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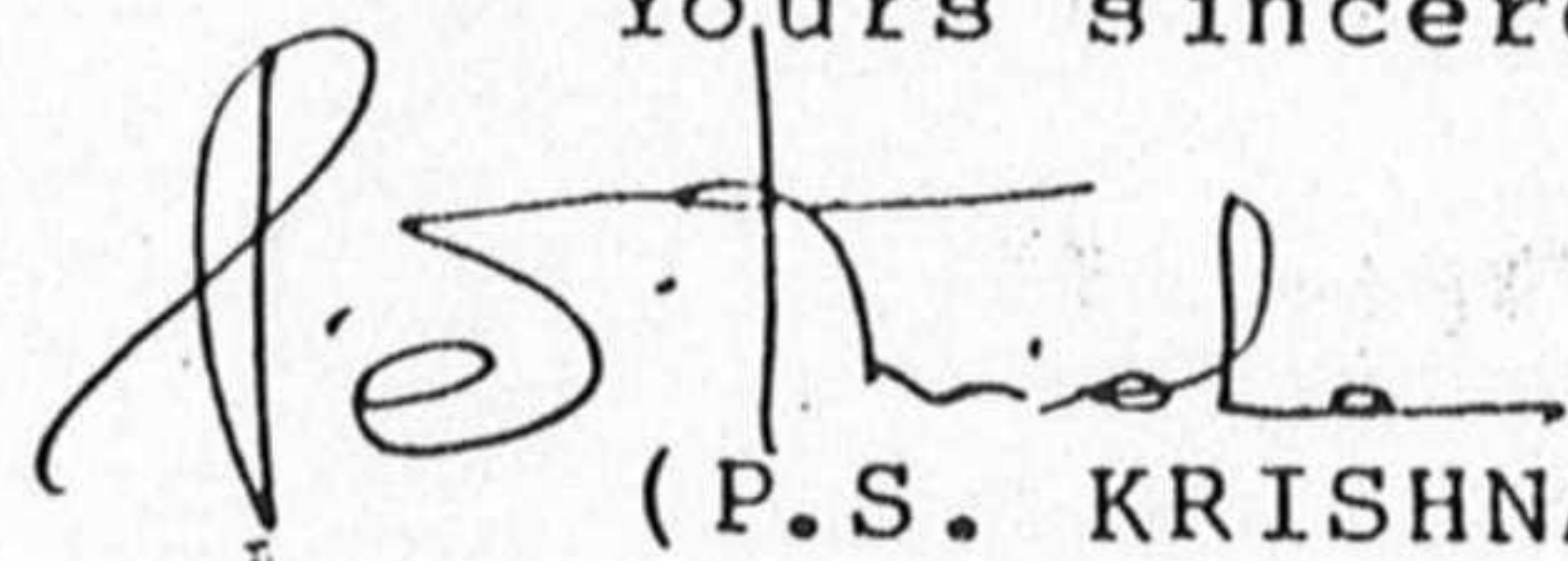
फैड नम्बर 110 066
MEMBER SECRETARY
NATIONAL COMMISSION
FOR BACKWARD CLASSES
NEW DELHI-110 066
30. 07. 1999

NCBC Advice No. A.P. 50/99

Dear Smt. Das,

I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act for the Inclusion of "Sarollu" caste/community in the Central List of Backward Classes for Andhra 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.

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

NATIONAL COMMISSION FOR BACKWARD CLASSES

Andhra Pradesh BenchFindingsPer Shri P.S.Krishnan, Member-Secretary

Case: Request for Inclusion of "Sarollu(Somavamsha Kshatriya)" in the Central List of Backward Classes for Andhra Pradesh

I. Request

This case arises from the Request received in this Commission from the Andhra Rashtira Somavasmsha (Sara) Kshatriya Sangam (H No. 3-5-784/1/A, Near Water Tank, King Koti, Hyderabad-500 029) for the Inclusion of "Sarollu(Somavasmsha Kshatriya)" caste/community in the Central List of Backward Classes for Andhra Pradesh.

II. Public Hearing

2. A two-Member Bench of the this Commission consisting of Shri P.S.Krishnan, Member-Secretary and Shri Sahu Akshay Bhai, Member held a Public Hearing in respect of this Request at Hyderabad on 06. 05. 1998. At the Public Hearing, the State Government was represented by Shri L.Shafiquzzaman, Secretary in charge of Backward Classes Welfare, Shri Chandrasekhara Rao, Joint-Director, BC Welfare and other officers in the office of the Commissioner for Backward Classes Welfare. Shri L. Sri Ramulu, President, Andhra Rashtriya Somavasmsha (Sara) Kshatiya Sangham, and others appeared before the Bench representing the caste/community.

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Member-Secretary
National Commission
for Backward Classes

III. Facts

3. The caste/community under consideration is included in the Mandal Commission's List for Andhra Pradesh as follows:-

"254. Sorollu (Somavansha Kshatriya)"

It is not included in the first-phase Central(Common) List of Backward Classes prepared by the Expert Committee and notified by the Govt. of India in 1993 on the basis of the principle of "commonality" (ie. inclusion in the Central List of castes/communities which were commonly included in both the Mandal Commission's List for the State and the State Government's List of BCs that existed at that time) as it was included only in the Mandal Commission's List and not in the State Government's List that existed at that time and therefore did not satisfy the criterion of commonality.

4. The request-making Sangham has in their various representations submitted that their caste/community, educationally, socially and economically was "so worst that.... it could not represent to the 1st Backward Classes Commission (Anantharaman) Commission set up by the State Government in 1968 or "Govt. Agencies" for the inclusion of their caste in the list of Backward Classes. However, the Sangham submitted a representation along with questionnaire duly filled up to the Mandal Commission and "based on the facts and figures submitted in our representation and in the Questionnaire", the Mandal Commission was kind enough to include the caste in the list of OBCs. The Sangham has further stated that "based on our representations and memorandums submitted to the Govt. of A.P. from 1976 the following collectors have recommended for inclusion of Sarollu (Somavamsha Kshatriya) community in the list of BCs. No action favourable to us has been taken so far.

- i) The Collector, Hyderabad Dist. vide Ltr. No.3802/K/76
dated 24-09-1976
- ii) The Collector, Medak Dist. vide Ltr. No.M/431/76,
dated 18-11-1976

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- iii) The Collector, Warangal Dist. vide Ltr. No.P3/1211/77,
dated 07-05-1977.

The then Director A.P. B.C.Welfare, Hyderabad has also recommended to Govt. in File No.D2/3467/76 to include the Sarollu (Somavamshakshatriya) community in the list of BCs". The Sangham has also stated that their request for inclusion of their caste/community in the State List is also pending with the present State Backward Classes (Puttaswamy) Commission.

5. The Sangham in their original letter of Request dated 10.10.94 has also stated that their community is included in the Mandal Commission's List for the neighbouring States of Maharashtra and Karnataka. They cited the following Mandal List entries for Maharashtra and Karnataka as pertaining to their community:-

Maharashtra: "117. Kalal, Kalar, Lad, Ladwak, Gond Kalal, Shihare"

Karnataka: "185. Ladar, Lad, Ladaru, Yelegar"

However, during the Public Hearing the representatives of the community stated that their community is not the same as Kalal/Kalar who are known in Andhra Pradesh as "Jaiswal". This they have also reiterated in a written submission wherein it is stated that their community "has no relation with Jaiswal community. No inter marriage was ever held. No gotras tally. Their customs and rituals are different. They have come to Hyderabad in the year 1820 A.D. from Lucknow, Rai Balreily, Ayodhya, Faizabad, Pratapgarh etc...." In view this, the Sangham has requested not to link up their community with the Jaiswal community.

6. The Sangham has also mentioned in a letter addressed to the A.P. State Backward Classes Commission dated 8.12.95, a copy of which was also sent to this Commission, that the "Ladar" community described by L.K.Ananthakrishna Iyer in his compilation of 'The Mysore Tribes and Castes' resembles Sarollu community in Telengana region. The description of "Ladar" by L.K.Ananthakrishna Iyer is as follows:-

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for Backward Classes

"In the Mysore Census Report of 1901, it is said, that the Ladars are a class of general merchants found chiefly in cities, where they supply all kinds of stores, glassware, etc. but they are an interesting offshoot of some Gujarat caste, who appear to have wandered into the Southern Mahratta country and Mysore in the great Durgadevi Famine in the fourteenth century. Lad or Lat is the original name of Southern Gujarat. 'Writing of the Lads or Ladars in Mysore at the beginning of the last century', Buchanan remarks, 'they serve as cavalry, trade in horses, and own lands. They claim to be Kshatriyas, and wear the sacred thread. He states that they have fourteen gotras, and perform a sacrifice to the Saktis. The wearing of sacred thread and serving in cavalry would seem to their having been originally Kshatriyas, which they claim even now....."

They were formerly cavalymen as their name indicates. At present, they are mostly traders. Some own lands. The Kasayi Ladars are butchers by profession.

Ladar eat in the houses of Brahmans, but, Kunchigars and Kurubas are said to eat in Ladar houses. They take water from public wells, and enter temples."

7. The Sangham has given the following information/data in the NCBC's Questionnaire:

As the name "Sara" indicates the original profession of the caste/community was distillation and sale of liquor. Earlier the community was known as "Somavamsha Kshatriya" but now it is actually called "Sarollu" community. According to a rough estimation the total population of the caste/community comes to 18,000 to 20,000 approximately

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and are largely concentrated in the three districts of Hyderabad, Ranga Reddy and Medak. The community people wear the sacred thread. Their main deity is Tulja Bhavani. In addition, the people also worship Pochamma and Elamma. Now-a-days the people also worship Venkateshwara Swamy, Ayyappa Swamy etc. The dead are cremated as a rule. Divorce and widow marriage are not permitted. The occupation on which the members of the community mainly depend for their livelihood is given as "Clerk, Teacher, Class IV employees, Industrial workers, salesmen in cloth shops, general stores etc."

A few community people in Ranga Reddy and Medak districts possess 2 to 5 acres of land and let out to others on kaul basis and lives on such earnings. It is also stated in the Questionnaire that neither the women or the children of the community are engaged in either agricultural or any other manual labour for wage. However, in apparent contradiction to this, it is also stated that 75% of the total population of the community are manual labourers. Regarding their education it is stated that "the education percentage in the community is very poor and it is even difficult to surmise. Holding minimum educational qualifications are very few and far between.... The growth in education is almost stagnant for the socio-economic conditions." Regarding their representation in the State Services, it is stated that there is "Nil" representation in Class I, one member in Class II, 150 in Class III and 10 in Class IV. There are also 75 members in the State level public sector undertakings, autonomous/semi-autonomous bodies etc. There are 40 school teachers and 2 Engineers/Architects. There are no other professionals from the community like Doctors, Lawyers etc.

8. During the Public Hearing on 6.5.98, at which the Bench also heard the representatives of the Jaiswal/Kalwar community in connection with the Request for Inclusion of "Jaiswal" (a new name adopted by the Kalwars) in the Central List of BCs for Andhra Pradesh, the representatives of the Sarollu caste/community stated that their caste-based traditional occupation is the same as that of the Kalwars/Jaiswals, ie., distillation and selling of liquor. They

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Secretary
Commission
Class 2

further stated that unlike Jaiswals, who came from North India, they are natives of Andhra Pradesh. They also submitted that Jaiswals have since emerged as a well-to-do community as they had the advantage of State patronage under the Nizam rule when they almost monopolised liquor trade, whereas the members of the Sarollu community had to either work under liquor contractors belonging to the Jaiswal community or leave their traditional occupation and enter into other occupations. Shri Sri Ramulu, President of the Request-making Sangham stated that he is the only person from his community who has become a Gazetted Officer. They said that only "Sarollu" need to be included in the List and "Somavamsha Kshatriya" need not be included. Regarding their wearing of sacred thread, they defended it stating that the artisan caste/community of Viswabrahmins also wear the sacred thread.

9. During the Public Hearing, Shri Sri Ramulu furnished a copy of the letter dated 7.5.1977 from the District Social Welfare Officer, Warangal to the Director of Backward Classes Welfare, A.P. in which it is stated as follows:-

".... The detailed particulars of SAROLLU community has been obtained from Puppalagutta, Opposite Railway Station, Warangal as desired in the reference cited. Only (5) families are residing at Warangal district. Out of (5), 4 families are working as Industrial workers in Azam Jahi Mills, Warangal. The traditional occupation of the community was to prepare country-wine (Ippa puvva sara) and sell it in villages and towns. Due to improper education facilities and low economic conditions, this community people are engaged in inferior posts and unable to get their children education.

The women divorce and widow marriages are not permitted. Child marriages are still in vogue. Inter-caste marriages are not permissible.

..... The community people wear the sacred thread. The people worship Pochamma and Yellamma.....

The education of the community is almost stagnant due to low

ATTESTED

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Commissioner
Warangal

standard of socio-economic conditions.

This is for information."

10. A copy of the letter from the District Collector, Medak district dated 18.11.1978 to the Director, Backward Classes Welfare, A.P. was also furnished to the Bench. This letter inter alia reads as follows:-

"It is also informed that the above community people are residing in most of the villages of this district. They are socially and economically very poor, and most of them do not possess lands for agricultural purposes, and they eke out livelihood from several occupations.

Due to lack of facilities in the field of education, and other matters, these people are facing lot of difficulties.

In view of the above fact, the community of 'Sarollu' may be included in the list of 'listed backward classes'."

IV. Findings

11. From the material and evidence available before the Bench, it is the Finding of the Bench that "Sarollu" is undoubtedly a caste/community which was traditionally associated with the occupation of distilling and selling of liquor. The name "Sarollu" is apparently derived from the word "sarra" which in Telugu means arrack. Distilling and selling of arrack is an occupation which has generally been considered as socially low and the castes/communities linked with this lowly occupation have been considered as socially backward. Though the Sarollu community has evidently since abandoned their traditional occupation, as such there is no evidence before the Bench to show that their social position has concomittantly improved. This is unlike the case of the similar community of Kalwars/Jaiswals of Andhra Pradesh who seem to have made considerable socio-economic and educational progress in the modern times as brought out in the NCBC's Advice No.A.P. 49/99 dated 31.5.99 for the Rejection of the

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 Secretary
 Backward Classes Commission
 Government of Andhra Pradesh

Request for Inclusion of "Jaiswal" in the Central List of BCs for A.P. In this, Jaiswals seem to have had the advantage of patronage from the ruling classes of the old Hyderabad State. In the case of the Sarollu community no such advantage have been accrued to them and they in fact seem to have been forced out of their traditional occupation and thereupon they entered other occupations mainly involving manual labour. In view of this and the suggestive evidence of their inclusion in the Mandal List, the recommendation for their inclusion in the State List by the Medak district Collector and their low socio-economic and educational profile confirmed by the letter of District Social Welfare Officer, Warangal, there are strong reasons for considering Sarollu caste/community to be still socially and educationally backward. The Bench has not got any reason to doubt the authenticity of the copies of the letters of Medak district collector and the letter of District Social Welfare Officer, Warangal which were furnished to the Bench by the representatives of the community. Even then copies of these letter were referred to the State Government for confirming their authenticity vide letter NCBC/MS/Rep./AP/99 dated 16.06.99 and subsequent reminder letter of even number dated 01.07.1999 both addressed to the Principal Secretary, Backward Classes Welfare Deptt., Govt. of AP, with a copy endorsed to the Commissioner, BC Welfare, Govt. of AP. It was stated in the reminder letter that in the absence of an answer from the State Government, the copies of the letters will be presumed to be authentic copies. We have not received any answer from the State Govt.

12. Regarding the mention made by the representatives of the Sarollu community that the "Ladar" community described by L.K. Ananthakrishna Iyer resembles Sarollu community, the Bench, on perusal of the description of the Ladar by L.K. Ananthakrishna Iyer, finds that similarity between the Ladar and the Sarollu is limited to wearing of sacred thread, the practices of prohibition of divorce and widow-

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D. S. KRISHNA
Member, Commission
for Backward Classes

remarriage, cremation of dead and the "claim" of Kshatriya status and inspite of these similarities the two communities are not one and the same as their traditional occupations are different. For a backward caste/community, wearing of the sacred thread; and the following of practices such as prohibition of divorce and widow-remarriage, which practices, though contrary to the enlightened modern gender-equitous practices, are, in the topsy-turvy world of the Indian Caste System hallmarks of advanced castes/communities, may appear perplexing. But in the case of Sarollu it appears probable that these practices are due to what is known as "Sanskritization" process just as their "Kshatriya" status is probably only a claim and not real. There are many examples of caste/communities claiming a false "Kshatriya" or "Vaishya" status. But such claims do not reflect their actual social status. In fact one of the most important features in the ascription of a particular social status to a particular caste/community in the traditional Indian society was its ascribed or caste-related occupation. Therefore, the term "Kshatriya" in the alternate name, viz. Somavamsha Kshatriya, of the Sarollu caste/community and their wearing of sacred thread etc. need not deter us from arriving at the Finding supra which is not only basically premised on the traditional occupation test but also supported by other corroborative evidence.

13. In view of the above facts and position, Sarollu should be included in the Central List of Backward Classes for Andhra Pradesh at a new entry no. 103, as follows:-

"103. Sarollu"

Kshayam
29.07.99

A. S. Kishore
27.7.99

AUTHENTICATED

A. S. Kishore

V. Advice of the Commission

14. The Commission considered and agreed in full with the above Findings of the Andhra Pradesh Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the NCBC Act, for necessary action by the Central Government under Section 9(2) of the Act:-

"Sarollu" caste/community be included in the Central List of Backward Classes for Andhra Pradesh at entry no. 103, as follows:-

"103. Sarollu"

Ashwini
29.07.99

P. S. Krishna
27.7.99

Divya
29.7.99

P. Le. Sagar Rao
29/7/99
for
30/7/99

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P. S. Krishna
P. S. KRISHNA
Secretary
Commission
Backward Classes