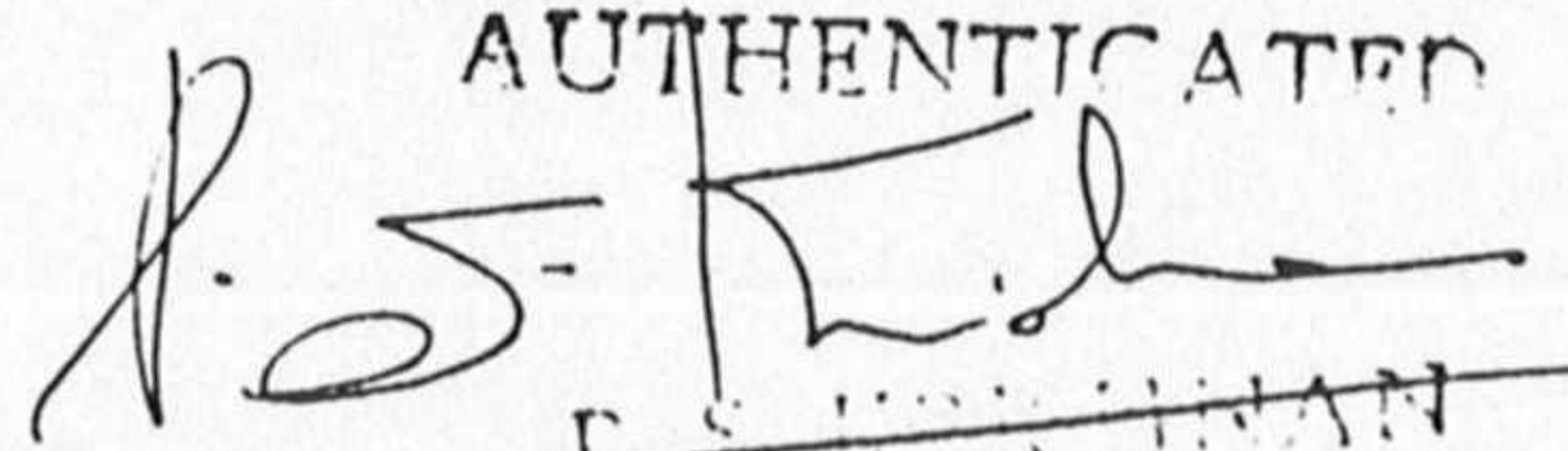

P. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes

A.K.Bhatia in this book Kamboj (People of India, Haryana Vol. XXIII. General Editor K.S. Singh, Anthropological survey of India, Delhi 1994) says that "the Kamboj are also known as Padhe, Pradhan and lagle.....The origin of most of the Kamboj is from Punjab from where they have migrated to other areas including Haryana. According to Ibbeston (1916), they claim their descent from Raja Karan and believe that their ancestors fled to Kashmir.... The community is said to be divided into 84 Gotras... The function of the gotra is to regulate a marriage alliance, indicate descent and ancestry. They consider themselves at par with Jats, but Jats consider them inferior. They are aware of the the Varna system and deem themselves to be kshatriya.... The actual marriage is performed by phere around the sacred fire amidst chanting of mantra by Brahmin priest.....

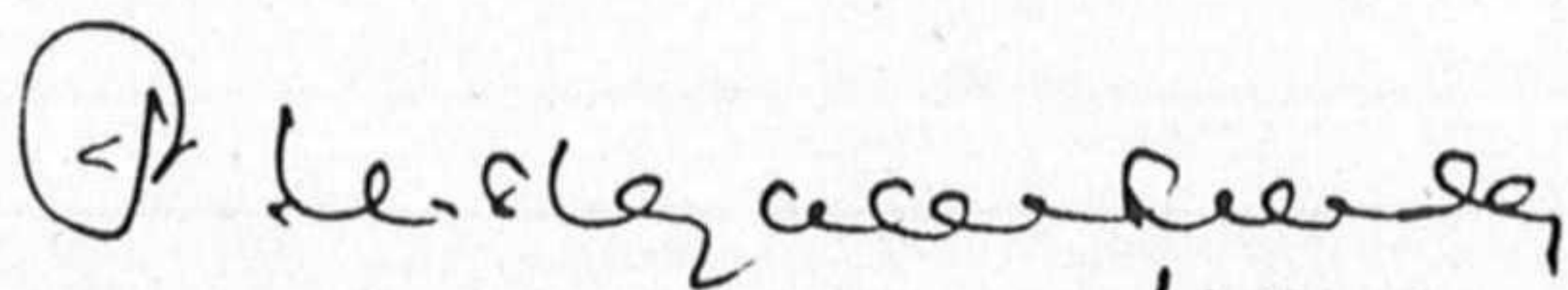
They accept and exchange water and Kachcha, Pucca and sidha food with all communities, but not with those classified as scheduled castes. They do not accept and exchange water and food with Dhobi, Nai, Lohar, and Mochi. Other castes have no inhibition in accepting water and food from them."

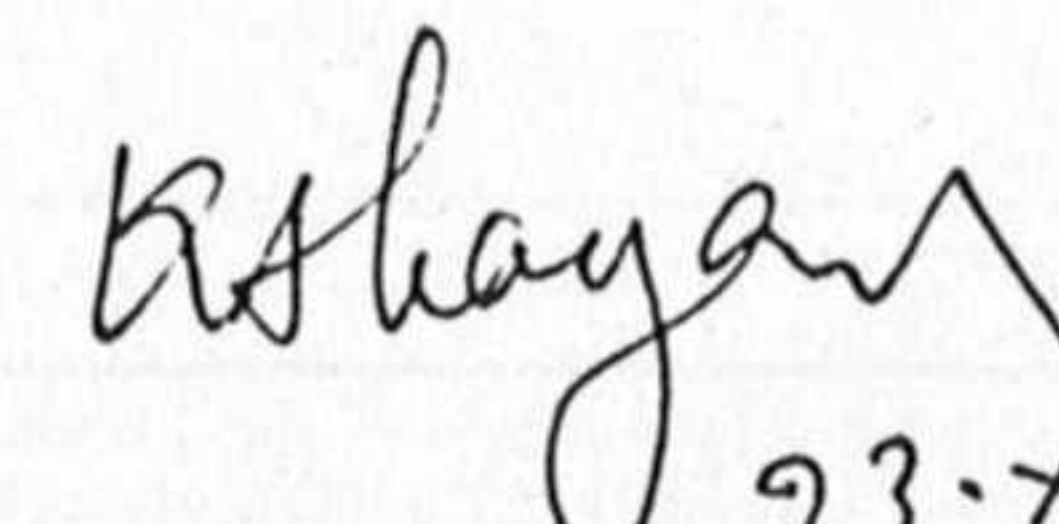
IV Findings

9. Though the community has been included in the Central List of Backward Classes for Haryana and Punjab on the principle of commonality i.e., by including in the first phase Central List all castes which found place in the Mandal List for each State and the list of that State, the Bench is inclined to agree with the independent assessments made by learned Authors W.Crook and the comparatively recent study by A.K. Bhatia, in the neighbouring state of Haryana. The caste traces its roots to kshatriyas and Rajas, W. Crooke finds the caste as "an influential agricultural and land owning caste" that undoubtedly establishes the socio-economic forwardness of the caste in the past. The study of the caste in the neighboring state of Haryana done by shri A.K. Bhatia revealed that the caste claim their descent from Raja Karan. They consider themselves to be Kshatriyas. Their marriages etc. are performed by Brahmin priests. They exchange food and water with all communities except Dhobi, Nai, Lohar and scheduled castes. On the basis of the independent assessments of the castes by

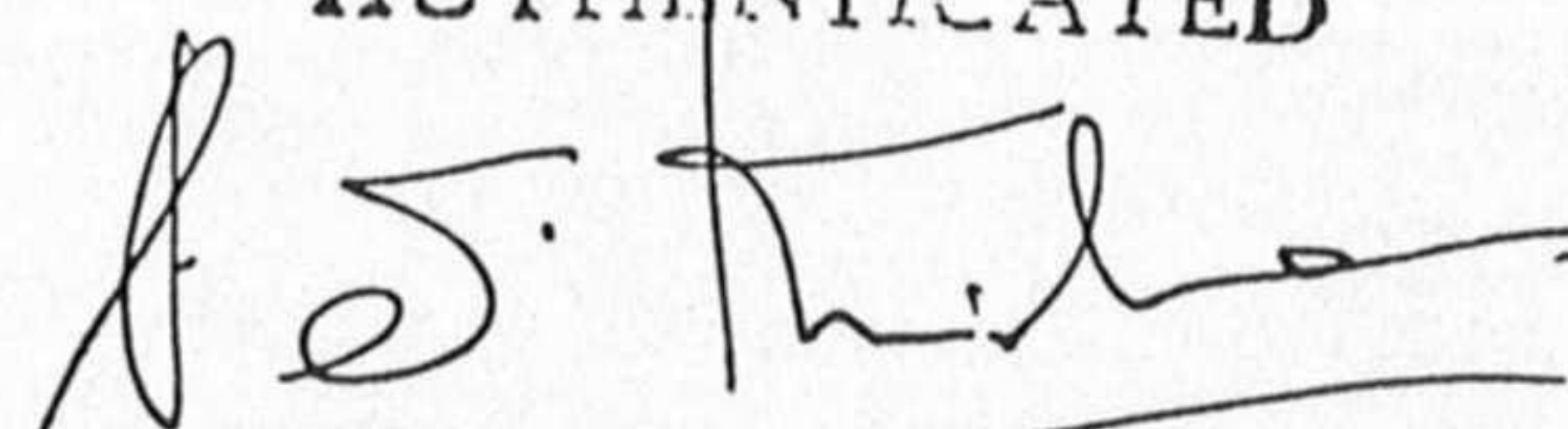
AUTHENTICATED

P. S. KISHAN
JUDGE

these authors and the statement of the representative adverting to the words of Chanakya describing this caste as Agnivanshi-warrior caste, the bench feels that notwithstanding the fact that the caste has been included in the Central List of backward classes for Haryana & Punjab but only on the principle of commonality, that 'Kamboj' caste/community cannot be said to be socially backward. Their inclusion in the Central List for Haryana and Punjab, by the principle of commonality, as mentioned above, does not strengthen their case because at that stage, the factum of backwardness of each community was not and was not intended to be gone into, but only the factum of inclusion in the both Mandal List for each State and the List of that State. Therefore, the request of the caste for inclusion in the Central List of Backward Classes for Uttar Pradesh is rejected as the same is not found to be socially backward. Govt. advised accordingly.


(Justice P.K. Shyamsundar) 16/12


23.11.98
(Sahu Akshaya Bhai)

AUTHENTICATED


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

V Advice of the NCBC

10. The Commission considered and agreed in full with the findings of the Bench and decided to tendered the Advice to the Central Govt. under Section 9(1) of the NCBC Act, 1993 for action under Section 9(2) of the Act:-

"Request for inclusion of the '*Kamboj*' caste in the Central List of Backward Classes for Uttar Pradesh be rejected, as it is not socially backward."

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16-8-98 this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the Vacancy caused by the demise of the aforesaid Member, is protected by Section 7 of the NCBC Act, 1993.

Kshayan
23.11.98
R. L. K...
16/12/98
...
7.8.17 a.d.

P. S. K...
30.12.98
AUTENTICATED
P. S. K...
S. K. K...

NATIONAL COMMISSION FOR BACKWARD CLASSES

FINDINGS

U.P. BENCH

Case:- Request for inclusion of Choudhary caste/community in the Central List of Backward classes for Uttar Pradesh.

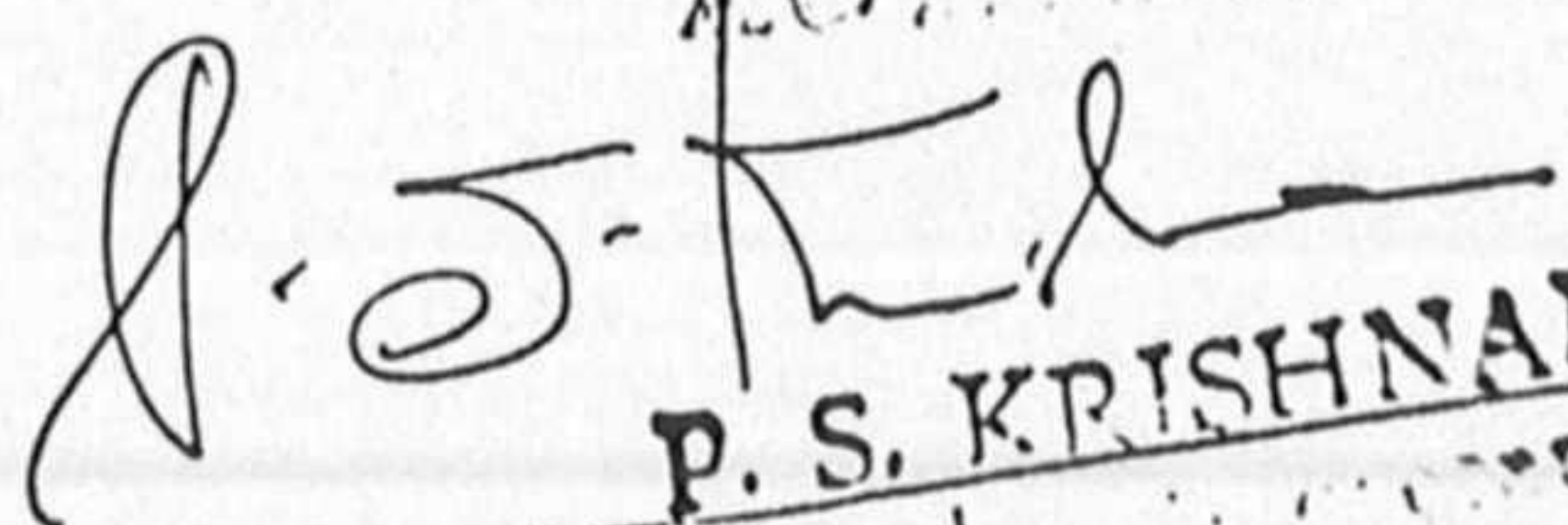
Per Justice P.K. Shyamsundar, Chairperson

I. Request

This case arises from the Request received by the National Commission for Backward classes from All India Muslim Backward Classes Federation, 93 R.K.Puram, sector-12 New Delhi, M.P. Branch Office 1617 south T.T.Nagar, Bhopal for inclusion of the Choudhary caste/community in the Central List of Backward classes for Uttar Pradesh.

II Public Hearing

2. The three-Member Bench of the commission consisting of Hon'ble Chairperson Justice P.K. Shyamsundar and Hon'ble Members Shri Sahu akshaya Bhai and Shri U.P. Singh held a Public Hearing to examine the request of this case for inclusion in the Central List of Backward Classes for Uttar Pradesh on 28.10.98 at Lucknow. The State Govt. was represented by Shri R.V. Bhaskar, Principal Secretary and Shri J.C. Pant, Director, Backward Classes Welfare Department. The State Commission for Backward Classes was represented by Shri Ram Bahadur, Secretary.


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

III

Facts

3. The choudhary caste/community has not been included either in the Mandal List or in the State List for Uttar Pradesh.
4. The federation requested for inclusion of a number of castes/communities, 'Choudhary' is one of them. According to them the occupation of the members of the caste/community is washing clothes.
5. The Commission held Public Hearings on 22-4-98 and 28-10-98 to examine the request, but no representative appeared on behalf of the caste/community to produce evidence in respect of this claim. People belonging to different castes/communities, present at the time of Public Hearing said that they were unknown of the existence of any such caste, rather it was stated that Choudhary is a word denoting a title or surname by the members of several different castes/communities like Jats, Kurmis, Brahmans etc. in different parts of the State.
6. As admitted to be the occupation of the Choudhary caste/community is washing clothes i.e., Dhobi caste, which includes several of the Muslims whose traditional occupation is washing clothes. They (Muslim Dhobis) have already been included in the Central List of Backward Classes for U.P. at entry no. 55 as:-

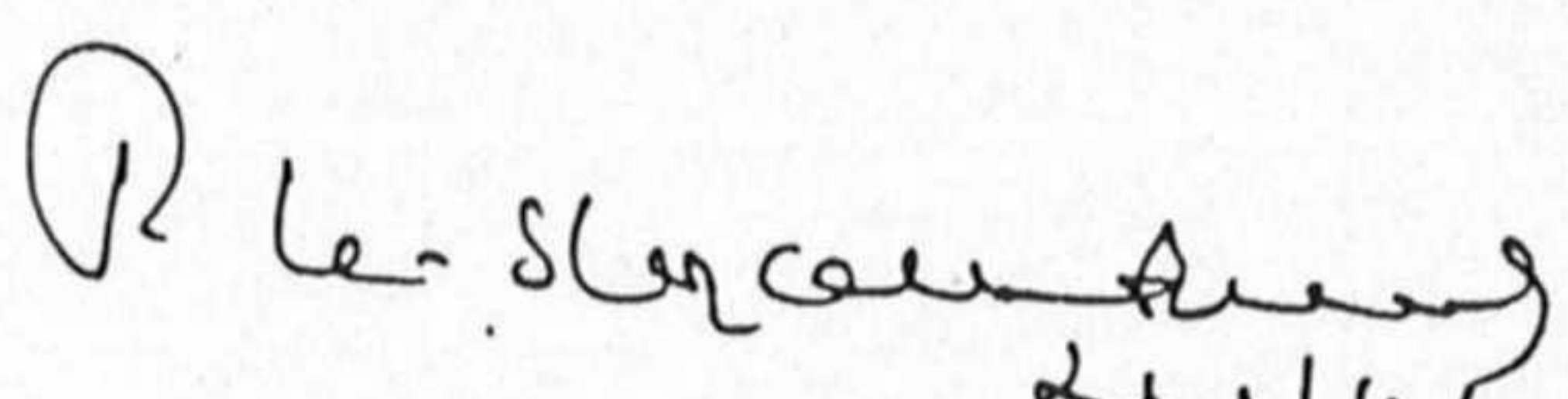
"55 Dhobi (other than those who are already included in the list of Scheduled Caste for U.P.)

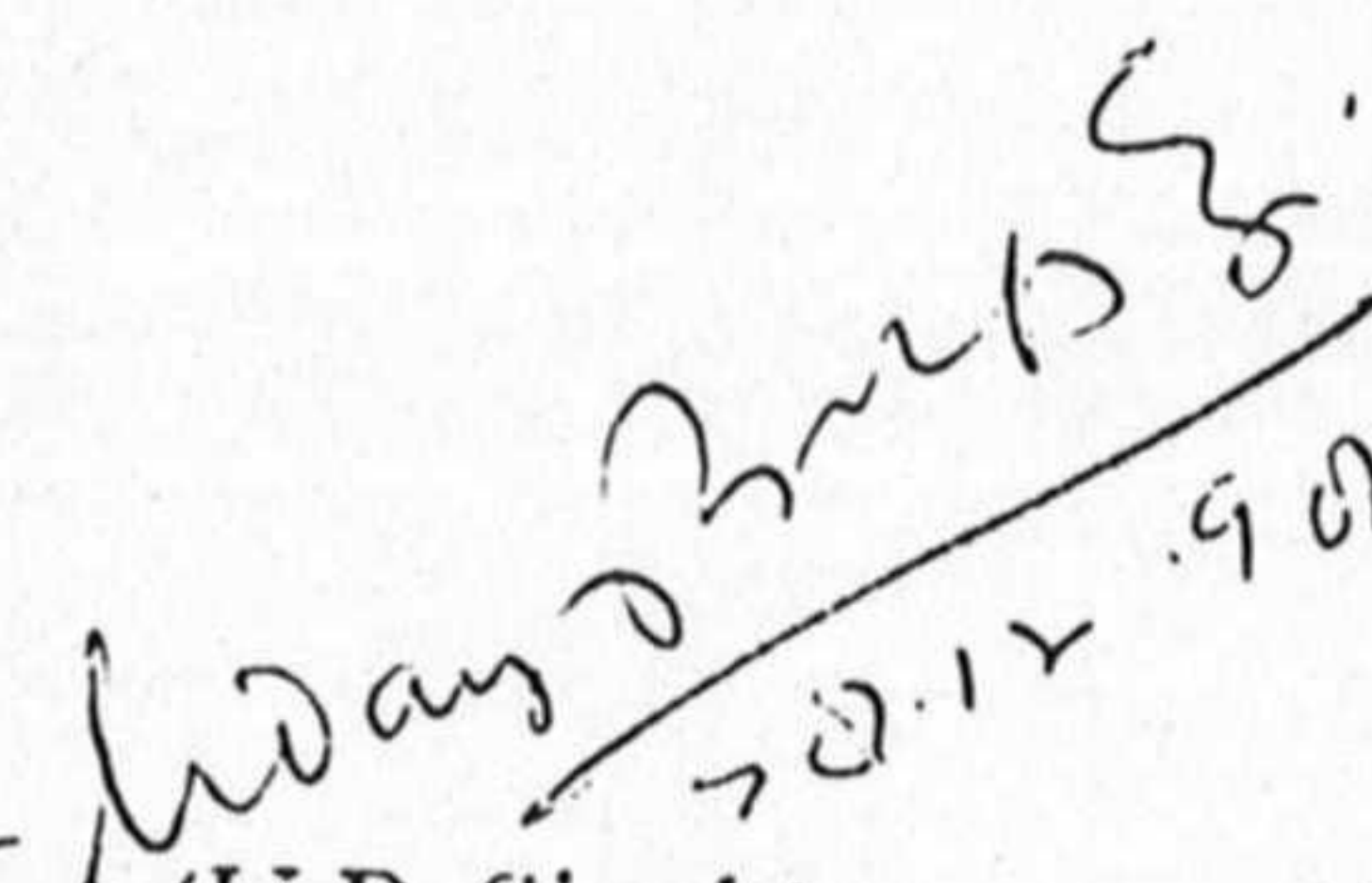

P. S. KRISHNA
Member
National Commission
for Backward Classes

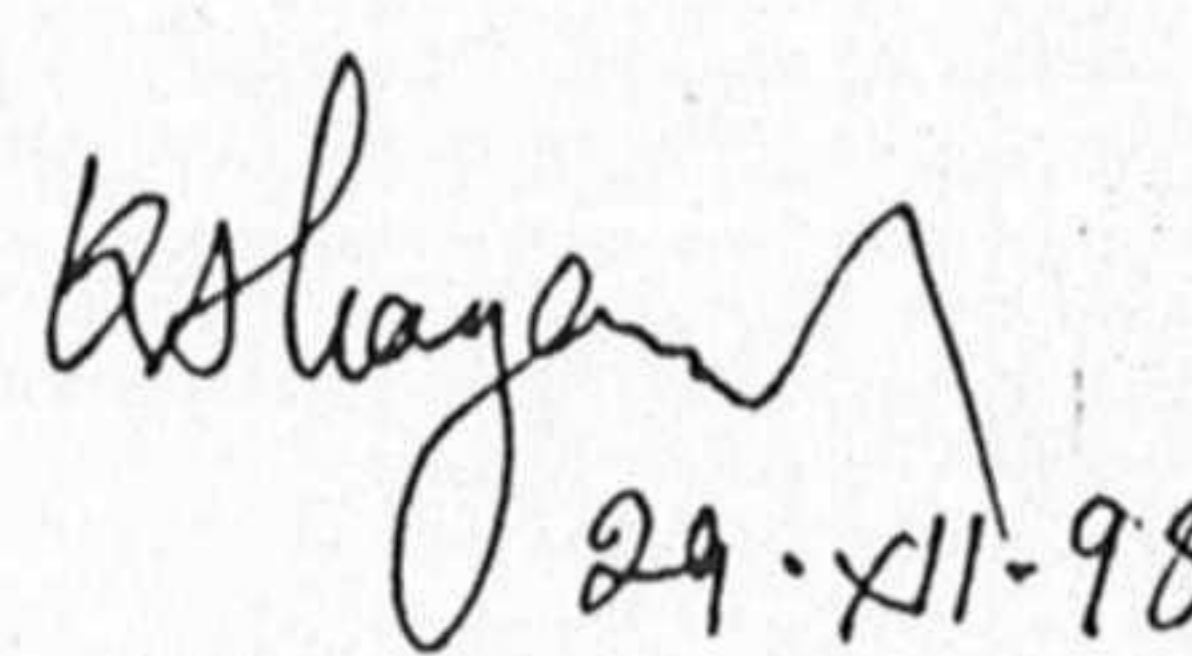
IV

Findings

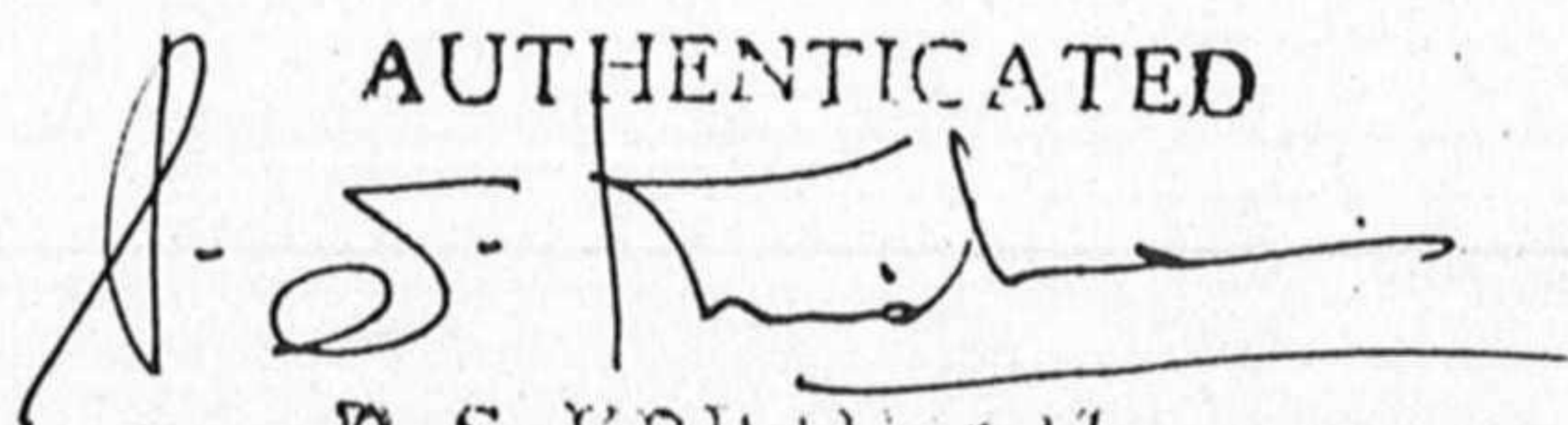
From the foregoing, it becomes clear that 'Choudhary' is per se not a caste but a title used by members of different castes/communities, including such of the Dhobis, who have adopted the title. If they are Dhobis, they are already in the Central List of Backward Classes for U.P. and, therefore, it is not necessary to include a surname as well. Hence, the request for inclusion of Choudhary merits rejection. Government is advised accordingly.


 (Justice P.K. Shyamsundar)


 (U.P. Singh)


 (Sahu Akshaya Bhai)

29.12.98


 AUTHENTICATED

P. S. K. PRASAD
 Member Secretary
 National Commission
 for Backward Classes

v

Advice of the Commission

7. The Commission considered and agreed in full with the above Findings of the U.P. 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 'Choudhary' caste/community in the Central List of Backward Classes for U.P. be Rejected as the same is not a caste but a title.

P. C. Fitzgerald

24/12/98

Kshayam
29. 7. 98

24/12/85
Wed 25
Wed 25
20.12

Atk
30-12-98

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16-8-98 this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the Vacancy caused by the demise of the aforesaid Member, is protected by Section 7 of the NCBC Act, 1993.

AUTHENTICATED

1. AUTHENTICATED

11/11/11 11:11:11

NATIONAL COMMISSION FOR BACKWARD CLASSES

FINDINGS

U.P. BENCH

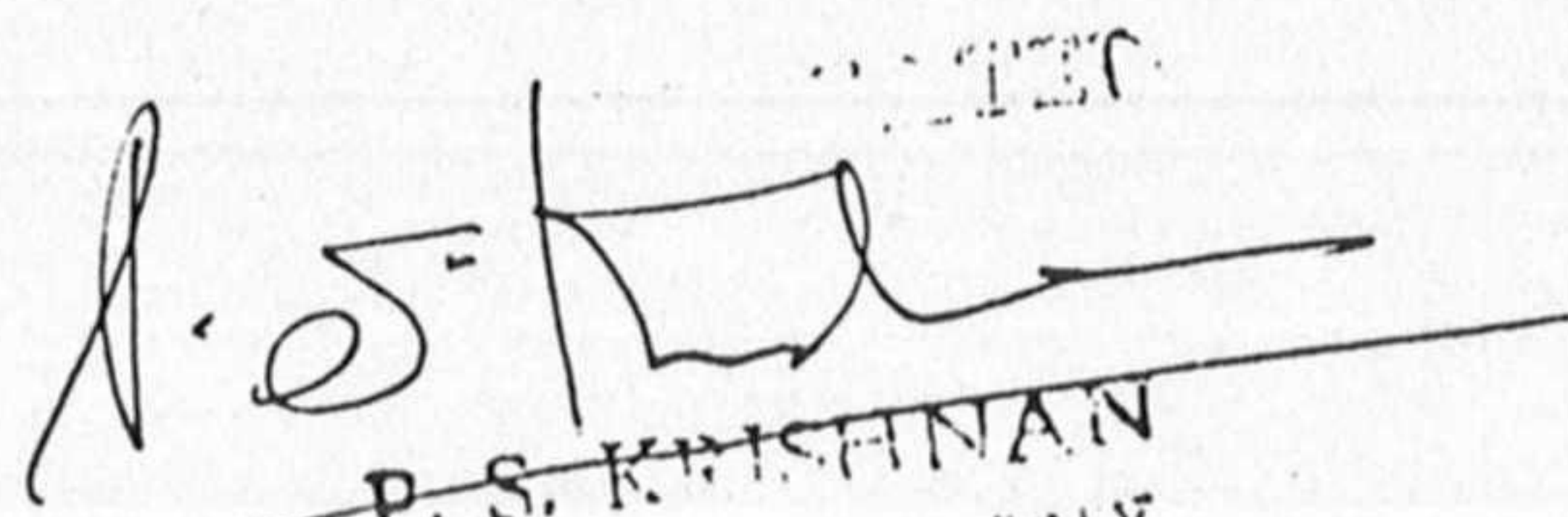
Case:- Request for inclusion of 'Khagi, Kharagvanshi' caste/community in the Central List of Backward Classes for Uttar Pradesh.

Per Justice P.K. Shyamsundar, Chairperson

I Request

This case arises from the Request received by the National Commission for Backward Classes from the following individuals/Organisations for inclusion of the Khagi, Kharagvanshi caste/community in the Central List of Backward Classes for Uttar Pradesh:-

- [i] - Shri Omprakash Singh
Advocate
Village-Khetapur
P.O-Bahjoi
Distt-Moradabad
- [ii] Shri Liladhar Singh
Mohalla Kayasthan
Village Hasanpur
Distt. Moradabad


P. S. KRISHNAN
Member
National Commission
for Backward Classes

[iii] Gairidna Singh Verma
Village Dudhapur
Bahjoi
Distt. Moradabad

[iv] Shri Chandan Lal
Izzat Nagar, Bareilly

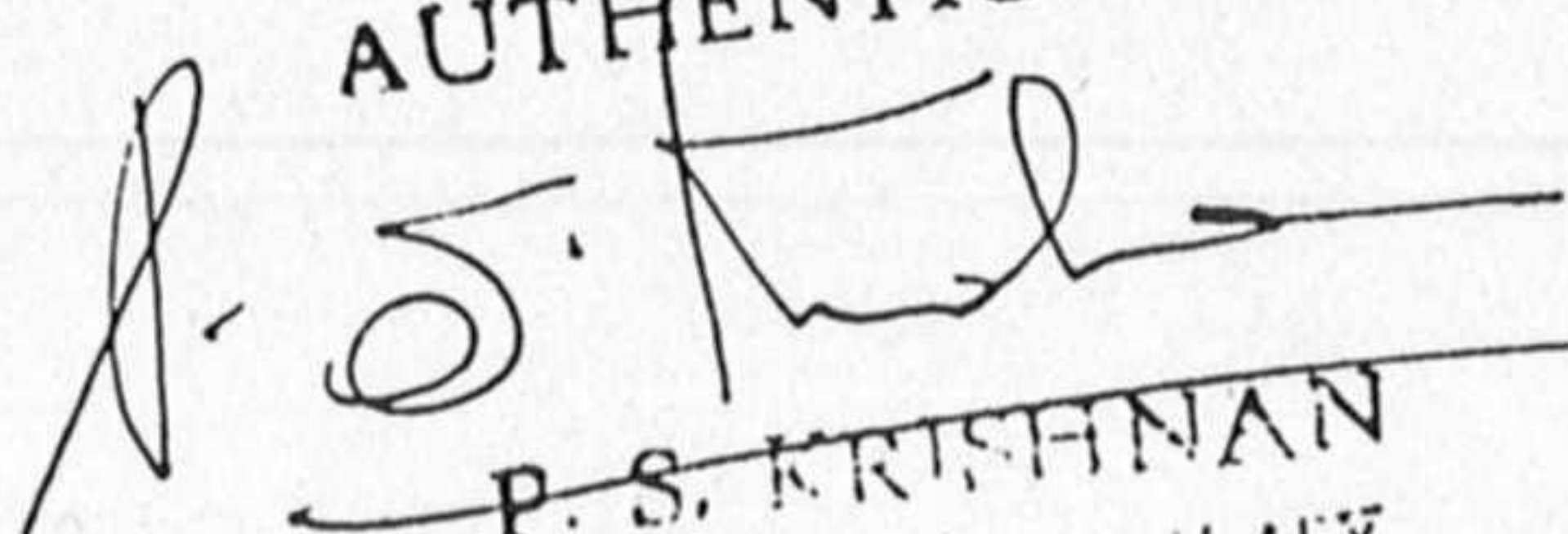
II. Public Hearing

2. The two-Member Bench of the commission consisting of Hon'ble Chairperson Justice P.K. Shyamsundar and Hon'ble Member Shri Sahu Akshaya Bhai held a Public Hearing to examine the request of these case for inclusion in the Central List of Backward Classes for Uttar Pradesh on 22.4.98 at Lucknow. The State Govt. was represented by Shri R.V. Bhaskar Principal Secretary & Shri H.S. Yadav, special secretary Backward Classes Welfare Department. The caste/community was represented by Shri Ganidna Singh Verma and Shri Omprakash Singh.

III Facts

3. The caste/community Khagi/Khargvanshi has not been included either in Mandal List or in the State List.

4. In their request it is stated that the caste is most backward. The caste has no representation in Central or State Govt. jobs, the main occupation of the caste is agriculture and agricultural labour. The NCBC's questionnaire filled in and submitted by Shri Liladhar Singh contains the following information:-

AUTHENTICATED

P. S. KRISHNAN
Member
National Commission
for Backward Classes 448

- [i] The main caste is Khagi/Lodha. The other sub-castes/sub-communities/synonyms are Khagi, Lodha, Kisan and Khagi Dalbuna. The caste is also known by other name Kharagvanshi.
- [ii] Population of the caste in the state is 3,50,000 in 1991, which is 2.5% of the total State population.
- [iii] The caste is not considered socially backward.
- [iv] Ninety percent of the members of the community are agriculturists with a very small land holdings. Women are also engaged in agricultural labour on their own land.
- [v] There is not a single M.L.A. belonging to the caste since India got Independence.
- [vi] Seventy percent of the families of the caste live in the Kachha houses.
- [vii] The literacy rate of the caste/community in the state is 10%.
- [viii] The main reasons on account of which the caste/community consider itself to be backward are:-
 - (a) Educationally backward.
 - (b) Small and uneconomic holdings
 - (c) Small in number
 - (d) Distant parts of river belt of Ganga.
- [ix] 'Ahir' and 'Kurmi' castes are at a level immediately higher than the Khagi/Kharagvanshi caste because these two castes are supposed to backward but they are most advanced in the field of education, Politics and economically forward than Khagi caste.
- [x] 'Kisan' and 'Lodha' caste are at the same level as the Khagi caste because these two castes are same as Khagis, in 1901 Census these two castes were treated as one caste.

The second set of NCBC's questionnaire filled in and submitted by Shri Chandan Lal from Bareilly contains the following information :

- (i) The main caste is Khagi which is also known by other name Kharagvanshi.
- (ii) The approximate population of the caste is 8 lakhs.
- (iii) The caste is generally regarded socially not backward.

- (iv) The occupation of the caste at present is agriculture with small land holdings which involve manual labour.
- (v) Literacy rate of the caste/community in the State is 1.08%.
- (vi) Sixty five percent of the families of the caste/community live in kachha houses.
- (vii) The main reasons on account of which the caste/ community consider to be backward are:
 - (a) Educational backwardness;
 - (b) Small and uneconomic holdings;
 - (c) Distinct part of river belt.

Another set of questionnaire is filled in and submitted by Shri Om Prakash Singh Khagi which provides the following information:

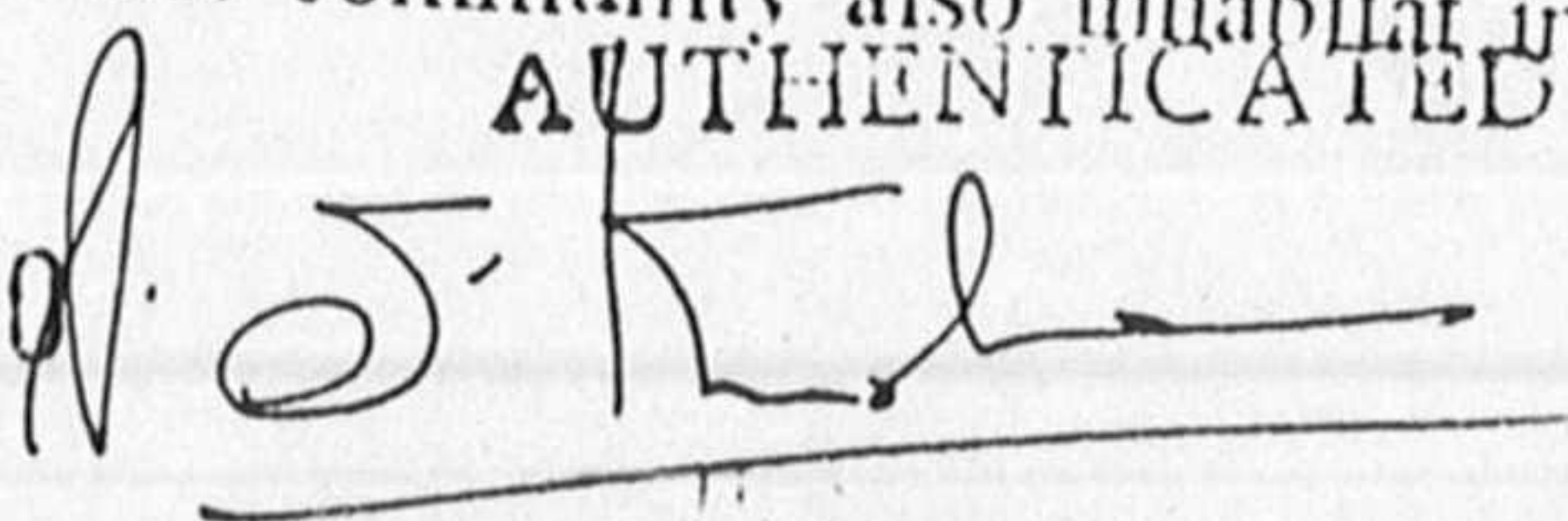
- (i) The Caste/community is generally regarded as socially backward.
- (ii) Seventy percent families of the caste live in kachha houses.
- (iii) Number of posts in the services of the State Govt. held by the members of the caste community are as below:

Group A/Class I	Nil
Group B/Class II	Nil
Group C/Class III	15
Group D/Class IV	20

- (iv) Besides State Govt. services the number of persons belonging to the caste/community engaged in other areas of employment and professions are as below :

Teachers in Colleges and University	1
Doctors	1
Lawyers	12

The applicants have also enclosed a photocopy of some pages of the book titled 'Lodhi Kshatriya Brihat Itihas' in which the caste Khargvanshi has been shown as a sub-caste of 'Lodh kshatriya' and in some places Kharagvanshi are also know as Khagi. About Kharagvanshi it is mentioned that the Lodhis of this community also inhabit in

450  AUTHENTICATED

(451)

5

Tarai districts. Also found in Rohilkhand. Lodhis who were expert sword (Khadg) fighters were called Kharagvanshi. It should be remembered that this is the area where fightings took place between Parasuram and Chandravanshi Kshatriya. Now a days this community is known less by the name Kharagvanshi but more as Khagi. The word Khagi made from Khadg and then corrupted to Khagi. Khagi is a sect of Lodhi which is now existing as a separate caste.

5. During the public hearing the representatives of the caste stated that mostly the people of the caste reside on the banks of rivers Ganga and Yamuna. They are educationally backward having only 360 graduates. There is not a single literate person in Gangapur village of Moradabad district. They could only elect Village Pradhans only in 35 villages where their population is concentrated largely.

6. W.Crooke in his book, "The Tribes and castes of North Western India" (cosmo publication, Delhi. Reprint 1974, Vol. III pp. 220-221) has given the description of the caste Khagi as "An agricultural tribe found in Rohilkhand. One derivation of the word is from Sanskrit Khadgika, "a swordsman." According to the Budaun tradition they were originally Chauhan Thakurs, who emigrated under their leaders Kanka and Mahesa from Ajmer in a season of a famine, about three hundred years ago, and settled at the town of Sahaswan in the Budaun District. Here they grew in importance, and were dafter a time appointed by the Emperor of Delhi Subahs or Governors, one of Sahaswan, and the other of the adjoining Pargana of Soron in the Etah District. They were required to pay a quarter of the revenue of these Parganas into the Delhi treasury, and this after a time they failed to do, the remittance being embezzled enroute by one of their agents, a Musalman, at Delhi. A punitive force was sent against them by the Emperor, and a battle ensued, in which both their leaders and a considerable number of their followers were killed. The widows of those killed, contrary to the custom of Thakurs, remarried (which is known locally by the phrase kaj karna), and from this they are said to take the name of Khagi. In Bareilly one tradition makes them to descendants of Raja Bhagiratha, a descendant of Sagara, whose austerities induced Siva to allow the Ganges to descend to the earth for the purpose of bathing the ashes of Sagara's sons, who had been consumed by the wrath of

the sage Kapila. Hence their special reverence for the Ganges. By another account they are descended and derive their name from Raja Kharga, eighth in descent from Raja Sagara. In their appearance, manners, and customs there is nothing to corroborate their claim to Rajput descent. There are two sites in Sahaswan which they point out as monuments of their former glory. One is a Khera or mound known locally as "the Old Fort" and the other a mango grove called Lakha Pera, or "the grove of the hundred thousand trees."

Their manners and customs are exactly the same as those of they do not perform the regular sraddha, but in the Kanagat, or fortnight sacred to the names of dead, they do what may be called the minor Sraddha by feeding Brahmans and offering sacred balls (pinda). They recognise widow marriage by the Kaj form and also the levirate. They worship the Ganges, Siva, Devi, and Ganesa, but are not initiated into any particular sect. Their priests are Sanadhya Brahmans, who hold a low rank in their tribe. In their demonology they follow closely the customs of the inferior Hindu tribes by whom they are surrounded. As a local godling they chiefly worship Bhumiya. They will eat pakki with Kahars; they eat kachchi with none but members of their own tribe, but they will eat kachhi prepared by Agarwalas and no other class of Banyas. Some families refuse, according to general Hindu custom, to have the noses of their girls pierced or to allow them to wear nore-rings. For this they are unable to assign any reason. They do not hold land as zamindars, but they are excellent agriculturists, industrious, thrifty, and well behaved."

W. Crooke (ibid Vol. III pp 364-367) under the title of Lodha has mentioned that "The Lodhas are divided into a large number of endogamous sub-castes. Among these, at the recent Census, were enumerated the Bhosiya or Bhusiya, "Chaff men"; the Jaiswar, who take their name from the old town of Jais in the Rae Bareili District; Jariya; Khagi who have been dealt with separately; Mathuriya..... The complete Census returns name 51d5 sub-divisions of the normal type. Of these, those locally of most importance are the Katari and Mahra of Bulandshahr; the Mahuriya of Aligarh.....the Khagi and Kharagbansi of the Tarai:"

AUTHENTICATED

[Handwritten signature]

W. Crooke (ibid vol. II pp. 207-212) under the title of 'Chauhan' has written that. "Chauhan - An important sept of Rajputs..... In addition to the above, who claim legitimate descent, there are others whose position is more than doubtful. Such are those in Moradabad and Bijnor, some of whom say they were originally Gahlot, others Gaur, Bais, Panwar, and so on. They appear to be divided in the three classes - chaudhary, Padhan, and Khagi. The last of these are the lowest, widow-marriage being permitted among them."

7. Lodh, Lodha caste have been included in the Central List of Backward Classes for U.P. at Sl. No. 48 as :

"48. Lodh, Lodha"

and the Commission vide its Advice No. U.P. 8/97 dated 15-12-97 has advised the Central Government to include 'Lodhi' and 'Lodhi-Rajput' as synonyms of Lodh, Lodha.

IV Findings

8. On the basis of the foregoing, the Bench finds that Khagi/Kharagvanshi caste is not socially backward. The representatives of the caste who have requested for inclusion in the Backward Classes list, have provided three sets of information in the form of NCBC's Questionnaire. Out of three, two sets contain information that the caste is not socially backward and claim for inclusion is only on the basis of educational, political and economic backwardness. Only one representative have stated that the caste is socially backward. The ethnographic literature supports the fact that this caste/subcaste is connected to Rajputs, although within the internal stratification of Rajputs, it may find a place at a lower strata. The representatives of the caste did not produce any evidence regarding the social backwardness of the caste. It is clear from the ethnographic literature that presently Khagi Kharagvanshi is considered as a separate caste, which at one time was considered a sub-caste of Lodha. Though the Lodh, Lodha caste is included in the Central List of Backward Classes for U.P., it does not support the instant

case because the said inclusion is merely on the basis of Principle of Commonality i.e., of castes found both in the Mandal and State List of Backward Classes instead of evaluating the social backwardness of each community. The Commission advised inclusion of Lodhi, Lodhi Rajput as synonyms of existing entry as Lodh, Lodha and not as a main caste. Therefore, we hold that Khagi, Kharagvanshi caste is not socially backward and does not, therefore, deserve inclusion in the Central List of Backward Classes for Uttar Pradesh Government advised accordingly.

P. K. Shyamsundar
24-12-98
(Justice P.K. Shyamsundar)

Akshaya
29.XI.98
(Sahu Akshaya Bhai)

AUTHENTICATED

P. S. Krishnan

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

V. Advice of the Commission

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

The request for inclusion of the 'Khagi/Kharagvanshi' caste/community in the Central List of Backward Classes for U.P. be rejected being socially forward.

P. L. Sagar
24.12.98

K. S. Sanyal
29.11.98

Adarsh
28.12.98

P. S. Krishnan
30.12.98

On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16-8-98 this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice, notwithstanding the Vacancy caused by the demise of the aforesaid Member, is protected by Section 7 of the NCBC Act, 1993.

AUTHENTICATED
P. S. KRISHNAN
Member
for