



पी० एस० कृष्णन्

P. S. KRISHNAN, IAS (Retd.)

Former Secretary, Ministry of Welfare
Member, Central Monitoring Committee
on the Liberation and Rehabilitation
of Safai Karamcharies.

6883190 (O)

TEL : 3381950 (R)

3385944 (R)

NCBC Advice No. 14-16 Rajasthan
August 27, 1997

सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग

भारत सरकार

त्रिकुट-१, भीकाजी कामा प्लेस, नई दिल्ली-११००६६

Member-Secretary

National Commission for Backward Classes

Government of India

Trikoot-1, Bhikaji Cama Place, New Delhi-110066

Dear Shri Baksi,

I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act 1993 regarding requests for inclusion of "Mansoori", "Lodh" and "Dyer, Rangrez, Nilgar" castes of Rajasthan in the Central List of Backward Classes for Rajasthan for necessary action under Section 9(2) of the Act by the Central Government.

2. With this, after the Commission has been reconstituted, NCBC has tendered 54 Advices including the above Advices. ^{2 other Advices of today} Many more will be following soon. You may like to take steps to see that the Backward Classes Division is geared up to ensure clearance of all these pending Advices.

Best wishes.

Yours sincerely,

(P.S. KRISHNAN)

Encl: As Stated

Shri K.K. Baksi
Secretary
Ministry of Welfare
Shastri Bhavan
New Delhi-110001

NCBC Advice No. 14/97/Rajasthan
National Commission for Backward Classes
Rajasthan Bench

FINDINGS

Per Shri P.S. Krishnan, Member-Secretary

Case: Request for Inclusion of "Mansoori" in the Central List of Backward Classes for Rajasthan.

I. Request

This case arises from the Request received in this Commission from Shri Babu Khan Mansoori, General Secretary, Jaipuri Rajai Mazdoor Union(Mansoori), Rajasthan for Inclusion of "Musalman Pinjara(Mansoori)" in the Central List of Backward Classes for Rajasthan.

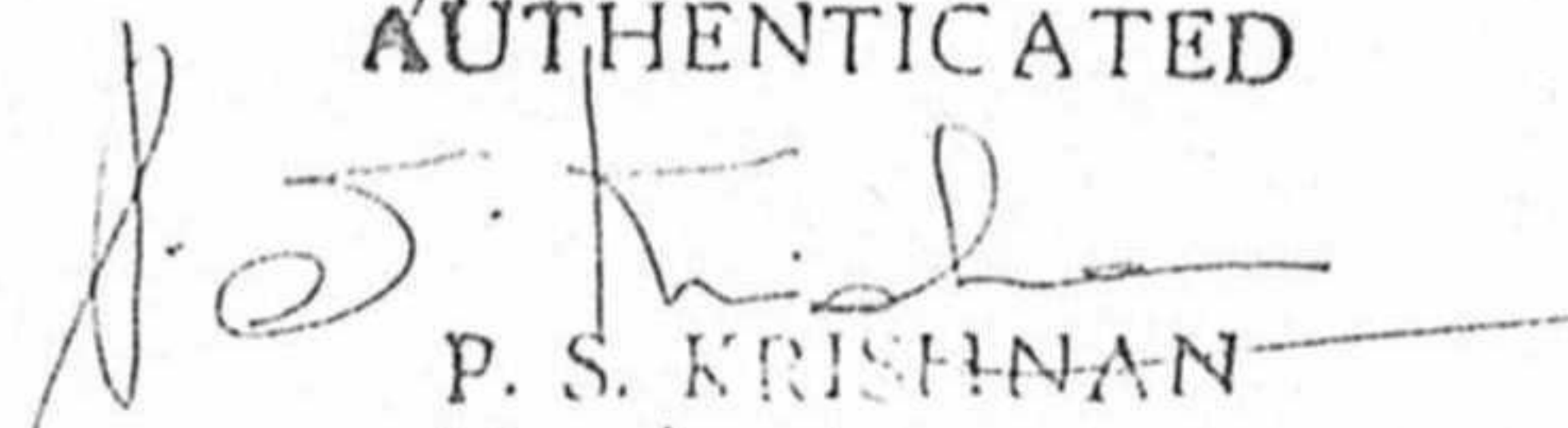
II. Public Hearing

2. The two-Member Rajasthan Bench of the Commission, consisting of Shri P.S. Krishnan, Hon'ble Member-Secretary, NCBC and Shri Navtej Puadhi, Hon'ble Member, NCBC held a Public Hearing at Jaipur on 31.5.1997 inter alia to examine this Request. At the Public Hearing the State Government was represented by Shri S.K. Dalel, Joint Director and Shri Ramesh Chandra Sharma, Deputy Director in the Directorate of Social Welfare. Shri G.D. Garg, Joint-Director represented the Rajasthan State Backward Classes Commission. The community was represented by Shri Babu Khan Mansoori, General Secretary, Jaipuri Rajai Mazdoor Union, Jaipur.

III. Facts

3. The State Government of Rajasthan had no list of Backward Classes till after the Supreme Court Judgement in the Mandal

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case, delivered on 16th November 1992. For this reason, the Expert Committee on Backward Classes could not, on the basis of the principle of commonality, recommend a Central List of Backward Classes for Rajasthan as it could do for 14 other States, which already had their respective lists of Backward Classes, and therefor the Central Government also could not issue a Central List of Backward Classes for Rajasthan in 1993. The Government of Rajasthan issued its list of Backward Classes by its Notification no. F.11(125)R&P/SWD/52307 dated 6.8.1994. Thereafter, the Central Government vide Ministry of Welfare's Resolution no. 12011/9/94-BCC dated 19.10.1994 issued a common(Central) List of Backward Classes for Rajasthan. Relevant entries in respect of this case in the State, Mandal and Central List of Backward Classes are as follows:-

(i) State List

"27. Kandera, Pinjara"

(ii) Mandal List

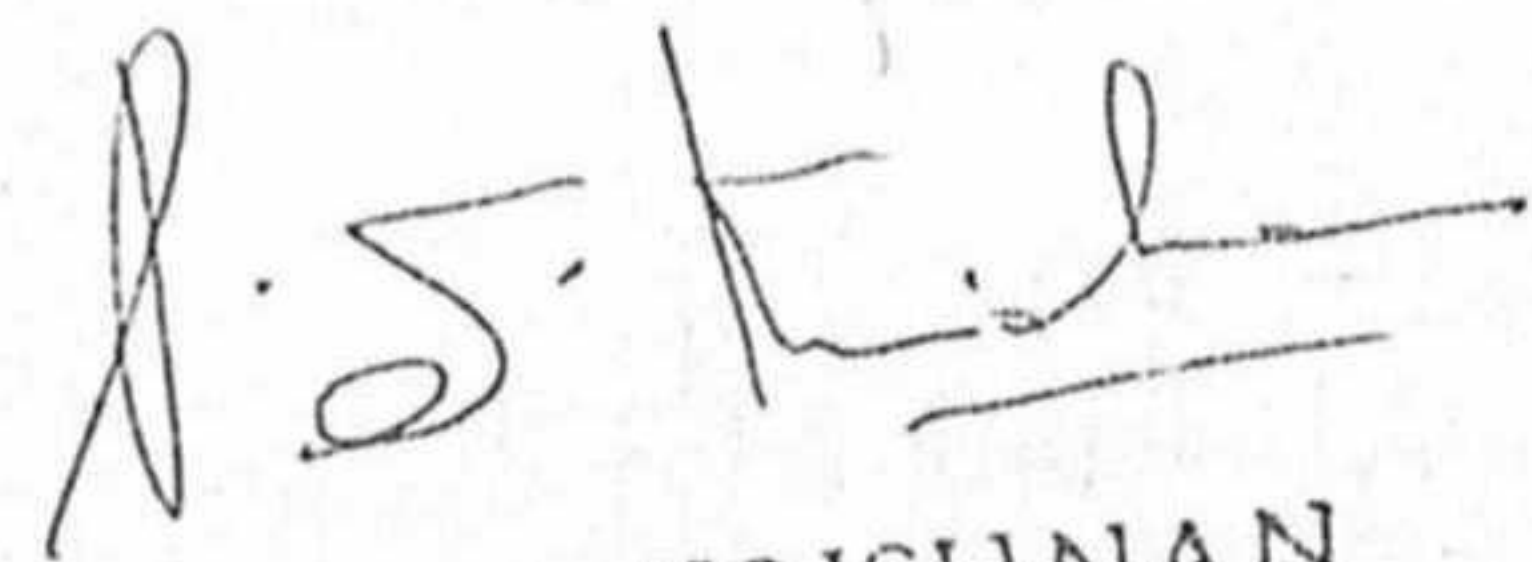
"70. Kandera"

"112. Pinjara"

(iii) Central List

"27. Kandera
Pinjara"

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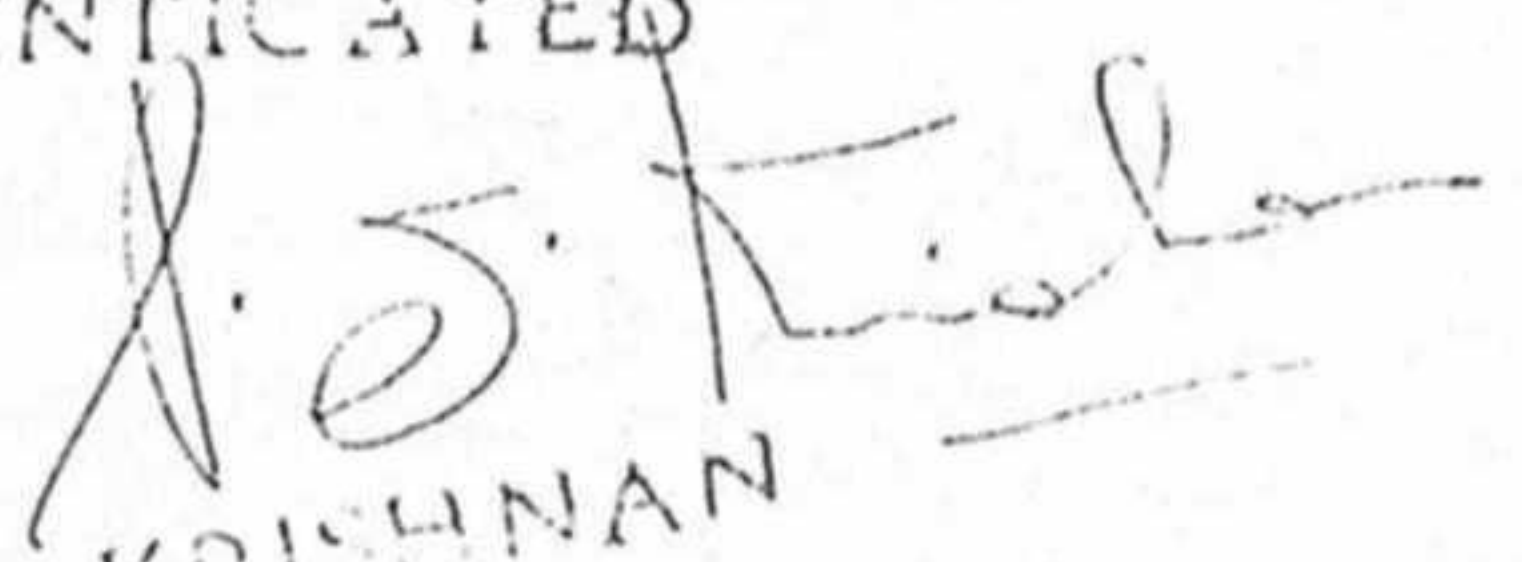
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4. Since "Mansoori" was not included in both the Mandal List for Rajasthan and the State List of Backward Classes for Rajasthan, it is also not included in the Central List of Backward Classes for Rajasthan prepared on the basis of the principle of commonality and notified by the Government of India on the 19th November, 1994.

5. In its Request the Jaipuri Rajai Mazdoori Union(Mansoori) states that "Pinjara" caste/community which has been included in the Central List of Backward Classes for Rajasthan include members who follow not only the Hindu religion but also the Muslim religion. Throughout India, members of this community, both Hindu and Muslim, are engaged in the occupations of cotton-cleaning and filling cotton in rajais, pillow etc. Dhunia, Pindara, Naddaf etc. are the other synonymous names of this community. During the Public Hearing the representatives of the community stated that "Mansoori" is a dignified synonym as well as a title adopted by the Muslim section of this community in view of the stigma and disrespect attached to the their traditional caste names Pinjara, Pindara, Dhunya, Naddaf etc. Therefore, they requested that "Mansoori" should be included in the Central List of Backward Classes for Rajasthan as a synonym of Pinjara which is already included in the Central List. Those present during the Public Hearing who were from different sections of Society confirmed that they are aware of and familiar with the name "Mansoori" as a dignified name adopted by the Muslim section of the community of cotton-cleaners who otherwise are known by the names Pinjara, Pindara, Dhunia, Naddaf etc. The Bench was also apprised by the representatives of the community as well as those others present, who expressed themselves in support of the claim of the community for inclusion of "Mansoori" in the Central List, that no other section among Muslims call themselves as "Mansoori" and therefore the proposed inclusion of "Mansoori" in the Central List will not give any scope for misuse by members of unintended castes/communities among Muslims. Regarding "Kandera" which is also included in the Central List along with Pinjara, it was stated that this name is used exclusively by the Hindu sections and therefore the name "Mansoori" will not be applicable to "Kanderas".

6. Munshi Hardyial Singh ["The Castes of Marwar -- being (Census Report of 1891)" (Books Treasure, Jodhpur, 1990, First Edn. 1894)] classifies "the Pinjara" under the occupational

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head "Cotton-Cleaners" and writes as follows:-

"The Pinjaras known also in Marwar as the Pinaras are the cotton scutchers. Both Musalmans and Hindus follow this profession, but in Marwar the former alone are found, who from having been converted to Mohamedanism in the time of Shabab-ud-din Ghorī, style themselves as the Ghorī Pathans. In the Panjab they are called Penja, Dhunia or Naddaf, and in Benaras they are known as Kateras.

About their system of working, Munshi Hardyāl Singh quotes Revd. Mr. Sherring [Hindu Tribes and Castes, Cosmo Publications, 1987, first published 1881] as follows:

"The instrument...by which the combing and cleaning are performed, is simply a bow. Squatting on the ground before a quantity of fresh cotton, which is ordinarily full of dirt, seeds, bits of stick, and so forth, the bow being in his left hand, and a wooden mallet in his right, the Katera strikes the string of the bow, and brings it quivering to the surface of the cotton, portions of which adhering to it in light fibres are at once caught up by the string. The striking being repeated continuously without interruption, all the cotton is by degrees beautifully combed, and at the same time its foul particles, becoming separated from the fibres, and being weighty fall away of themselves."

7. The criteria evolved by Mandal Commission for identifying non-Hindu Backward Classes are pertinent to the present case of Request:-

"(i) All untouchables converted to any non-Hindu religion, and

(ii) such occupational communities which are known by the name of their traditional hereditary occupation and whose Hindu counterparts have been included in the list of Hindu

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OBCs. (Examples: Dhobi, Teli, Dheemar, Nai, Gujar, Kumhar, Lohar, Darji, Badhai, etc.)"

The Bench is of the view that the Muslim Pinjaras of Rajasthan who are also known by the name "Mansoori", which they have adopted in view of the stigma and disrespect attached to their traditional caste name "Pinjara", fall under the second of the above two criteria/categories.

7. "Mansoori" as a synonym of Pinjara has been included in the Central List of Backward Classes for Gujarat and Uttar Pradesh as follows:-

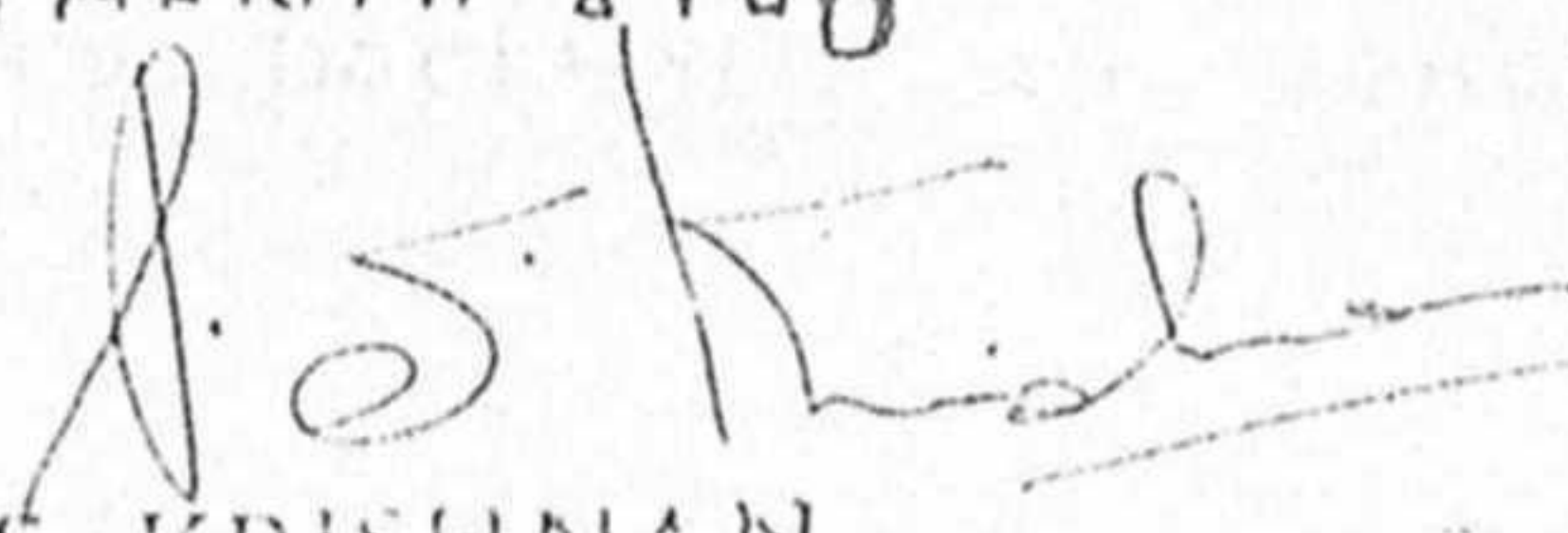
S.NO.	Name of the State	Relevant entry
1.	Gujarat	"54. Pinjara Ghanchi-Pinjara Mansuri-Pinjara(all Muslim)"
2.	Uttar Pradesh	"45. Naddaf(Dhunia), Mansoori"

In the case of Uttar Pradesh, "Mansoori" was not included in the Central List prepared and notified by the Central Government in 1993 but was added in it later by the Central Government on the Advice of the NCBC.

IV. Findings

8. From the above evidence, it is the Finding of the Bench that "Mansoori" is a dignified synonym as well as a title adopted by the Muslim section of the Pinjara caste/community,

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Member
National Commission
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linked with the traditional hereditary occupation of cotton-cleaning. It falls under the Fast-Track category as it is covered by guidelines 2(e) of the NCBC's "Guidelines for Consideration of Requests for Inclusion and Complaints of under-Inclusion in the Central Lists of Backward Classes" and also by para 7 of the Procedural Clarification on Guidelines. Synonyms of a caste/community already included in the Central List are covered by para 9 of the Procedural Clarification. In practice, it is normal that many castes have regional/sectional synonyms. If these synonyms are not recorded in the lists, often members of the caste are put to inconvenience, because if they apply for caste-certificates giving the regional/sectional synonyms actually in vogue among them, but which are not entered in the BC list, many certificate-issuing authorities refuse to issue certificates on the ground that such regional/sectional synonyms are not found included in the list of Backward Classes. In view of this it is necessary to include in the lists regional/sectional synonyms of the same caste wherever they are found actually existing and in respect of which Requests are made. "Mansoori" should therefore be included in the Central List of Backward Classes as a synonym of Pinjara at entry no. 27, so tht the amended entry no. 27 reads as follows:-

"27. Kandra,
Pinjara,
Mansoori"

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9. It is observed that in a number of cases, certificate issuing authorities do not issue Backward Class certificates in respect of the period prior to the Central Government's Notification. The process by which a caste/community/sub-caste became backward is centuries old. Its backwardness did not

emerge suddenly on the date of the Notification. The relevance of the date of the Findings or the Advice or the Government's Notification is only that the backwardness of the caste/community/sub-caste, which was already a social reality, and its synonyms, which have come into vogue from different points of time, were, after enquiry, officially noted and recognised on that particular date. But the benefit of this recognition should be available from the date from which reservation for Backward Classes in the Central Services came into effect, i.e., 8.9.1993. Therefore, it is necessary to specify that the notification takes effect from the date from which reservation for Backward Classes came into effect and the members of the caste/community/sub-caste using these synonyms, are eligible for reservation from that date.

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P. S. Krishnan

V. Advice of the Commission

10. The Commission considered and agreed in full with the above Findings of the Rajasthan Bench and decided to tender the following Advice of the Central Government under Section 9(1) of the NCBC Act, 1993, for necessary action by the Central Government under Section 9(2) of the Act:-

"Mansoori" be included in the Central List of Backward Classes for Rajasthan as a synonym of Pinjara at entry no. 27, so that the amended entry no. 27 reads as follows:-

"27. Kandra,
Pinjara,
Mansoori"

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Member Secretary
National Commission
for Backward Classes

NCBC Advice NO. 15/97/Rajasthan
National commission for Backward Classes

Rajasthan Bench

FINDINGS

Per Shri P.S.Krishnan, Member-Secretary

Case: Request for Inclusion of "Lodh" in the Central List of Backward Classes for Rajasthan.

I. Request

This case arises from the Request received in this Commission from the Prantiya Lodhi Rajput Sabha, Rajasthan for the inclusion of "Lodh" as a synonym of Lodhi, Lodha in the Central List of Backward Classes for Rajasthan.

II. Public Hearing

2. The two-Member Rajasthan Bench of the Commission, consisting of Shri P.S.Krishnan, Hon'ble Member-Secretary, NCBC and Shri Navtej Puadhi, Hon'ble Member, NCBC held a Public Hearing at Jaipur on 31.5.1997 inter alia to examine this Request. At the Public Hearing the State Government was represented by Shri S.K. Dalel, Joint Director and Shri Ramesh Chandra Sharma, Deputy Director in the Directorate of Social Welfare. Shri G.D. Garg, Joint-Director represented the Rajasthan State Backward Classes Commission.

III. Facts

3. The State Government of Rajasthan had no list of Backward Classes till after the Supreme Court Judgement in the Mandal

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Member-Secretary
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case, delivered on 16th November 1992. For this reason, the Expert Committee on Backward Classes could not, on the basis of the principle of commonality, recommend a Central List of Backward Classes for Rajasthan as it could do for 14 other States, which already had their respective lists of Backward Classes, and therefore the Central Government also could not issue a Central List of Backward Classes for Rajasthan in 1993. The Government of Rajasthan issued its list of Backward Classes by its Notification No. F.11(125)R&P/SWD/52307 dated 6.8.1994. Thereafter, the Central Government vide Ministry of Welfare's Resolution No. 12011/9/94-BCC dated 19.10.1994 issued a common (Central) List of Backward Classes for Rajasthan. Relevant entries in respect of this case in the State, Mandal and Central Lists of Backward Classes for Rajasthan are as follows:-

(i) State List

"33. Lodhi (Lodha)"

(ii) Mandal List

"88. Lodhi"

(iii) Central List

"32. Lodhi(Lodha)"

4. Since "Lodh" has not been included in both the State List and the Mandal Commission's List for Rajasthan, it is also not included in the Central List of Backward Classes for Rajasthan prepared on the basis of the principle of commonality and notified by the Government of India on the 19th November, 1994.

5. The Request of the Sabha states that in Rajasthan their community is called variously as Lodh, Lodha and Lodhi and that these names are only three regional variant names of one and

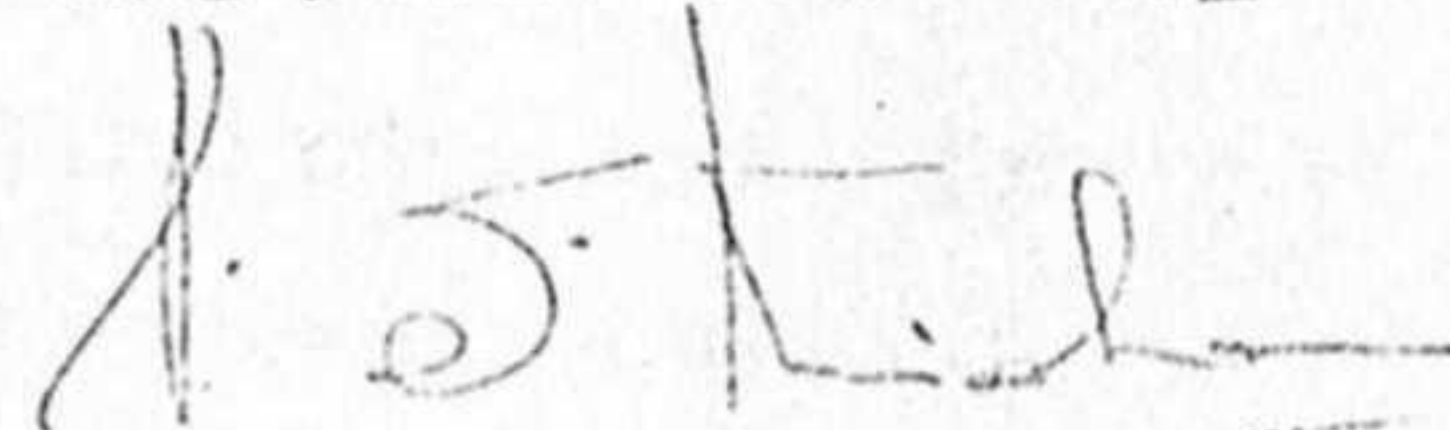
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[Signature]
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Member Secretary
National Commission
for Backward Classes

the same community, all of which have been included in the the Central List of Backward Classes for Madhya Pradesh, Uttar Pradesh and Delhi. Therefore, all these three names should also be included in the Central List of Backward Classes for Rajasthan too.

6. The name "Lodh" as a synonym of "Lodha" is attested to by Munshi Hardyial Singh in his book The castes of Marwar -- Being (Census Report of 1891)[Books Treasure, Jodhpur, first edition 1894]. Under the head "The Lodha", he writes as follows:- "The tradition, connected with their origin is that a round limbless piece of flesh like Lodh was born to a certain Lakhansi, Chohan, a Subadar of Chohan Prithi Raj; who took the same to the temple of Barlai Mata, situated in Bhadana, Pargana Nagore; where some water was sprinkled over it when all of a sudden, the limbs sprouted; the transformed child was named Lodha after Lodh which he formerly resembled....The Lodhas remained for some time at Delhi, their descendants migrated to Ajmere, and thence to Marwar." Under the head "Lodha", W. Crooke ["The Tribes and Castes of the North Western India", Cosmo Publications, Delhi, 1975, originally published under the title "The Tribes & Castes of the North Western Province & Oudh", Calcutta, 1896] describes it as an agricultural and labouring caste. He quotes from Raja Lachhman Singh's account of the caste in the Bulandshahr District as follows: "They call themselves the ancient inhabitants of the district, and we know from the Puranas that, among the forest tribes, there was one variously called Sodh, Bodh, Lodh, and Rodh. We also know that there was a large forest along and below Delhi on the Jumna. These may be descendants of these foresters. In the districts below Agra they are considered so low, that no one of high caste drinks water touched by them; but such is not the case in the districts above Agra. Below Agra, they work chiefly as boatmen."

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National Commission
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Member, National Commission
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7. Lodh as a synonym of Lodha and/or Lodhi is included in the Central List of Backward Classes for different States as follows:-

S.NO.	Name of the State/UT	Relevant entry
1.	Delhi	"35. Lodhi Lodha Lodh Maha-Lodh"
2.	Gujarat	"39. Lodha"
3.	Haryana	"66. Lodh/Lodha"
4.	Madhya Pradesh	"44. Lodhi Lodha Lodh"
5.	Uttar Pradesh	"48. Lodh Lodha"

8. During the Public Hearing, those present who were from different sections of society not only did not object to the proposed inclusion of "Lodh" as a synonym of Lodha, Lodhi in the Central List of Backward Classes for Rajasthan, but also supported it.

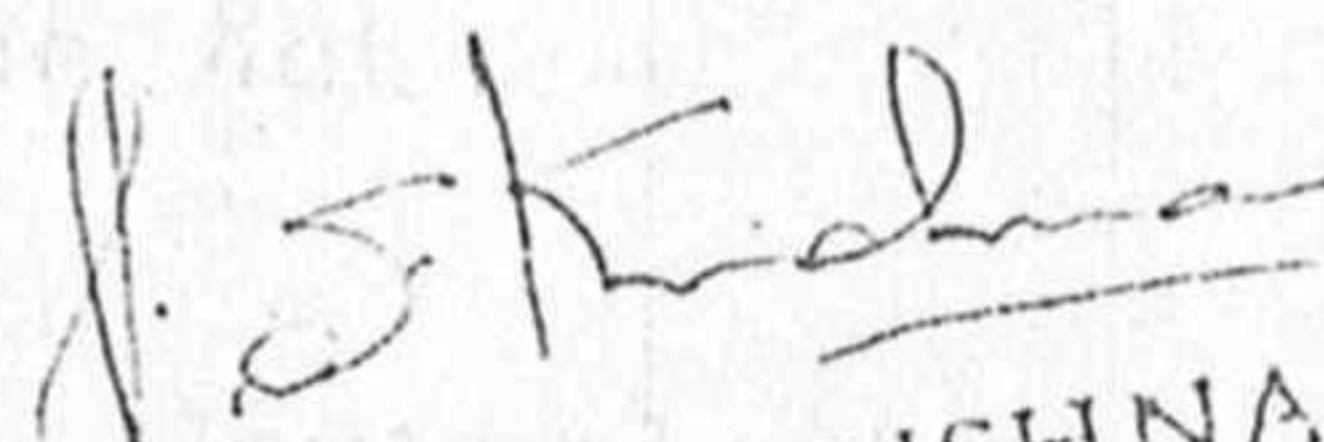
IV. Findings

9. From the above evidence, it is the Finding of the Bench that "Lodh" is a synonym name of Lodha and/or Lodhi

caste/community which is already included in the Central List of Backward Classes for Rajasthan as "32. Lodhi(Lodha)", these names being three regional spelling variants of the same caste. It is normal that many castes have local/regional variants of names or spellings. If these variants are not recorded in the lists, often members of the caste are put to inconvenience, because if they apply for caste-certificates giving the names/spellings according to actual local/regional vogue but which are not included in the BC list, many certificate-giving authorities refuse to issue certificates on the ground that the name/spelling variant is not found in the list of Backward Classes. In view of this it is necessary to include in the lists name and/or spelling variants of the same caste wherever they are found actually existing and in respect of which Requests are made. "Lodh" should therefore be included in the Central List of Backward Classes for Rajasthan as a synonym of "Lodhi(Lodha)" at entry no. 32. Synonyms of a caste/community already included in the Central List of Backward Classes are covered by para 9 of the Procedural Clarification on the NCBC's "Guidelines for Consideration of Requests for Inclusion and complaints of under-Inclusion in the Central List of Backward Classes". The amended entry in the Central List of Backward Classes for Rajasthan should read as follows:-

"32. Lodhi (Lodha, Lodh)"

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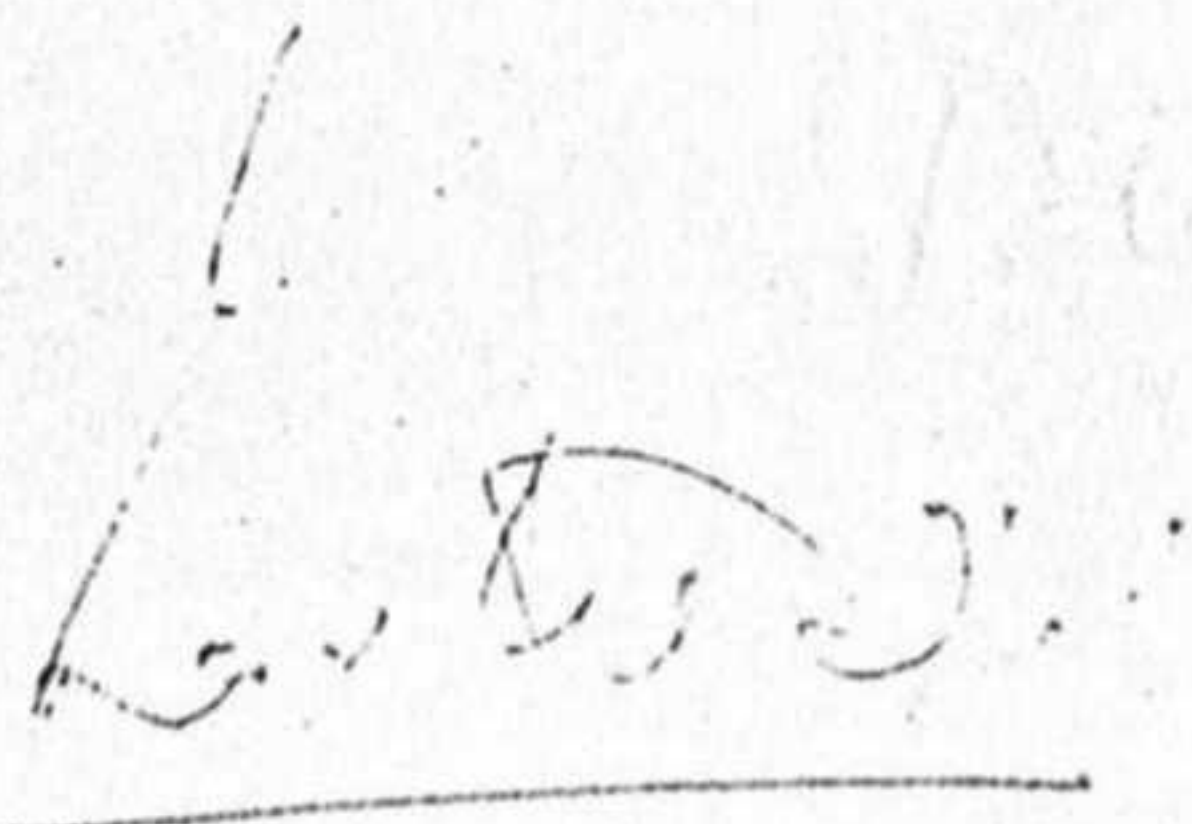

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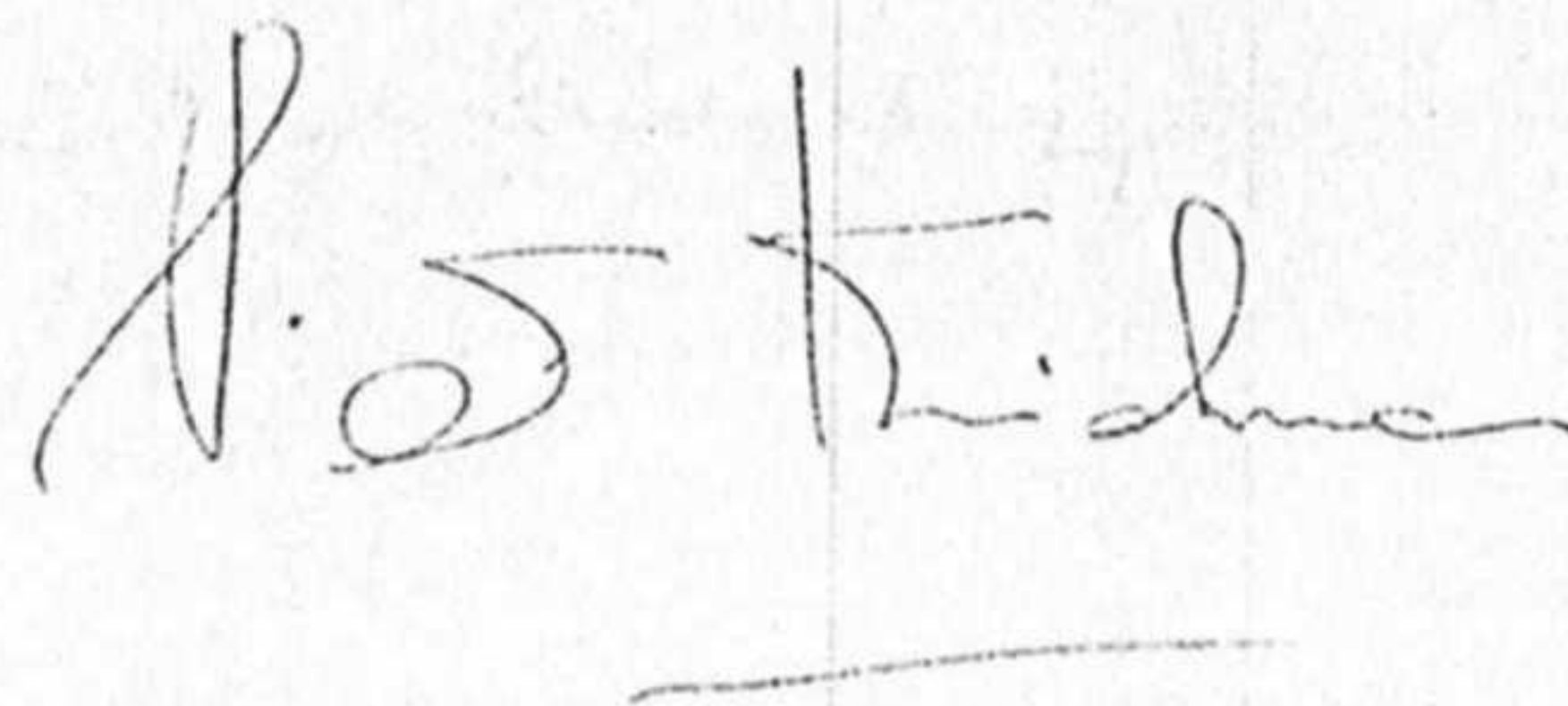
10. It is observed that in a number of cases, certificate issuing authorities do not issue Backward Class certificates in respect of the period prior to the Central Government's Notification. The process by which a caste/community/sub-caste became backward is centuries old. Its backwardness did not emerge suddenly on the date of the Notification. The relevance

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of the date of the Findings or the Advice or the Government's Notification is only that the backwardness of the caste/community/sub-caste, which was already a social reality, and its synonyms, which have come into vogue from different points of time, were, after enquiry, officially noted and recognised on that particular date. But the benefit of this recognition should be available from the date from which reservation for Backward Classes in the Central Services came into effect, i.e., 8.9.1993. Therefore, it is necessary to specify that the notification takes effect from the date from which reservation for Backward Classes came into effect and the members of the caste/community/sub-caste using these synonyms, are eligible for reservation from that date.





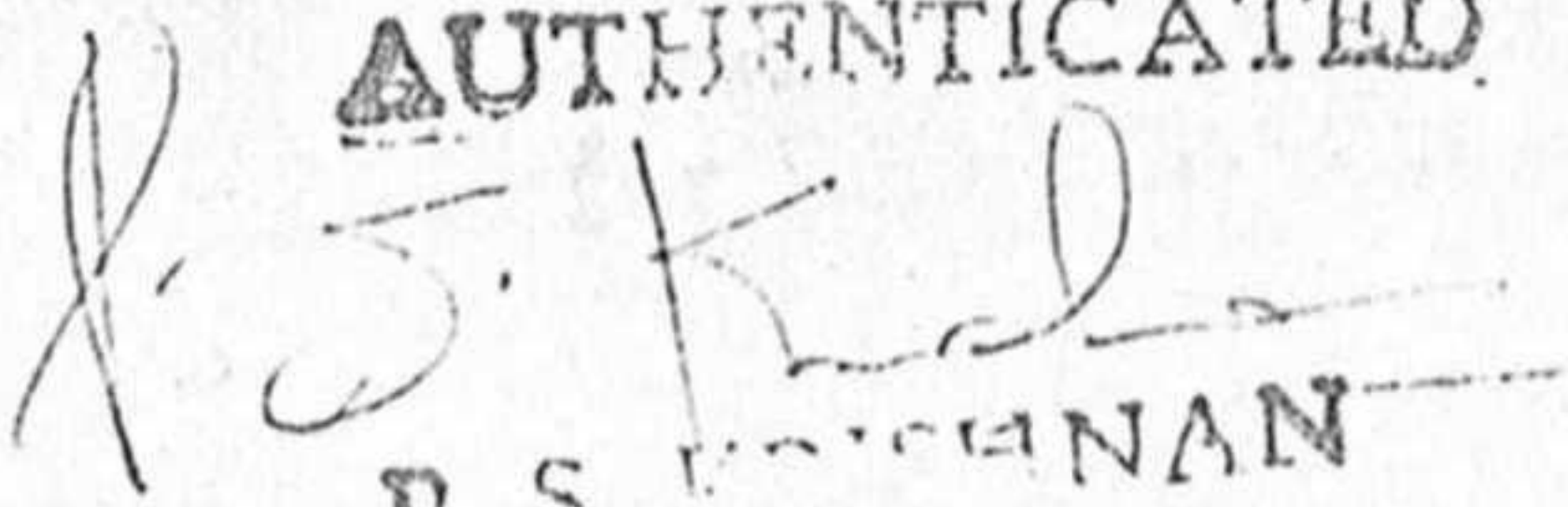
V. Advice of the Commission

11. The Commission considered and agreed in full with the above Findings of the Rajasthan Bench and decided to tender the following Advice to the Central Government in terms of Section 9(1) of the NCBC Act, 1993, for necessary action by the Central Government under Section 9(2) of the Act:-

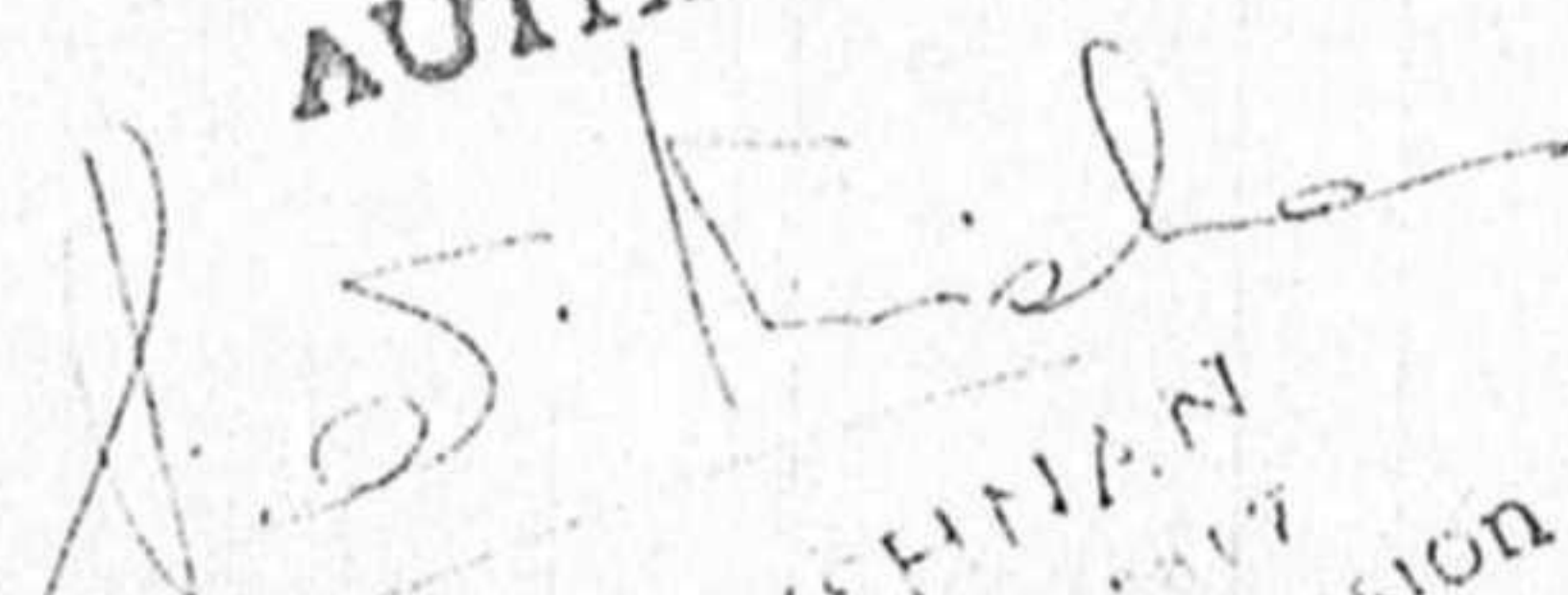
"Lodh" be included in the Central List of Backward Classes for Rajasthan as a synonym of "Lodhi(Lodha)" at entry no. 32 and the amended entry no. 32 should read as follows:-

"32. Lodhi (Lodha, Lodh)"

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Member, Commission
National Backward Classes

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National Backward Classes

12. In view of the difficulties faced by the members of Backward Classes in getting Backward Class certificates for the period prior to the Notification, a proviso should be included in the Notification to be issued that "the Notification will take effect from 8.9.1993", the date from which reservation for Backward Classes in the Central Services came into effect.

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P. S. Krishnan
19/9

Madan Mohan
20.8.97

Ashayam
20.08.97

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Member Secretary
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for Backward Classes

NCBC Advice NO. 16/97/Rajasthan
National Commission for Backward Classes

Rajasthan Bench

FINDINGS

Per Shri P.S.Krishnan, Member-Secretary

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for Backward Classes

Case: Request for Inclusion of "Dyer, Rangrez, Nilgar" in the Central List of Backward Classes for Rajasthan.

I. Request

This case arises from the Request received in this Commission from the Rajasthan Rangrez Samaj, 70 Ramganj Bazaar, Jaipur for the Inclusion of "Dyer, Rangrez, Nilgar" in the Central List of Backward Classes for Rajasthan.

II. Public Hearing

2. The two-Member Rajasthan Bench of the Commission, consisting of Shri P.S.Krishnan, Hon'ble Member-Secretary, NCBC and Shri Navtej Puadhi, Hon'ble Member, NCBC held a Public Hearing at Jaipur on 31.5.1997 inter alia to examine this Request. At the Public Hearing the State Government was represented by Shri S.K. Dalel, Joint Director and Shri Ramesh Chandra Sharma, Deputy Director in the Directorate of Social Welfare. Shri G.D. Garg, Joint-Director represented the Rajasthan State Backward Classes Commission.

III. Facts

3. At the time when the Expert Committee on Backward Classes prepared the first phase Central List of Backward Classes on the basis of the principle of commonality, i.e., by listing castes common to both the Mandal List for each State and the respective State Lists and when, on the basis of the Expert

Committee's Report, the Government of India notified the first phase Central List in 1992, Rajasthan was one of the States which did not have a State List of its own and therefore no Central List of Backward Classes for Rajasthan was prepared at that stage. It was only after the Supreme Court's Judgement in the Mandal case that the State Government of Rajasthan undertook the preparation of a State List of Backward Classes which was notified by the State Government on 6.8.1994. "Dyer, Rangrez, Nilgar" are not included in this List. The entry No. 8 of this List is relevant to the present case of Request which reads as follows:-

"8. Chhipa (Chhipi), Bhavsar, Nama"

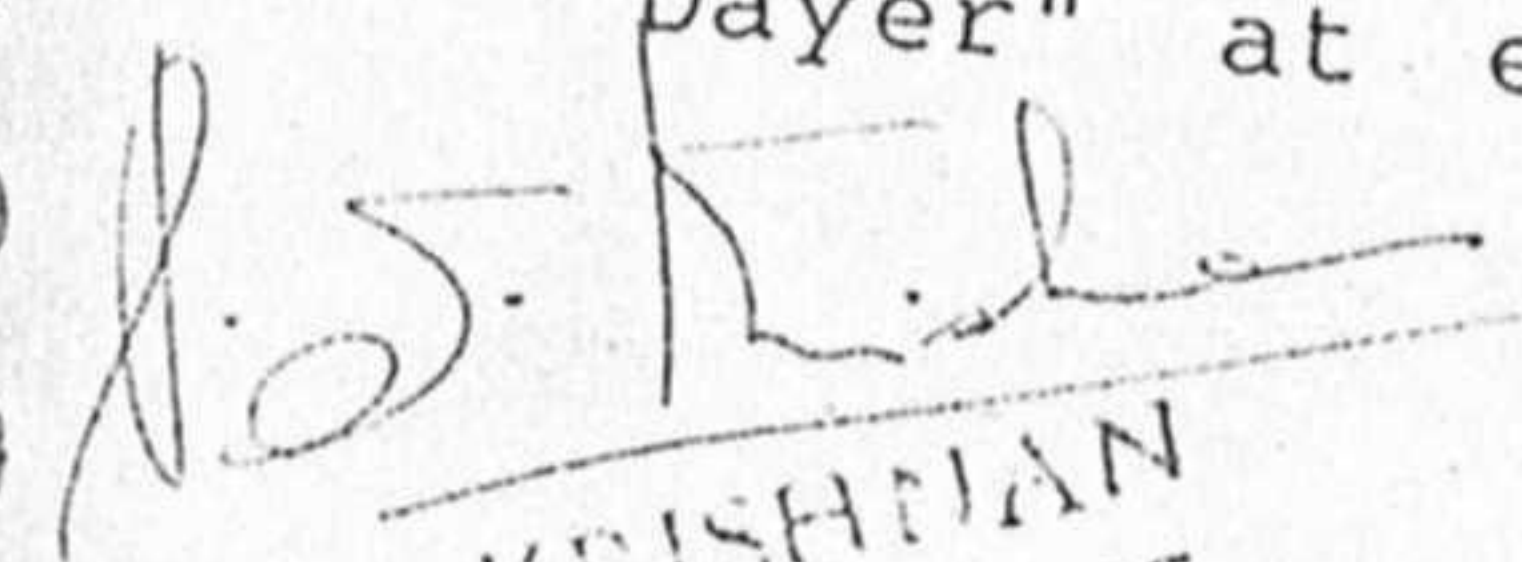
4. The corresponding entry in the Mandal List for Rajasthan is as follows:-

"31. Chhipa, Apurba, Bhati, Bhagarwal, Chauhan, Chippa, Dayer, Jasod, Nama, Namdeo, Padihar, Pamsar, Solanki, Sarage"

5. As "Dyer, Rangrez, Nilgar" are not found included in both the State List and the Mandal List for Rajasthan, except for "Dayer" which is found included only in the Mandal List and not in the State List, they are also not found included in the Central List of Backward Classes for Rajasthan prepared on the basis of the principle of commonality and notified by the Government of India on the 19th November, 1994. The entry No. 8 of the Central List of Backward Classes for Rajasthan reads as follows:-

"8. Chhipa (Chhipi)
Nama"

6. The Request of the Rajasthan Rangrez Samaj states that "Dayer" at entry no. 31 of the Mandal List denotes no other

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caste/community than the "Rangrez, Nilgar", which is a Socially and Educationally class and has been included in the Lists of Backward Classes in different States such as Madhya Pradesh, Uttar Pradesh, Andhra Pradesh, Maharashtra, Bihar, Karnatka and Delhi. It also states that "Dyer", along with Chhipa, Chhipi, Bhavsar etc. was also included in an earlier List of Backward Classes published in the Rajasthan Gazette of 1.9.1993 for the purpose of giving an opportunity to any class of citizens to file any objection. Thereupon, their community made a Request to the State Commission for adding in the State List "Rangrez, Nilgar" too, which are the "Hindi equivalents of the name Dyer". The State Commission in its Report advised the State Government for the Inclusion of "Chhipa,/Chhipi/Nama/ Rangrez/ Nilgar" in the State List, omitting the "Dyer". But the State Government did not include either "Dyer" or "Rangrez/Nilgar" in the latest State List.

7. During the Public Hearing, the Bench learnt that the State Commission had actually advised the State Government for Inclusion of "Rangrez/Nilgar" in the State List along with Chhipa, Chhipi and the State Government turned it down, apparently for the reason that "Rangrez/Nilgar" is not a synonym or sub-caste of Chhipa/Chhipi caste/community. Those present during the Public Hearing who were from different sections of the Society apprised the Bench that the Chhipa and Rangrez "cannot be said to be one and the same community". However, they not only did not object to the proposed inclusion of "Rangrez" or "Nilgar" separately in the Central List of Backward Classes for Rajasthan, but also supported it.

8. Munshi Hardyial Singh ["The castes of Marwar -- Being (Census Report of 1891)", Books Treasure, Jodhpur, first edition 1894] describes "the Rangrez" under the occupational head "Dyers and weavers", as follows:-

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[Signature]
M. S. Commission
for Backward Classes

"The Rangrez called also Nilgars in Marwar are the dyers. The word is derived from rang colour and rez a worker. They dye chiefly in madder and indigo. They date the commencement of their profession from the time of Shahab-ud-din Ghorī, and declare that they came into Marwar from Delhi. They are all Sunni Musalmans, and form a distinct community of their own, not intermarrying with the Chhipas or the Charohas, though they all pursue the same calling. The chief sub-divisions of the Rangrez are the Chohans, the Khichi, the Khokar, and the Behlim, who marry among themselves.... The women of the Rangrez work with them..."

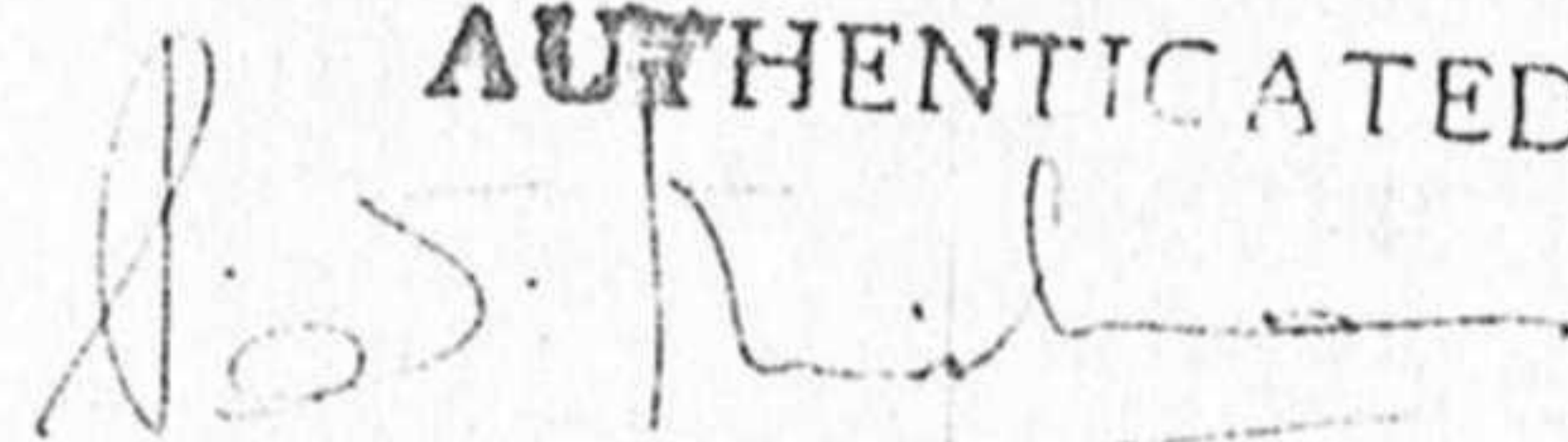
Munshi Hardyā Singh describe "the Chhipa" caste/community in the following words:

"The Chhipas form a distinct caste who employ themselves in printing and stamping chintz or other cotton clothes, and are said to have originally come from Pindarpore in the Deccan. They are Hindus as well as Musalmans.

The number of Musalman Chhipas in Marwar was returned at 1,204 males and 1,127 females. They follow the same calling as the Hindu Chhipas, and also comprise several tribes of converted Rajputs who are said long ago, to have adopted the profession of dyers. They form a distinct caste from that of the Rangrez, and do not marry with the latter. They are Sunnis...."

9. From the above account, it is apparent that the Rangrez and Chhipa are not exactly one and the same caste/community, but they can, in terms of their traditional occupation, be said to be related castes, having almost the same social standing in the caste-occupation based hierarchy of the Indian Society. Therefore, it is the considered view of the Bench that the Advice of the State Commission for the Inclusion of Rangrez and Nilgar in the State List cannot, per se or in its essence, be said to be unjustified, but it would be more correct and appropriate to include it as a separate entry rather than as a synonym of "Chhipa, Chhipi".

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10. "Rangrez, Nilgar" caste/community has been included in the Central List of Backward Classes for the following States, as follows:-

S.No.	Name of the State	Relevant entry
1.	Andhra Pradesh	"Group D" "86. Rangrez or Bhavasara Kshatriya"
2.	Bihar	"109. Rangrez (Muslim)"
3.	Delhi	"49. Rangrez"
4.	Karnataka	"157. Darzi Bhavasara Kshatriya Chippi Chippiga Simpi Shimpi Rangari Rangrez Nilari Rangare Neelagar"
5.	Madhya Pradesh	"59. Islamic Groups:- (1) Rangrez"
6.	Maharashtra	"119. Rangrez"
7.	Uttar Pradesh	"47. Rangrez, Rangwa"

AUTHENTICATED

P. S. Krishnan

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

AUTHENTICATED

P. S. KRISHNAN
Secretary
to the Commission
on Backward Classes

IV. Findings

11. From the above evidence, it is the Finding of the Bench that "Rangrez, Nilgar" constitute a Socially and Educationally Backward Class, linked with the traditional hereditary occupation of weaving and dying. It falls under the Fast-Track category as it is covered by guideline 2(e) of the NCBC's Guidelines for Consideration of Requests for Inclusion and Complaints of under-Inclusion in the Central List of Backward Classes and also by para 7 of the Procedural Clarification on Guidelines. Therefore, "Rangrez/Nilgar" should be included in the Central List of Backward Classes for Rajasthan at entry No. 56, as follows:-

"56. Rangrez, Nilgar"

12. It is observed that in a number of cases, certificate issuing authorities do not issue Backward Class certificates in respect of the period prior to the Central Government's Notification. The process by which a caste/community/sub-caste became backward is centuries old. Its backwardness did not emerge suddenly on the date of the Notification. The relevance of the date of the Findings or the Advice or the Government's Notification is only that the backwardness of the caste/community/sub-caste, which was already a social reality, and its synonyms, which have come into vogue from different points of time, were, after enquiry, officially noted and recognised on that particular date. But the benefit of this recognition should be available from the date from which reservation for Backward Classes in the Central Services came into effect, i.e., 8.9.1993. Therefore, it is necessary to specify that the notifications takes effect from the date from which reservation for Backward Classes came into effect and the

members of the caste/community/sub-caste using these synonyms, are eligible for reservation from that date.

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A. S. Krishna

V. Advice of the Commission

13. The Commission considered and agreed in full with the above Findings of the Rajasthan Bench and decided to tender the following Advice to the Central Government in terms of Section 9(1) of the NCBC Act, 1993, for necessary action by the Central Government under Section 9(2) of the Act:-

"Rangrez, Nilgar" be included in the Central List of Backward Classes for Rajasthan at entry No. 56, as follows:-

"56. Rangrez, Nilgar"

14. In view of the difficulties faced by the members of Backward Classes in getting Backward Class certificates for the period prior to the Notification, a proviso should be included in the Notification to be issued that "the Notification will take effect from 8.9.1993", the date from which reservation for Backward Classes in the Central Services came into effect.

AUTHENTICATED

A. S. Krishna
P. S. KRISHNAN
Member
National Commission
for Backward Classes

A. S. Krishna

P. C. Nayak
18/8/97

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