

NCBC Advice No. A.P. 60/2002

NATIONAL COMMISSION FOR BACKWARD CLASSES
ANDHRA PRADESH BENCH
FINDINGS

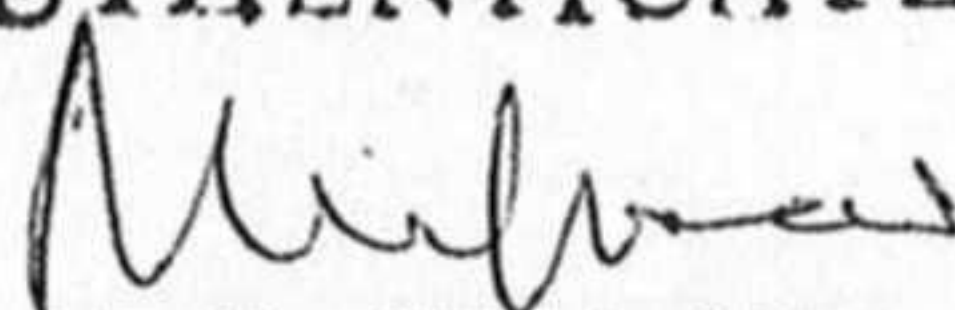
Case: Request for inclusion of "**Reddy Gandla**" in the Central list of backward classes for Andhra Pradesh.

I. Request

This case arises from the request made to the Commission by Shri Ch. Satyanarayana Reddy, resident of Bheemaram, Jaipur Mandal, Adilabad district, Andhra Pradesh, for inclusion of "Reddy Gandla" community in the Central list of backward classes for Andhra Pradesh.

2. In his letter of request dated 31. 08. 2001, Shri Satyanarayana Reddy has stated that "Reddy Gandla" is a small caste/community found in certain pockets/villages of Adilabad, Karimnagar, Warangal and Medak districts of the Telengana region. The traditional occupation of the community is "Ganuga Profession", i.e., extracting oil by crushing the *til* and groundnut seeds, which are abundantly cultivated and produced in the black cotton soils along the banks of the river Godavari. Since this profession has lost its charm after the introduction of the latest types of oil mills run by electric power, the people of the community are earning their livelihood as agricultural labourers, daily wage earners, petty traders, labourers in the mines etc. However, their traditional "ganuga" profession is still being pursued by a few families. The same community is known as "Gandli" in Maharashtra where they are "thickly inhabited in 5 districts of Chandrapur, Bandhara, Godchiroli, Wardha and Nagpur" and it has been included in the list of backward classes in Maharashtra. The same Gandli community living in the

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neighbouring Telengana areas of Andhra Pradesh is known as Reddy Gandla. "This change in nomenclature is purely due to change in state boundaries but not because of any variation or discrepancy whatsoever in the social status, backwardness and hereditary profession". The age-old matrimonial connection with their counterparts in Maharashtra is still being maintained. The community is not in any way connected with or related to the forward Reddy community of Andhra Pradesh which is altogether different from the "Reddy Gandla" or "Gandla" in the matter of social, cultural, economic and educational status. The forward Reddy community always looked down on Reddy Gandlas as a low caste community. It is unfortunate that "we have been denied the benefits of backward classes because of the suffix Reddy in the names of our people." The community still follows the primitive custom of child marriage and the tradition of *Manumu* (that is remarriage of widows and divorced woman), a tradition stiffly opposed by the forward Reddy community in the four districts inhabited by it. The majority of the members of the community are illiterate and the representation of the community in the State and Central Government services is negligible. There is no political representation even at Mandal in the four districts of Andhra Pradesh.

3. Along with the request, the request-maker has enclosed a copy of the questionnaire designed by the AP State Commission and filled up by him. According to the information furnished therein, presently the community is popularly known as "Reddy Gandla", but previously it was called "Gandla" and in Maharashtra the caste is called as "Gandli". In this questionnaire, the request-maker has also submitted the following figures for the community regarding their educational and economic status:-

(i)	Total population	15988 (in 1991)
(ii)	Literacy rate	35.8% (against the State average of 45.11%)
(iii)	Matriculation	29.5% (against the State average of 39.65%)
(iv)	Average annual income	2950 (against the State average of 3364)
(v)	Members below poverty line	72%
(vi)	No. of members having annual income of more	5 (0.031%)

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than one Lakh

- (vi) Representation in State Govt. services:
- | | |
|-----------|------------|
| Class I | 5 Members |
| Class II | 13 Members |
| Class III | 63 Members |
| Class IV | 5 Members |

The request-maker has also furnished information in the NCBC's questionnaire which he provided at the time of the public hearing held by a bench of the Commission at Hyderabad on 06-02-2002. In this questionnaire, the request-maker has made certain changes in some of the figures that he had submitted earlier in the questionnaire designed by the State Commission; the representation in Class I and Class II posts in the State Government services is given as "Nil" (as against the earlier 5 and 13 respectively) and in Class III as 25 (as against the earlier 63). The number of literates is given as 4507 in 1994 and the number of matriculates as 1540.

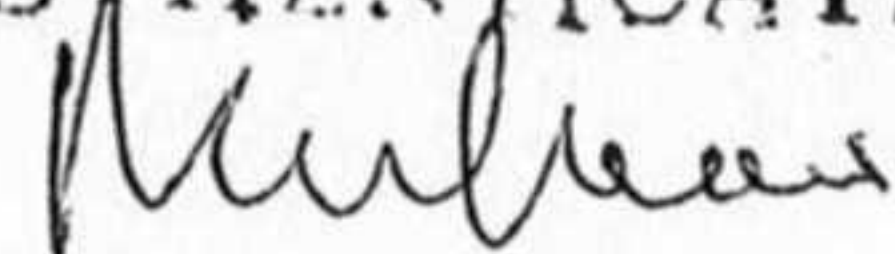
II. Relevant entries in different lists

4. The following entries in the Mandal, State and Central lists for Andhra Pradesh are relevant for consideration of the present request:

- | | | | |
|-------|--------------|---|---|
| (i) | Mandal List | : | "65. Gandla, Telikula" |
| (ii) | State List | : | "Group B"
"6. Gandla, Telikula, Devathilakula" |
| (iii) | Central List | : | "44. Gandla, Telikula, Devathilakula" |

Since "Reddy Gandla" was not included in both the Mandal and State lists for Andhra Pradesh, it was also not included in the Central list for Andhra Pradesh prepared in 1993 on the basis of the principle of "commonality". Even now "Reddy Gandla" is not included in the State list and it is learnt that their request for inclusion in the State list is pending with the AP State Commission for Backward Classes.

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III. Public Hearing

5. A bench of the Commission, consisting of Justice B.L. Yadav, Chairperson, Shri C.T. Benjamin, Member-Secretary, Shri M.S. Matharoo and Dr. B.M. Das, Members, held a public hearing to examine this request on 06-02-2002 at Hyderabad. Smt. Neera Shastri who is also a member of the AP bench of the Commission could not attend the public hearing. At the public hearing, the community was represented by the request-maker Shri Ch. Satyanarayana Reddy and S/Shri Potu Keshava Reddy, Potu Satyanarayana Reddy, R. Malla Reddy, V. Sudarshan Reddy, B. Vasantha Reddy, B. Sammi Reddy and others. The State Government was represented at the public hearing by Shri P. Sundar Kumar, Commissioner for Backward Classes Welfare and other officers in the office of the Commissioner for Backward Classes Welfare.

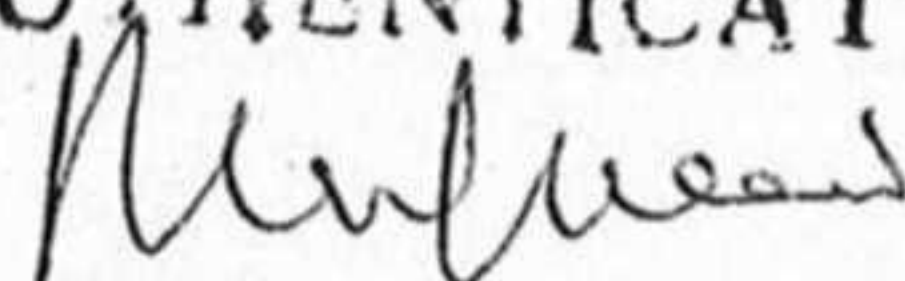
6. At the public hearing the representatives of the community reiterated their claim for inclusion in the list of backward classes, emphasizing that they do not have any relations with the Reddy community and only the new generation among them use "Reddy" as a surname or suffix to their names. They said that the community is very small with a total population below 20,000 and that most of the community members are now agriculturists.

IV. Position in different Backward Classes Commission Reports

7. The Anantharamam Commission, appointed by the State Government in 1968 to draw up a list of backward classes, recommended inclusion of "Gandla or Telikula" in the State list. This Commission did not recommend the inclusion of "Reddy Gandla". Therefore, while the State list contains "Gandla or Telikula" with a later addition of "Devathilakula", Reddy Gandla is not included in the State list. The discussion on "Gandla or Telikula" in the report of the Anantharaman Commission does not make any mention of "Reddy Gandla". The discussion reads as follows:-

"Gandla or Telikula" This community is known as Gandla or Telikula. The community is divided into endogamous groups like Deva-Gandla or Deva-

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Telikula, Lingayat Gandlas, etc. In each village, there are one or two families of this community. Their traditional occupation is oil pressing.

The occupation has been adversely affected by the introduction of the oil mills, where the oil is extracted more thoroughly and the product is probably cleaner also.

..... We are convinced that this community is on the whole educationally backward. Having regard to the fact that the community as a whole is poor, their occupation is undignified and they are considered as an un auspicious (sic) sect, the community is looked down in society. In view of their inferior social status and their educational backwardness, the Commission considers that this community merits inclusion in the list of backward classes."

8. The Muralidhara Rao Commission, appointed by the State Government in 1982, also did not recommend inclusion of "Reddy Gandla" in the State list. The report of the Commission does not contain any discussion on "Reddy Gandla". Perhaps the community representatives did not approach the Commission.

III. Reference in Literature/Ethnographic Accounts

9. "Reddy Gandla" is mentioned as a sub-caste of Gandla caste/community in an account on the community by Syed Siraj Ul Hassan in 'The Castes and Tribes of H.E.H. The Nizam's Dominions' (Asian Educational Services, New Delhi, Madras, 1989, first published in 1920). The account reads as follows:-

"Gandla, Ganigaru, Tilwan, Teli, Tilghatak – a very large functional caste of oil-pressers found almost in every village of the Hyderabad territory, but especially numerous in the Warangal District, which produces oil-seeds in great abundance. The members of the caste call themselves Gandlas in Telingana, Ganigaru in the Carnatic and Tilwans in Maharashtra, while the names Teli and Tilghatak are used by outsiders.

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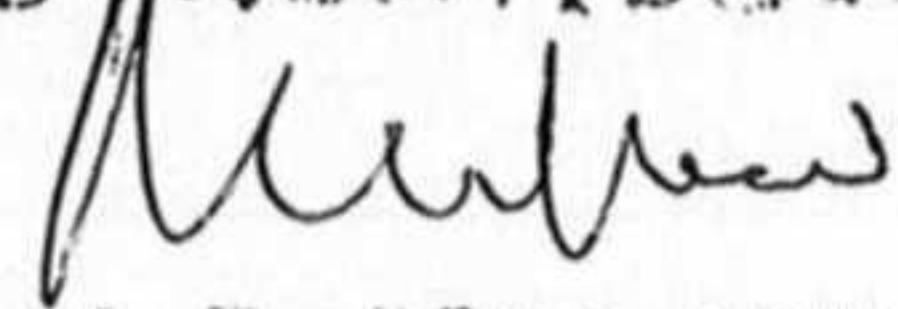
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In Telingana the caste is divided into the following endogamous groups. Deva Gandla, Baliya Gandla, Telkula Gandla, **Reddi Gandla**, Vanliyaddu Gandla, Siva Gandla, Lad Gandla, and Chalka Gandla. Deva Gandlas are Shaivaites, acknowledging Aradhi Brahmins as their spiritual guides. Like Lingayatis they wear the *lingam* ... The Baliya Gandlas are Lingayatis in creed and have Jangams for their priests. ... These two groups claim social precedence over the other Gandla sub-castes. Telkula Gandlas were originally oil-pressers, but prosperity and wealth have bettered their position and they have now exchanged their hereditary calling for shop-keeping and deal in oil and oil-cakes. Opinion differ regarding the origin of the Reddi Gandlas. The members of this sub-caste profess to be descended from Reddis, as the respectable members of the Kapu caste are styled, but by some authorities they are believed to be same as the Randu-eddu sub-caste (*Randu-two* and *Yeddu-bullock*), whose name has reference to their custom of using two bullocks to turn the oil-mill.”

10. The Andhra Pradesh State Commission for Backward Classes had commissioned a socio-educational-economic survey of castes & communities of Andhra Pradesh, by the Indian Statistical Institute, Hyderabad. It surveyed 172 castes/communities of Andhra Pradesh and developed four “basic indices” for these castes/communities, viz., index of social status, index of educational Status, index of economic status and index of political status. Based on these four indices, it also developed a composite index of forwardness. Reddy Gandlas and Telikula Gandlas have been surveyed separately. Indices given in respect of them in the survey report are as follows:-

	<u>Reddy Gandla</u>	<u>Telikula</u>
Rank in forwardness index	25	60
Rank in social status	26	70
Rank in educational status	40	49
Rank in economic status	42	63
Rank in political status	123	50

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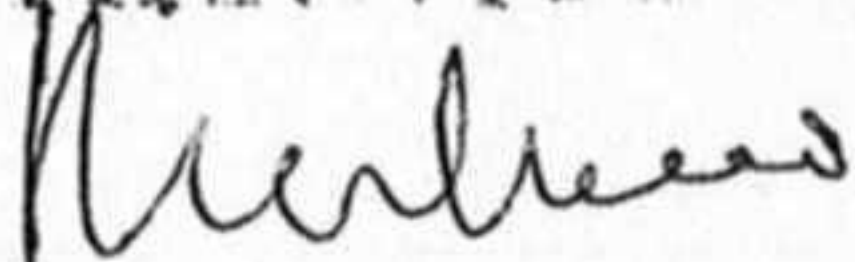
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IV. Findings

11. Gandla, Telikula, Devathilakula have already been included in the Central list of backward classes for Andhra Pradesh. Apparently, "Gandla" is the main name of the community of traditional oil-pressers, and Telikula and Devathilakula are synonyms or sub-castes of the community. "Reddy Gandla" is also apparently a sub-caste of the Gandla community as is evident from the fact that their traditional occupation is extraction of oil. But there is confusion about the origin of the Reddy Gandla sub-caste because, as mentioned by Syed Siraj Ul Hassan in his book quoted above, while the caste people have claimed origin from the Reddy community, some other authorities have taken Reddy Gandla as the same as the Randu-eddu sub-caste. However, considering the facts mentioned by the representatives of the community during the public hearing that earlier they were known as "Gandla" and only the recent generation is using Reddy as their surname, and that most of them are engaged as agriculturists, there is reason to believe that at present the Reddy Gandlas are a distinct community, which is dissociated from the parent community of Gandla and wanting to have more connections or similarities with the Reddy community. This is apparent from their members adopting Reddy as their surname. All those who were present representing the caste/community had Reddy as a suffix in their names. This change of attitude in them perhaps might have come after most of their members shifted from oil-pressing to agriculture, an occupation associated with Reddys. From this it can reasonably be concluded that they are an upwardly mobile class and hence not socially and educationally backward. The figures that they have submitted regarding their literacy rate, educational status, and representation in State Government services are not in fact bad, considering the fact that they are a very small community with a population of not more than 20,000. They have furnished lower figures in the NCBC's questionnaire than the figures they furnished in the questionnaire designed by the State Commission. This casts doubt on the reliability of the information. The evidence in the report of the survey conducted for the AP State Backward Classes Commission supports our conclusion that the Reddy Gandlas are a

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more advanced community than the other Gandlas, though that survey report has got some lacunae in certain other respects.

12. In view of the above, the bench arrives at the finding that the Reddy Gandlas are not a socially backward class and, therefore, the request for inclusion of "Reddy Gandla" in the Central list of backward classes should be rejected. Their inclusion in the list of backward classes may also give scope for members of the forward Reddy community to get false caste certificates in the name of Reddy Gandla.

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P.S: The bench met on 14-03-2002 and unanimously took the decision to reject the request for inclusion of "Reddy Gandla" in the Central list of backward classes for Andhra Pradesh. However, on account of the unfortunate demise of Chairperson Justice B.L. Yadav on 24-03-2002 the findings of the bench do not bear the signature of the Chairperson.

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VII. Advice of the Commission

13. Based on the above findings, the Commission tenders the following advice to the Central Government under Section 9(1) of the NCBC Act, 1999, for necessary action by the Central Government under Section 9(2) of the Act:-

The request for inclusion of "Reddy Gandla" community in the Central list of backward classes for Andhra Pradesh be rejected as it is not a socially backward class.

Member
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2/7/02

Shah
3/7/02

Dr. Khan

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