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सदस्य सचिव
S. K. Purkayastha
Member-Secretary

राष्ट्रीय पिछड़ा वर्ग आयोग
सामाजिक न्याय एवं अधिकारिता मंत्रालय
भारत सरकार
त्रिकूट-१, भीकाएजी कामा प्लेस, नई दिल्ली - ११० ०६६
NATIONAL COMMISSION FOR BACKWARD CLASSES
MINISTRY OF SOCIAL JUSTICE & EMPOWERMENT
Government of India
Trikoot-1, Bhikaiji Cama Place, New Delhi - 110 066
Tel. : 26183190 Fax : 26183227

NCBC Advice No. 186-187/ Karnataka/2006

18 January, 2007

Dear Smt. Chhotray,

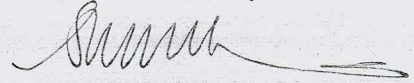
I am sending herewith the advice of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes Act 1993, for the inclusion of the castes/communities –

- (1) “Nadar”
- (2) “Hallikara”

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

With personal regards.

Yours sincerely,


(S.K. Purkayastha)

Smt. Veena Chhotray
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
New Delhi

NATIONAL COMMISSION FOR BACKWARD CLASSES

KARNATAKA BENCH

FINDINGS

Case: Request for inclusion of "Nadar" caste/community in the Central List of Backward Classes for Karnataka.

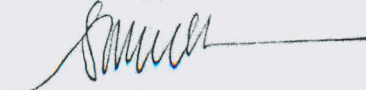
1. REQUEST

This case arises from the request received in this Commission by Sh. P.Balasingh Nadar, Secretary, Karnataka Nadar Social Welfare Association (R), Bangalore -560021 for inclusion of "Nadar" caste/community in the Central list of Backward classes for Karnataka.

II. PUBLIC HEARING

2. The Karnataka Bench of the Commission consisting of Hon'ble Justice S.Ratnavel Pandian, Chairperson, and Hon'ble Member Secretary S.K. Purkayastha, held a Public Hearing at Bangalore on 17th November,2006 on the request made by the representatives of castes/communities "Nadar" for inclusion in the Central List of OBCs for the State of Karnataka. At the Public Hearing, the Govt. of Karnataka was represented by Shri R.B Agavane, Principle Secretary, Social Welfare Department and Smt. Dr. N. Nagambika Devi, Member-Secretary, Karnataka State Backward Classes Commission and others.

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Member-Secretary,
National Commission for Backward Classes
New Delhi

III. FACTS

3. The relevant entries in the following list are as under :-

Mandal List

126. Iliga, Halepaik, Billaava, Devar, Malayali-Billava, Deever, Divaramakkalu, Namdhari, Goondle, Goundla, Thiyar, Tiyan, Idiga-Kalal, Diviga, Eliga, Kommarpaik

State List

II(A) 4 (U) Backward Classes

Idiga, Bandhari, Belchad, Billava, Poojari, Deever, Hala Kshatriya, Desha Bhandari, Devar, Devaramakkalu/Divara Makkalu, Ediga, Eliga, Ezhava, Gamalla, Goundla, Halepaikaru, Hale Paik, Illavan, Kalal, Malayali Billava, **Nadar**

Central List

155. Idiga, Ediga, Eliga, Higa, Halepaik, Billava, Devar, Malayali Billava, Deever, Devaramakkalu, Namdhari, Kalal, Goundla, Thiyan, Tiyan, Ezhava, Thiyya Javeri, Jawari,

IV. REQUEST

4. The request maker in his representation/questionnaire submitted to the Commission had stated that the people belonging to their caste/community is living in most backward condition and are deprived of getting benefits of reservation in Govt. jobs. and more than 30,000 families of their caste/community are living in various districts of Karnataka for more than three generations. Therefore, their caste/community may be included in the Central List of OBCs for the State of Karnataka.

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5. At the Public Hearing, the following representatives of the caste/community "Nadar" appeared before the Bench and made their submissions as under:

Sh.Ramaswamy Pandian, Advocate, who represented on behalf of the Nadar caste/community stated that their traditional occupation is toddy tapping. As per their organization's data their population is 6,42,000. Nadars are the one of a earliest inhabitants of India. Their origin was in the 'Southern' tip of India, Kanyakumari. The community people are spread out in Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, Maharashtra. Now their caste have even migrated north-ward.

6. The Nadars who until the last quarter of the 19th Century were known as 'Shanan, Shanars, Gramini' but now they are only known as Nadars. The ancient history shows that they were toddy tappers and valiant fighters. Oppressed for 300 years they ran away to jungles and started toddy tapping. They came out and mingled with the society during the British rule and were known as Shanars/Shanan at that time.

7. Their livelihood is mainly centered on toddy tapping. The men climbed the palm tree and tapped its sap, which is fermented to make toddy beverage. Women folk boiled the sap into sugar products. Due to modern ways of processing of liquor, many of them are working as labourers and 80% of them sell articles on cycles.

8. The association of their members of the community with toddy tapping was one of the reasons for the low status of their community in the society. Traditionally they were denied opportunity of education. Only 3 to 4% of the members of their community are educated. Representation in Govt. service is negligible.

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9. On query by Hon'ble Chairman, Sh. A.K Vasant stated that in Karnataka they are known as Nadars, Ezhave in Kerala, Idiga in A.P, Nadars in Tamil Nadu. Earlier their caste name varied from place to place and were known as Shanan, Shanar, Gramini etc. but now they are known as Nadars in Karnataka. After a long struggle slowly their community is coming up and they are socially, educationally, economically backward and requested that their caste/community may be included as Nadar in the Central List of OBCs for the State of Karnataka.

10. The 'Nadar' caste/community is described in the Ethnographic Accounts as follows:-

All Communities, by Sh.K.S. Singh, the Nadar caste/community is described as follows:-

"Nadar....One of the major communities in South India, the Nadar are distributed particularly in the southern districts of Tamil Nadu and in the adjoining southern districts of Kerala. Some of them migrated about fifty years ago from Tamil Nadu to Bombay in search of livelihood and settled in suburbs....Traditionally, the Nadar were toddy tappers. As regards to their origin Gladstone (1984) opines that they hail from Madurai and Travancore and the Cauvery region of South India.

The Nadar are agriculturists. Toddy tapping and preparing jaggery out of palm juice were their traditional occupation. Few of them are employed in white collar jobs. Many of them work as wage labourers in agricultural fields. The Nadar have entered into industries including the computer....The Nadar of Kerala are mainly a landowning community. Though toddy tapping and jaggery making their traditional occupations, serve as the means of livelihood for many even today, they have however, diversified in various other

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fields. Landlessness has caused an increase in the number of wage labourers among them. Child labour is reported in the villages. They have a caste association called Kerala Nadar Mahajan Sangam which settles their disputes. The Nadar follow Hinduism and worship Madan, Mithuramma, Chamundi and Ayyappan. The Nadar have expertise in martial arts and basketery.

The community has progressed in all walks of life and political leadership has also emerged at the regional level. Education is favoured for boys as well as girls. Their children mostly study upto secondary level. The community makes use of traditional as well as modern system of medical care'.

The Nadar settled in the city of Bombay, Maharashtra, mostly hail from the Tirunelveli, Kanyakumari and Chidambaranar districts of Tamil Nadu. They still maintain contact with their native place. Besides their mother tongue, Tamil, they also speak Marathi and Hindi.

'Nadar, Christian....Also described as Shanan (the toddy drawers), the Christian Nadar are converts from the Hindu Nadar. The mass conversion took place only after 1818 (Gladstone 1984). They are distributed in southern districts, while the migrants among them are distributed mainly in the Quilon and Trivandrum districts. In Kerala they speak Tamil and use the same script. They are also conversant with Malayalam.

'Communities, Segments, synonyms, Surnames & Titles by Sh.K.S.Sing, the caste/community is described as follows:-

'Gramani - POI Equivalent : Nadarreported as Tamil caste name in 1881 census' present distribution : Kerala, Alleppy, Kottayam, Quilon, Trivandrum, Maharashtra, Greater Bombay, Tamil

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Nadu, Dharmapuri, Kanyakumari, Madras, Madurai, Nilgiri, South Arcot, Thanjavur, Tirunelveli, Pondicherry.

11. During the public hearing, those present, who were from the different sections of society as well as the State Government representatives did not object to the submissions made by the representatives of the caste/community '**Nadar**' and for the inclusion of the caste/community in the Central List of OBCs for the State of Karnataka.

12. The Bench observed that the caste/community in terms of caste system is identified/linked with traditional occupation of "Toddy Tapping". The caste also belongs to shudra varana as evident from the evidence and submissions made. At present the caste/community is also engaged as agriculture labourer and for other manual labour. Many of them are landless and work and look after the land/cultivation of landlords. Due to their traditional occupation of toddy tapping they have a low status in the society. At present since many liquor companies have come up they are not able to compete in the market and traditional toddy tapping is slowly diminishing. The literacy rate of the community is low. They also seem to be not adequately represented in the Government service and in other professions like Doctors, Lawyers, Engineers, etc. Even though a few among the community have advanced, yet majority of the members of the community are still backward. The State Government officials stated that "Nadar" caste/community is included in the State List of Backward Classes under "Idiga" in Category-II(A)-4(u).

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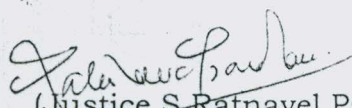
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National Commission for Backward Classes
New Delhi

V. FINDINGS

13. From the evidence & documents presented at the time of public hearing and also on a perusal of ethnographic literature by eminent authors and other available informations, it is the finding of the Bench that the traditional occupation of "**Nadar**" caste/community is toddy tapping. Apart from the traditional occupation they are also engaged as agricultural labourers, white collar jobs, manual labours, petty shop business etc. They are socially and educationally backward.

14. In view of the foregoing facts and evidences, the Bench is of the considered view that the caste/community "**Nadar**" should be included in the Central List of OBCs for the State of Karanataka at entry No.155. The entry after inclusion will read as under:

"155. Idiga, Ediga, Eliga, Higa, Halepaik, Billava, Devar, Malayali Billava, Deevar, Devaramakkalu, Namdhari, Kalal, Goundla, Thiyan, Tiyen, Ezhava, Thiyya Javeri, Jawari, **Nadar**"


(Justice S. Ratnavel Pandian)
Chairman


(S.K. Purkayastha)
Member-Secretary

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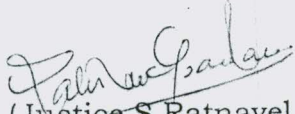

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V. ADVICE OF THE COMMISSION

15. The Commission considered and agreed in full with the above findings of the Delhi 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:-

“Nadar” caste/community be included in the Central list of backward classes for the State of Karnataka at entry No.155. The entry after inclusion will read as under:

“155. Idiga, Ediga, Eliga, Higa, Halepaik, Billava, Devar, Malayali Billava, Deever, Devaramakkalu, Namdhari, Kalal, Goundla, Thiyan, Tiyan, Ezhava, Thiyya Javeri, Jawari, **Nadar**”


(Justice S. Ratnavel Pandian)
Chairman


(S.K. Purkayastha)
Member-Secretary


(Yogeshwar Prasad Yogesh)
Member

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NATIONAL COMMISSION FOR BACKWARD CLASSES
KARNATAKA BENCH
FINDINGS

Case: Request for inclusion of "Hallikara" caste/community in the Central List of Backward Classes for Karnataka.

I. REQUEST

This case arises from the request received in this Commission by Sh. T.Srinivasa Murthy, President, Hallikarara Yuva Vedika(R), Bangalore -560091 for inclusion of "Hallikara" caste/community in the Central list of Backward classes for Karnataka.

II. PUBLIC HEARING

2. The Karnataka Bench of the Commission consisting of Hon'ble Justice S. Ratnavel Pandian, Chairperson, and Hon'ble Member-Secretary Shri S.K. Purkayastha, held a Public Hearing at Bangalore on 17th November, 2006 on the request made by the representatives of castes/communities "Hallikara" for inclusion in the Central List of OBCs for the State of Karnataka. At the Public Hearing, the Government of Karnataka was represented by Shri R.B. Agavane, Principal Secretary, Social Welfare Department and Smt. Dr. N. Nagambika Devi, Member-Secretary, Karnataka State Backward Classes Commission.

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III. FACTS

Mandal List

114. Halawakki, Wakkal, Vakkal, Gram
Vakkal, Gam-Gowda, Gam-Gowada,
Gvada, Karevakkal Kunchavakkal,
Attevakkal, Shilwakkal, Halakkivakkal

State List

Cat III (A) 1 K), Vokkaliga, Vakkaliga,
Sarpa Vokkaliga, Hallikar Vokkaliga,
Namdhari Vokkaliga, Gangadkar
Vokkaliga, Das Vokkaliga, Reddy
Vokkaliga, Marasu Vokkaliga, Reddy,
Hallikar

Central List

"156. Vokkaliga, Vakkaliga, Sarpa
Vokkaliga (Rural areas only)
Uppina Kolaga Vokkaliga, Gouda/Gowda,"

3. The Request Maker in his representation/Questionnaire submitted to NCBC stated that their population in the state is engaged mainly in Cattle Rearing, Agriculture, Agricultural Labour and Labour service and they could not come up politically or otherwise in any field due to lack of opportunities and poor initiations and are lagging behind in all spheres when compared to other community and hence their caste/community should be included in the Central List for the State of Karnataka.

4. At the Public Hearing, the following representatives of the caste/community "Hallikara" appeared before the Bench and made their submissions as under:

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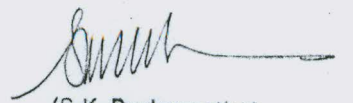
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Shri Munirangappa representating the Hallikara community, submitted before the Bench that they are socially, educationally and economically backward. Their traditional occupation is cattle breeding. They are spread out throughout Karnataka State with population of 5 lakhs. Their members of the community are concentrated in Bangalore, Mysore, Tumkur, Chitradurga, Hassan, Mandya and Chikkmagalur. He referred to Karnataka Bharatha Katha Manjari, Sabha Parva poems of Kumara Vyasa and stated that the "Hallikara" community's existence could be identified from 11th Century, in the State of Karnataka. In the Mysore Gazetteer compiled for Government - Volume I - Descriptive, edited by C. Hayavadana Rao, it is mentioned that Hallikara community is mainly engaged in the rearing of cattle. The cattle breed by name "Hallikara Thali" is very famous through out the world for its hard working and sustainance even during extreme hot conditions.

5. Cattle rearing was the main occupation of their community. Names were suffixed with Gowda, Nauka, Appa, Ayya etc., for males and Akka, Avva, Amma etc. for females. They are not related to Vokkaligas such as Gangadigars, Morasu Vokkaligas etc. but were allied with Kadu Gollas, Gollas and Kurubas with whom they had martial relations formerly.

6. The Shasana of the period of Hoysala Vishnuvardhana empire of the year 1114 A.D. has reference of the existence of Hallikaras. Karnataka Janapada Vishwakosha, published by Kannada Sahitya Parishar, Bangalore - 1985 states that 'Hallikaras' are mainly engaged in the cattle rearing. The Mysore Tribes and Castes, Volume III, published by the Mysore University, Mysore - 1930 clearly states that "they are in no way related to Gangadikars or Morasu Okkaligas", "Hallikaras are more allied to Kadu Gollas. Their marriage and other customs are

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similar to those of the Sudras. They are now cultivators and cattle breeders and work as labourers.

7. The ceremonies followed by Kadu Gollas and Kurubas are followed by Hallikaras Golden and Silver Ball along with 100 Rupees as Dowry, supposed to be given by the parents of Bridegroom to the parents of Bride were reduced to Turmeric ball, Rice Ball and 16 Anas and are still in practice.

8. Earlier, the women of Hallikaras were not wearing Blouses. During the course of monthly menses, the women/girls are being kept outside the house for 3 days even today. A matured girl is being kept outside the house for 16 days even today. A woman giving birth to a child was being kept separately for 7 days, quoting "Sutaka". The family members of the deceased are not allowed inside the others houses for 11 days, quoting "Sutaka". Will share food with others and there is no untouchability for the community and to any other community. Gollas and Hallakaras share food, visit houses. Hallikaras and Golas offer poojas to similar gods and goddesses, join festivals. Hallikaras are living in places where Gollas are living. The Marriage, Mensure, birth and death rituals are more or less similar with that of Gollas.

9. Based on the locations of the clusters, the caste has eight "Kattemane's (where the leaders of the community called Yejamanas are chairing) where, disputes arising within and outside the community are being solved and important decisions are taken. Each Kattemane has boundaries (jurisdictions) called "Gadies" within which the community people live.

10. Cattle rearing, Agricultural Labour and Agriculture are the main occupations. They are situated in least rainfall areas. Most of the

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population is engaged in non-commercial crops cultivation due to lack of water sources. Located in Taluk Border/District Border villages where transportation is very limited. Migrating to semi-urban and urban areas in search of their livelihood. No Guides/Swamijis for the community. Rigid traditional self imposed conditions.

11. Purely depends on non-commercial crops. There is apportionment of land into Guntas in view of divisions/partitions in the family. They are located in dry land areas and engaged in old traditional methods of cultivation. There is lack of education and knowledge. Politically weak as most of the villages are located in Taluk/District borders. Labour mentality, weak mindedness, inferiority complex and lack of financial support. Ignorance of facilities available. Least communication with the civilized people. Lower involvement in trading activities. Far from marketing reach to their produces.

12. Literacy rate of the caste is lesser than State Literacy Rate. In view of necessity of earning for the family, school dropouts from 7th to 10th Std. are more. As most of the villages are located in taluk borders and far from taluk headquarters, female children are denied of higher education. Poverty and poor economic condition curtails higher education both for male and female children. No educational institutions for the use of our community. No hostel facilities for the community. Lack of communication and no proper guidance within and outside the family. No higher positions in the Government Employment. They are in traditional profession.

13. Self restriction and traditional myths in the community by its own members has put hurdles in their advancement. They do not have any connection with the Vokkaligas and requested for a separate entry as Hallikara in the Central List.

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14. Shri Jagadish, Advocate submitted that their organization Hallikara Sangh was established in 1944 towards the welfare of their community. In Kannada, Hallikara means, Halli - village, kara - person, a person living in village. The community is socially, educationally backward. The caste has mythological background, mainly related to cattle breeding, referring to the days of Lord Krishna, the protector of cattle. Ever since they depended their livelihood on cattle breeding and agriculture labour. They have become nomads, moving from place to place in search of livelihood with the result there is no development. 80% of the members of the community are illiterates. Hardly 10% of the caste people are fortunate to have small pieces of land. Their population is more than 5 lakhs, spread out in 15 districts of Karnataka. They are concentrated in Tumkur, Hassan, Shimoga, Bangalore. Only few have graduated. For livelihood, they work as manual labourers, agriculture, labour, coolie, labour; women work as maid servants. Their condition is not better than SCs/STs. Most of them live in Kachha houses and are not fortunate to have 2 meals a day, being in utter poverty. They are not in a position to enter the main stream of the society.

15. Though the caste is different from Vokkaligas, Hallikara is included along with Vokkaligas in the State List. They have alliance with Kadu Gollas and Kadu Kurubas. There is no representation in the political field.

16. The State Govt. officials stated that at present the caste / community Hallikara is included in the III-A category of the Karnataka OBC list, along with Vokkaligas. Further added that after the proposed census is undertaken, if the position expressed by the association is found to be correct, then Hallikara will be considered for separate entry.

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17. The 'Hllikara" caste/community is described in the Ethnographic Accounts as follows:-

Sh.H.V.Nanjundaiah, 'The Mysore Tribes & Castes - Volume - III, pages from 270 to 277, the caste/community is described as follows:-

The Hallikars are included under the head of Okkaligas in all the Census Reports, and their exact number is not therefore ascertainable. They are found in larger numbers in the districts of Tumkur, Bangalore, Mysore and Hassan than in others. In the Tumkur district, they live mostly in the taluks of Sira, Gubbi, Maddagiri and Chiknaikanahalli.

The caste is known as Hallikararu or Hallikar Okkaligas. In some places, they call themselves Servegars, Servegara meaning chief herdsman in the Amrit Mahal Department, from their occupation of cattle breeding. The word Hallikar or Halligar means a villager, and is also applied to a superior breed of cattle bred in the State. Gauda and Naika are the titles affixed to their names, and the common honorific suffixes Appa and Ayyu for males and Avva and Akka for females are also in use. Their home language is Canarese.

The Hallikaras are sometimes called Okkaligas. They are in no way related to the Gangadikaras or Morasu Okkaligas. They say that they are more allied to Kadu-Gollas, Gollas and Kurubas, with whom it is stated that they could enter into marital relations formerly. They now associate with them only for meals.

They are generally Vaishnavas, but they worship also Siva. Their gods are Narasimha, Krishna, Lakshmi, Yallamma, Mastamma, Hampapuradamma and Nagarada Huchchamm.

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They were largely employed as menial servants and postal runners under Government. Their chief occupation at present is agriculture and cattle breeding.

Outsiders are not admitted into the caste. They eat in the houses of Brahmans, Lingayats, Kunchitigas, Rajputs, Gollas, Gangadikars and Kurubas. Kunchitigas, Gandadikaras, Kurubas and Bedas eat in their houses. Helavas are said to be the Halemakkalu or the dependent beggars of the caste.

Hallikars are more allied to Kadu Gollas. Their marriage and other customs are similar to those of the Sudras. They are now cultivators and cattle breeders.

Sh. K.S.Singh, 'People of India - Karnataka', Vol. XXVI, part III, page 1512 to 1515, the caste/community is described as follows:-

The Hallikar Vokkaliga are a subgroup of the Vokkaliga, mainly found in Tumkur District. They are also called Hallikararu. Nanjundayya and Iyer (1930) state that the word 'hallikar' or 'halligar' means 'villager', and is also applied to a superior breed of cattle bred in the State. Gowda or Gauda and Naik are the honorific titles suffixed with their names. About the community, Nanjundayya and Iyer (1930) give the following account " Certain privileges are said to have been obtained the caste by two persons, Dimmi Dodda Naika and Challe Time Naik, who were related as brothers-in-law. They served in the Vijayanagar army. Both of them accompanied their iking, on a hunting expedition, and exhibited conspicuous bravery in killing a venomous serpent by trampling on it, and in stabbing a tiger with a dagger in close combat.

Land is the main economic resource of the Hallikar Vokkaliga.

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Some of them own land. Land owners are solely dependent on cultivation. Agriculture, cattle breeding and casual labour were the traditional occupations of the community. But, now agriculture is their main occupation. Most of the land owners own cows and engage in selling milk as a subsidiary occupation. The educated among them are employed in government and private service. There are agricultural and casual labourers among them. They have direct links with the weekly markets and transaction are made in cash.

The Hallikar Vokkaliga are Hindus. Each family has a male or female family deity (manedevary). Some of them are : Veerabadrswamy, Bettadarya, Lakshmi, Rangaswamy and Harihareswara. Once in a year, at least one member of each family visits the respective temples.....To promote modern intercommunity linkages, the community has doctors, engineers, teachers, whitecollar job holders and Mandal panchayat members.

The Hallikar Vokkaliga boys study upto graduation. Girls study upto the secondary school level. They make use of both indigenous and modern medicare. They favour family planning and couples prefer to have three children. Their drinking water sources are borewells and handpumps. Under the IRDP, some of them have got agricultural lands, bullock carts and oxen. They are self employed in agriculture. Dissemination of information is through extension agencies. Their villages are electrified. Firewood is their main fuel. They use organic manure, chemical fertilizers and insecticides. They get their rations from fair price shops. Their attitude towards savings is positive.

18. During the Public Hearing, members of the different caste/community and State Government officials who were present, did not oppose to the submission made by the representatives of the

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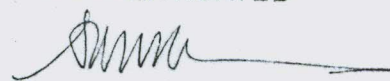
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New Delhi

"Hallikara" caste/community nor for their inclusion in the Central List of OBCs for the State of Karnataka.

19. The Bench observed that the caste/community "Hallikara" in terms of caste system is identified/linked with the traditional occupation of cattle breeding. The caste also belongs shudra varna as evident from the submission. At present the caste/community, apart from their traditional occupation are also engaged as agriculture labourers, petty jobs, coolis and other manual labour/ jobs. Female members of the community work as maid servants, cooks, petty jobs and work in agricultural fields as labourers to substitute their family income. Many of them are still engaged in their traditional occupation of cattle breeding but due to poverty and backwardness they are not able to compete with the latest technique of breeding. Majority of them are landless and work on the land of landlords as labourers. The literacy rate of the community is very low. Female literacy is negligible. The dropout rate of children at the level of middle school seems to be high. They seem to be not adequately represented in the Government services and in the profession of Doctors, Lawers, Engineers etc. Also they do not have sufficient representation in the political field. The caste/community "Hallikara" is included in the Karnataka State List of OBCs under the main entry "Vokkaliga" Category-III(A)-1(k). The State Government officials stated that they are in the process of undertaking door-to-door survey of castes/communities and if it is found in the survey that "Hallikara" is a independent caste/community and it has no relation with "Vokkaliga" the same will be given a separate entry. However, till such time "Hallikara" caste/community will be in Category-III(A)-1(k).

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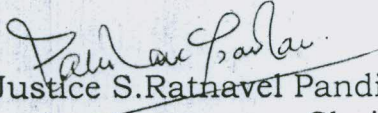
(S.K. Purkayastha)
Member-Secretary
National Commission for Backward Classes
New Delhi

IV. FINDINGS

20. From the evidence & documents presented at the time of public hearing and also on a perusal of ethnographic literature by eminent authors and other available informations, it is the finding of the Bench that the traditional occupation of "**Hallikara**" caste/community is cattle breeding. Apart from the traditional occupation they are also engaged as agricultural labourers, manual labours, petty jobs, coolis etc. They are socially and educationally backward.

21. In view of the foregoing facts and evidence, the Bench is of the considered view that the caste/community "**Hallikara**" is socially & educationally backward and should be included in the Central List of OBCs for the State of Karanataka at entry No.156. The entry after inclusion will read as under:

"156. Vokaliga,
Vakkaliga,
Sarpa Vokkaliga(Rural areas only)
Uppina Kolaga Vokkaliga,
Gouda/Gowda,
Hallikara"


(Justice S. Ratnavel Pandian)
Chairman


(S.K. Purkayastha)
Member-Secretary

AUTHENTICATED

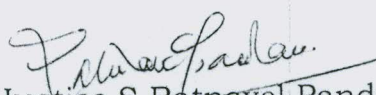

(S.K. Purkayastha)
Member-Secretary
National Commission for Backward Classes
New Delhi

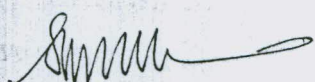
V. ADVICE OF THE COMMISSION

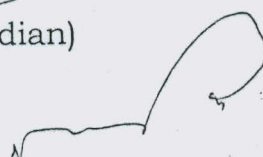
22. The Commission considered and agreed in full with the above findings of the Karnataka Bench and decided to tender the following advice to the Central Government under section 9(i) of the NCBC Act, for necessary action by the Central Government under section 9(2) of the Act:-

"Hallikara" caste/community is socially & educationally backward and be included in the Central list of backward classes for the State of Karnataka at entry No.156. The entry after inclusion will read as under:

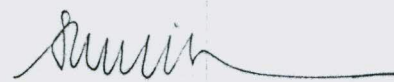
"156. Vokaliga,
Vakkaliga,
Sarpa Vokkaliga(Rural areas only)
Uppina Kolaga Vokkaliga,
Gouda/Gowda,
Hallikara"


(Justice S. Ratnavel Pandian)
Chairman


(S.K. Purkayastha)
Member-Secretary


(Yogeshwar Prasad Yogesh)
Member

AUTHENTICATED


(S.K. Purkayastha)
Member-Secretary
National Commission for Backward Classes
New Delhi