

श्रीमती चित्रा चोपड़ा

सदस्य सचिव

Chitra Chopra

Member Secretary



राष्ट्रीय पिछड़ा वर्ग आयोग
सामाजिक न्याय एवं अधिकारिता मंत्रालय
भारत सरकार

NATIONAL COMMISSION FOR BACKWARD CLASSES
MINISTRY OF SOCIAL JUSTICE & EMPOWERMENT
GOVERNMENT OF INDIA
TRIKOOT-1, BHIKAJI CAMA PLACE,
NEW DELHI - 110 066
TEL. : 26183190 FAX : 26183227
e-mail : chitra05@gmail.com

NCBC Advice No. 75 & 76/West Bengal/2011

09th November, 2011

Dear *Shri Acharya,*

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, regarding the following castes/communities:-

1. Devanga
2. Hajjam (Muslim)
3. Chowduli (Muslim)
4. Nikari (Muslim)
5. Mahaldar (Muslim)
6. Dhukre (Muslim)
7. Basni/Bosni (Muslim)
8. Abdal (Muslim)
9. Kan (Muslim)
10. Tutia (Muslim)
11. Gayen (Muslim)
12. Bhatia Muslim
13. Chasatti (Chasa)
14. Beldar Muslim
15. Khotia Muslim
16. Muslim Sardar
17. Muslim Midde
18. Muslim Mallick
19. Muslim Kalandar
20. Muslim Laskar
21. Muslim Baidya
22. Muslim Jamadar
23. Muslim Chutor Mistri
24. Muslim Dafadar
25. Mal Muslim

26. Majhi/Patni Muslim
27. Muchi/Chamar Muslim
28. Muslim Nehariya
29. Muslim Haldar
30. Siuli (Muslim)
31. Muslim Mandal
32. Muslim Sanpui/Sapui
33. Muslim Biswas
34. Muslim Mali
35. Ghosi (Muslim)
36. Muslim Darji/Ostagar/Idrishi
37. Muslim Raj Mistri
38. Muslim Bhatiyara
39. Muslim Molla
40. Dhali (Muslim)
41. Muslim Tal-Pakha Benia
42. Muslim Piyada
43. Muslim Barujibi/Barui
44. Bepari/Byapari Muslim
45. Muslim Penchi
46. Gangot

for the State of West Bengal, duly authenticated, for necessary action by the Central Government under section 9 (2) of the Act.

With regards

Yours sincerely,

Chitra Chopra

(Smt. Chitra Chopra)

o/c

Shri K M Acharya
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan, New Delhi

[Signature]

14/11/01

NCBC Advice No 75/West Bengal/2011

NATIONAL COMMISSION FOR BACKWARD CLASSES

Hon'ble Shri Justice M.N.Rao, Chairperson

Hon'ble Shri S.K.Kharventhan, Member

Hon'ble Shri Deepak Katole, Member

Hon'ble Dr. Shakeel uz-Zaman Ansari, Member

Hon'ble Smt. Chitra Chopra, Member Secretary

Case: Request for Inclusion of the following castes/ communities:

1. Devanga
2. Hajjam (Muslim)
3. Chowduli (Muslim)
4. Nikari (Muslim)
5. Mahaldar (Muslim)
6. Dhukre (Muslim)
7. Basni/Bosni (Muslim)
8. Abdal (Muslim)
9. Kan (Muslim)
10. Tutia (Muslim)
11. Gayen (Muslim)
12. Beldar Muslim
13. Khotta Muslim

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14. Muslim Sardar
15. Muslim Kalandar
16. Muslim Laskar
17. Muslim Jamadar
18. Muslim Chutor Mistri
19. Musim Dafadar
20. Mal Muslim
21. Majhi/Patni Muslim
22. Muchi/Chamar Muslim
23. Musilm Nehariya
24. Muslim Haldar
25. Muslim Sanpui/Sapui
26. Muslim Biswas
27. Muslim Mali
28. Ghosi (Muslim)
29. Muslim Darji/Ostagar/Ildrishi
30. Muslim Raj Mistri
31. Muslim Bhatiyara
32. Muslim Molla
33. Dhali (Muslim)
34. Muslim Piyada
35. Muslim Barujibi/Barui
36. Muslim Penchi

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In the Central List of Other Backward Classes for the State of West Bengal.

I. Request:

1. The Government of West Bengal has made the request on 12-11-2010 for inclusion of 46 castes/ communities in the Central List of OBCs for the State of West Bengal. The 46 castes/communities have been included in the State List of Backward Classes by the State Government pursuant to the advice tendered by the West Bengal State Commission for Backward Classes.

II. PUBLIC HEARING

2. The Commission consisting of Justice Shri M. N. Rao, Hon'ble Chairperson, Shri S. K. Kharventhan, Hon'ble Member, Shri Deepak Katole, Hon'ble Member and Dr. Shakeel uz-Zaman Ansari, Hon'ble Member and Hon'ble Smt. Chitra Chopra, Member Secretary held a Public Hearing in respect of the request of the castes/communities/sub-castes/synonyms for inclusion in the Central List of OBCs for the State of West Bengal on 21st & 22nd September, 2011. At the Public Hearing, the State Government was represented by Shri Sutanulal Chakraborty, Joint Commissioner of Reservation and Ex-Officio Joint Secretary, Backward Classes Welfare Department, Government of West Bengal, Shri Subir Kumar Bhadra, Member Secretary, West Bengal State Commission for Backward Classes, Shri Arun Kumar Ray, Assistant Secretary, West Bengal State Commission for Backward Classes, Shri Amiya Kumar Biswas, Deputy Secretary, West Bengal State Commission for

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Backward Classes and Dr. Prasanjit Debbarmann, Cultural Research Officer,
Cultural Research Institute, Government of West Bengal

3. Before discussing the case of each of the castes/communities we wish to dispose of at the outset the oral and written objections raised and criticism levelled by Mr. Kartik Chandra Kapas, Chairman (Eastern Zone), National Union of Backward Classes, S/C, S/T & Minorities as regards the request of the State Government.

Broadly the objections raised are:-

- (1) The request of the State Government was actuated by political considerations;
- (2) Reservations are intended only to benefit the Muslim community; and
- (3) The entire matter is pending judicial scrutiny in the High Court.

Re: 1: We cannot take notice of arguments of this nature which are intended only to secure publicity for those who are levelling the allegations. The present list of OBCs which was approved by the State Government was based upon the recommendations of the State Commission for Backward Classes. We do not find any political angle in the action of the State Government. In fact we are not at all concerned as to which party is in power; we are only concerned with the fact that the State Government has made a request to us based upon the list approved by it pursuant to the advice tendered by the State Commission for Backward Classes.

Re:2: The allegation that with a view to favour Muslims, the State Government has enlarged the list of OBCs, in our view does not merit acceptance. The reservations are intended for socially and educationally backward classes whose representation in the services under the State is

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inadequate. Whether it is reservation in admissions to schools or in public services only those classes which are found to be socially and educationally backward and whose representation in the services is inadequate as declared by the State Government based upon the advice tendered by the State Commission, a statutory body, alone are entitled for the benefits. After the judgment of the Supreme Court in Indra Sawhney case (1992) Supp. 3 SCC 215, a statutory Commission in every State and at the National level NCBC was formed for this purpose. We have not come across any instance in any State of any religion being projected as deserving qua religion the benefits intended under Articles 15(4) and 16(4) of the Constitution.

4. In the case of West Bengal, the State Commission for Backward Classes after receiving the representations from various classes/castes/communities of people and after recording evidence in public hearings and after considering the reports submitted by the expert teams appointed by it, tendered advice setting out reasons which was accepted by the State Government. The NCBC cannot take up an independent survey of social and educational backwardness of the classes/castes/communities in question for the self evident reason that an enquiry in that regard has already been held by the statutory body and the recommendations of which found acceptance by the Government.

5. As per the majority judgment of the Supreme Court in Indra Sawhney case, a backward class can be identified on the basis of occupation-cum-income without reference to caste. In para 800 at page 728 it was held:

"800. In Chitralekha this Court held that such an identification is permissible. We see no reason to differ with the said view inasmuch as this is but another method to find socially backward classes. Indeed, this test in the Indian context is broadly the same as the one adopted by

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the Mandal Commission. While answering Question 3(b), we said that identification of backward classes can be done with reference to castes along with other occupational groups, communities and classes. We did not say that that is the only permissible method. Indeed, there may be some groups or classes in whose case caste may not be relevant to all. For example, agricultural labourers, rickshaw pullers/drivers, street-hawkers etc. may well qualify for being designated as Backward Classes" (emphasis supplied).

6. Stating that the opinion to be formed by the State Government under Article 16(4) of the Constitution regarding adequacy of representation in services is a subjective one, the majority judgment of the Supreme Court in para 798 at page 728 held –

"798.....This opinion can be formed by the State on its own, i.e., on the basis of the material it has in its possession already or it may gather such material through a Commission/Committee, person or authority. All that is required is, there must be some material upon which the opinion is formed. Indeed, in this matter the court should show due deference to the opinion of the State, which in the present context means the executive. The executive is supposed to know the existing conditions in the society, drawn as it is from among the representatives of the people in Parliament/Legislature. It does not, however, mean that the opinion formed is beyond judicial scrutiny altogether. The scope and reach of judicial scrutiny in matters within subjective satisfaction of the executive are well and extensively stated in Barium Chemicals v. Company Law Board which need not be repeated here. Suffice it to mention that the said principles apply equally in the case of a constitutional provision like Article 16(4) which expressly places the

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particular fact (inadequate representation) within the subjective judgment of the State/executive”.

7. Answering the question whether the extent of judicial review be limited to demonstrably perverse identification or unreasonable percentage, the majority judgment in para 842 at page 753 held—

“842.....The acts and orders of the State made under Article 16(4) do not enjoy any particular kind of immunity. At the same time, we must say that court would normally extend due deference to the judgment and discretion of the executive – a co-equal wing – in these matters. The political executive, drawn as it is from the people and represent as it does the majority will of the people, is presumed to know the conditions and the needs of the people and hence its judgment in matters within its judgment and discretion will be entitled to due weight.....”.

8. Discussing about the contents of the Mandal Commission Report, the majority judgment of the Supreme Court observed that each and every defect, if any in the working and Report of the Mandal Commission does not automatically vitiate the impugned Order of the Government of India giving reservation for backward classes. (Para 851 at page 759).

9. The majority judgment of the Supreme Court clarified that the State List of Backward Classes obtaining as on August 13, 1990 when the first official memorandum was issued providing for reservations is not meant to be sacrosanct and unalterable and explained the ambit and powers of the State Commissions and the Governments’ discretion to accept and act upon the same. In para 853 at page 763 held –

“853.....There may be cases where commissions appointed by the State Government may have, in their reports, recommended modification of such lists by deletion or addition of certain castes,

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communities and classes. Wherever such commission reports are available, the State Government is bound to look into them and take action on that basis with reasonable promptitude. If the State Government effects any modification or alteration by way of deletions or additions, the same shall be intimated to the Government of India forthwith which shall take appropriate action on that basis and make necessary changes in its own list relating to that State. Further, it shall be equally open to indeed the duty of, the Government of India – since it has adopted the existing States lists – look into the reports of such commission, if any, and pass its own orders, independent of any action by the State Government, therein with reasonable promptitude by way of modification or alternation. It shall be open to the Government of India to make such modification/alteration in the lists adopted by way of additions or deletions, as it thinks appropriate on the basis of the Reports of the Commission(s). This direction, in our opinion, safeguards against perpetuation of any errors in the State lists and ensures rectification of those lists with reasonable promptitude on the basis of the Reports of the Commissions already submitted, if any....”

10. The Mandal Commission has prescribed the following tests for determining the socially and educationally backward classes in its first letter dated April 25, 1979 addressed to all the Ministries and Departments of the Central Government. The majority judgment of the Supreme Court referred to the tests in para 849 at page 758, which are as follows:-

“849.....

(a) In respect of employees belonging to the Hindu communities

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(i) An employee will be deemed to be socially backward if he does not belong to any of the three twice-born (Dvij) 'Varnas' i.e. he is neither a Brahmin, nor a Kshatriya/nor a Vaishya; and

(ii) He will be deemed to be educationally backward if neither his father nor his grandfather has studied beyond the primary level.

(b) Regarding the non-Hindu Communities –

(i) An employee will be deemed to be socially backward if either

(1) He is a convert from those Hindu communities which have been defined as socially backward as per para 4(a)(i) above, or

(2) In case he is not such a convert, his parental income is below the prevalent poverty line, i.e., Rs.71 per head per month.

(ii) He will be deemed to be educationally backward if neither his father nor his grandfather had studied beyond the primary level”.

11. The aforesaid criteria followed by the Mandal Commission was subjected to serious criticism in the Supreme Court by the Counsel who made their submissions. Upholding the criteria followed by the Mandal Commission, the majority judgment at page 764 in para 854 held:

“854.The criteria evolved by Mandal Commission for defining/identifying the Other Backward Classes cannot be said to be irrelevant. May be there are certain errors in actual exercise of identification, in the nature of over inclusion or under inclusion, as the case may be. But in an exercise of such magnitude and complexity, such errors are not uncommon. These errors cannot be made a basis for rejecting either the relevance of the criteria evolved by the Commission or the entire exercise of identification. It is one thing to say

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that these errors must be rectified by the Government of India by evolving an appropriate mechanism and an altogether different thing to say that on that account, the entire exercise becomes futile. There can never be a perfect report. In human affairs, such as this, perfection is only an ideal – not an attainable goal. More than forty years have passed by. So far, no reservations could be made in favour of OBCs for one or the other reason in Central services though in many States, such reservations are in force.....” (emphasis added)

12. In the case of West Bengal, reservations in favour of socially and educationally backward classes have not been implemented for a long time. The Central List of OBCs was issued on 19-10-1994 including 14 communities; now the List contains 62 communities. The State List of OBCs was issued on 13-7-1994 mentioning only 14 communities: now the List has 108 communities (including the 46 castes/communities in question).

13. If the conclusions reached by the State Commission accord with the law laid down by the Supreme Court in Indra Sawhney case and subsequent decisions, it is utterly futile for the NCBC to order a fresh enquiry into the socio-economic and educational status of the communities in question. Hence the NCBC cannot without examining the State Commission's report tender advice to the Government of India for inclusion of these communities in the Central List of OBCs for the State of West Bengal.

14. Keeping the above parameters in view, we have considered the request of the State Government for inclusion of these Communities in the Central List of OBCs for the State of West Bengal.

Re:3: It is no doubt true that the Writ Petition No.60 of 2011 is pending in the High Court. The Objectors also mentioned that this Commission cannot take up the question of relative backwardness of communities for the purpose of

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preferring certain classes to the disadvantage of the rest. The submission in this regard is totally irrelevant for the reason that there is no classification of the OBCs in the Central List. Whether the classification in the State List categorising the OBCs into backward and more backward was based upon valid principles is not a matter with which we are concerned. A copy of the Writ Petition, Counter Affidavit and the Rejoinder filed in the High Court have been made available to this Commission at the public hearing. We do not want to comment anything on this aspect except to mention that the NCBC is not a party to the Writ Petition. We have been told by the officials of the State Government present at the public hearing that no interim order has been granted by the Calcutta High Court as regards the implementation of the Government Orders by which the communities in question have been included in the State List of Backward Classes.

15. In Indra Sawhney case, it was brought to the notice of the Supreme Court that the list of backward classes approved by the Government of Madhya Pradesh was stayed by the Madhya Pradesh High Court. Adverting to this, the majority judgment in para 858 at page 765 held:

“858.....We are told that in the State of Madhya Pradesh a list of Other Backward Classes has been prepared but it has been stayed by the High Court. The said stay, in our opinion, does not affect the operation of the Office Memorandum dated August 13, 1992 even with respect to the other backward classes in Madhya Pradesh. What the said Office Memorandum does is to import and adopt the said list for its own purposes i.e., for the purpose of making reservations in Central services in favour of other backward classes. In such a situation, the stay of the operation of the said list by the State of Madhya Pradesh does have no relevance to the importation and adoption of the said list into Office Memorandum dated August 13, 1990”.

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16. Dr. Ambedkar's statement in the Parliament while piloting the First Amendment Bill to the Constitution that "backward classes are nothing else but collection of certain castes" (Para 665 page 699 of Mandal Commission case) applies more aptly to Hindus rather than non Hindus. That is how the statement of Dr. Ambedkar was interpreted in Vasant Kumar's case (1985) Supp SCC 714 by E.S. Venkataramiah, J. (as he then was). Referring to the above statement of Dr. Ambedkar, Justice Venkataramiah said –

"....The whole tenor of discussion in the Constituent Assembly pointed to making reservation for a minority of the population including Scheduled Castes and Scheduled Tribes which were socially backward. During the discussion, the Constitution (First Amendment) Bill by which Article 15(4) was introduced, Dr. Ambedkar referred to Article 16(4) and said that backward classes are 'nothing else but a collection of certain castes'. This statement leads to a reasonable inference that this was the meaning which the Constituent Assembly assigned to 'classes' at any rate so far as Hindus were concerned". (Para 764, Page 705).

The integral connection between caste and occupation was highlighted by Justice Jeevan Reddy in the majority Judgment in Indra Sawhney case (1992) Supp 3 SCC 215:

"765. The above opinions emphasise the integral connection between caste, occupation, poverty and social backwardness. They recognize that in the Indian context, lower castes are and ought to be treated as backward classes. Rajendran and Vasanth Kumar (opinions of Chinnappa Reddy and Venkaramiah, JJ.) constitute important milestones on the road to recognition of relevance and significance of caste in the context of Article 16(4) and Article 15(4)". (Para 765 pages 705-706).

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While explaining article 16(4) Justice Jeevan Reddy in the majority judgment observed that Article 16(4) which speaks of class of citizens not adequately represented in the services under the State meant only those classes of citizens who are not so represented on account of their social backwardness:

"774. In our opinion too, the words "class of citizens – not adequately represented in the services under the State "would have been a vague and uncertain description. By adding the word "backward" and by the speeches of Dr.Ambedkar and Shri K.M.Munshi, it was made clear that the "class of citizens...not adequately represented in the services under the State" meant only those classes of citizens who were not so represented on account of their social backwardness". (Para 774 page 711).

"777. Pausing here, we may be permitted to make a few observations. The speeches of Dr.Ambedkar may have to be understood in the context of the then obtaining ground realities viz. (a) Hindus constituted 84% of the total population of India. And among Hindus, caste discrimination was unfortunately an unpleasant reality, (b) caste system had percolated even the non-Hindu religions – no doubt to varying extents. Particularly among Christians in Southern India, who were converts from Hinduism, it was being practised with as much rabidity as it was among Hindus. (This aspect has been stressed by the Mandal Commission (Chapter 12, paras 11 to 16) and has also been judicially recognised. (See, for instance, the opinions of Desai and Chinnappa Reddy, JJ. In Vasanth Kumar) Encyclopaedia Britannica II - Micropaedia refers to existence of castes among Muslims and Christians at pages 618 and 619. Among Muslims, it is pointed out, a distinction is made between "Ashrafs" (supposed to be descendants of Arab immigrants) and non-Ashrafs (native converts). Both are divided into sub-groups.

Particularly, the non-Ashrafs, who are converts from Hinduism, it is pointed out, practice caste system (including endogamy) "in a manner close to that of their Hindu counter parts". All this could not have been unknown to Dr. Ambedkar, the keen social scientist that he was, (c) It is significant to notice that throughout his speech in the Constituent Assembly, Dr. Ambedkar was using the word "communities" (and not 'castes') which expression includes not only the castes among the Hindus but several other groups. For example, Muslims as a whole were treated as a backward community in the princely State of Travancore besides several sections/denominations among the Christians. The word "community" is clearly wider than "caste" – and "backward communities" meant not only the castes – wherever they may be found – but also other groups, classes and sections among the populace".

Stating that caste is nothing but social class, Justice Jeevan Reddy explained the social stigma attached to persons born in castes looked down as impure, as follows:-

"779.....a caste is nothing but a social class – a socially homogeneous class. It is also an occupational grouping, with this difference that its membership is hereditary. One is born into it. Its membership is involuntary. Even if one ceases to follow that occupation, still he remains and continues a member of that group. To repeat, it is a socially and occupationally homogeneous class. Endogamy is its main characteristic. Its social status and standing depends upon the nature of the occupation followed by it. Lowlier the occupation, lowlier the social standing of the class in the graded hierarchy. In rural India, occupation-caste nexus is true even today. A few members may have gone to cities or even abroad but when they return – they do, barring a few exceptions

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- they go into the same fold again. It doesn't matter if he has earned money. He may not follow that particular occupation. Still, the label remains. His identity is not changed. For the purposes of marriage, death and all other social functions, it is his social class – the caste – that is relevant. It is a matter of common knowledge that an overwhelming majority of doctors, engineers and other highly qualified people who go abroad for higher studies or employment, return to India and marry a girl from their own caste. Even those who are settled abroad come to India in search of brides and bridegrooms for their sons and daughters from among their own caste or community. As observed by Dr. Ambedkar, a caste is an enclosed class and it was mainly these classes the Constituent Assembly had in mind – though not exclusively – while enacting Article 16(4). Urbanisation has to some extent broken this caste – occupation nexus but not wholly. If one sees around himself, even in towns and cities, a barber by caste continues to do the same job – may be, in a shop (hair dressing saloon). A washerman ordinarily carries on the same job though he may have a laundry of his own. May be some others too carry on the profession of barber or washerman but that does not detract from the fact that in the case of an overwhelming majority, the caste-occupation nexus subsists..... Lowly occupation results not only in low social position but also in poverty, it generates poverty. "Caste-occupation poverty" cycle is thus an ever present reality. In rural India, it is strikingly apparent, in urban centres, there may be some dilution. But since rural India and rural population is still the overwhelmingly predominant fact of life in India, the reality remains"..... (Para 779, pages 714-715).

17. In the case of Hindus, endogamy being the main characteristic, no Hindu can get out of the social backwardness attached to the caste into which he

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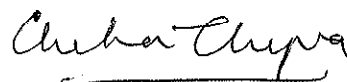
was born despite his changing the traditional occupation attached to the caste. This aspect as can be seen from the above observations in the majority judgment of Justice Jeevan Reddy.

18. In the case of Muslims and Christians although there are castes endogamy ordinarily is not the rule; marriage between different classes of Muslims is permissible. Stigma attached because of birth in a caste ceases when there is change of occupation – occupation of a more respectable nature than the lowly/undignified/impure one assigned to the caste into which he was born.

19. Justice Sawant in his separate but concurrent judgment while dealing with the case of non-Muslims among the Backward Classes has stated:

“474. It is further not correct to say that the caste system is prevalent only among the Hindus, and other religions are free from it. Jains have never considered themselves as apart from Hindus. For all practical purposes and from all counts, there are no socially and educationally backward classes in the Jain community for those who embraced it mostly belonged to the higher castes. As regards Buddhists, if we exclude those who embraced Buddhism along with Dr. Ambedkar in 1955, the population of Buddhists is negligible. If, however, we include the new converts who have come to be known as Nav-Buddhists, admittedly almost all of them are from the Scheduled Castes. In fact, in some States, they were sought to be excluded from the list of Scheduled Castes and denied the benefit of reservations on the ground that they had no longer remained the lower castes among the Hindus qualifying to be included among the Scheduled Castes. On account of their agitation, this perverse reasoning was set right and today the Nav-Buddhists continue to get the benefit of reservation on the ground that their low

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status in society as the backward classes did not change with the change of their religion. As regards Sikhs, there is no doubt that the Sikh religion does not recognize caste system. It was in fact a revolt against it. However, the existence of Mazhabis, Kabirpanthis, Ramdasias, Baurias, Sareras and Siligars and the demand of the leaders of the Sikhs themselves to treat them as Scheduled Castes could not be ignored and from the beginning they have been notified as a Scheduled Caste (See pp. 768-772 of Vol. I and p.594 of Vol.IV of the Framing of India's Constitution – Ed.B.Shiva Rao). As far as Islam is concerned, Islam also does not recognize castes or caste system. However, among the Muslims, in fact there are Ashrafs and Ajlafs, i.e., high born and low born....”(Para 474 page 533).

20. The learned Judge quoted from the Census Report of 1901 regarding Muslims of the then Province of Bengal records.

21. Stating that there are social groups among Muslims, which are included in the List of Scheduled Castes in some States, the learned Judge observed:

“This shows that the Muslims in India have not remained immune from the same social evils as are prevalent among the Hindus”.

Regarding Christianity, the learned Judge observed:

“476. Though Christianity also does not recognise caste system, there are upper and lower castes among Christians. In Goa, for example, there are upper caste Catholic Brahmins who do not marry Christians belonging to the lower castes. In many churches, the low caste Christians have to sit apart from the high caste Christians. There are constant bickering between Goankars and Gawdes who form a clear cut

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division in Goan Christian society. In Andhra Pradesh there are Christian Harijans, Christian Madars, Christian Reddys, Christian Kammas etc. In Tamil Nadu, converts to Christianity from Scheduled Castes – Latin Catholics, Christian Shanars, Christian Nadars and Christian Gramani are in the list of Scheduled Castes. Such instances are many and vary from region to region". (Para 476, page 535).

22. He cited the examples of Goa, A.P. and Tamil Nadu. The learned Judge further observed:

"477. The division of the society even among the other religious groups in this country between the high and low castes is only to be expected. Almost all followers of the non-Hindu religions except those of the Zoroastrianism, are converts from Hindu religion, and in the new religion they carried with them their castes as well. It is unnatural to expect that the social prejudices and biases, and the notions and feelings of superiority and inferiority, nurtured for centuries together, would disappear by a mere change of religion.

478. The castes were inextricably associated with occupations and the low and the mean occupations belonged to the lower castes. In the new religion, along with the castes, most of the converts carried their occupations as well. The backward classes among the Hindus and non-Hindus can, therefore, easily be identified by their occupations also. Whether, therefore, the backward classes are identified on the basis of castes or occupations, the result would be the same. For, it will lead to the identification of the same collectivities or communities. The social groups following different occupations are known among Hindus by the castes named after the occupations, and among non-Hindus by occupation names. Hence for identifying the backward classes among

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the non-Hindus, their occupations can furnish a valid test. It is for this reason that both Articles 15(4) and 16(4) do not use the word 'caste' and use the word 'class' which can take within its fold both the caste and occupational groups among the Hindus and non-Hindus". (Para 477 and 478, page 535).

23. We are therefore of the considered opinion that there are no legal obstacles for us to examine the request of the State Government for inclusion of these communities in the Central List of OBCs for the State of West Bengal and tender our advice to the Government of India for that purpose.

III. Findings:

1) DEVANGA

i) In the State List of Backward Classes DEVANGA community is added at Sl.No.64. The request maker for inclusion of this community in the Central List of Other Backward Classes for the State of West Bengal is the State Government of West Bengal.

ii) At the time of Public Hearing in Kolkata on 21st September, 2011, one Shri Prakash Rao Yamana and some others represented the community and stated that the traditional profession of the community is weaving and originally between 1885-1887 the people of this community migrated from the Andhra area of the erstwhile Madras Presidency to the State of West Bengal; they are concentrated mostly in North 24 Parganas. Most of the men from this community are working in Jute Mills and even their employment prospects are very bleak. Approximately the population of this community is 20,000. Because of the adverse condition in the weaving profession, the menfolk are not in a position to earn even minimum wages. The womenfolk do not go for work. A few educated people are working only as teachers. There are no

Engineers, Doctors, Lawyers, Chartered Accountants in this community. Apart from the economic backwardness, the community suffers from social backwardness and also educational backwardness.

iii) No one present in the public hearing objected for inclusion of this community in the Central List of Other Backward Classes for the State of West Bengal.

iv) The West Bengal State Commission for Backward Classes in its advice tendered to the State Government has recorded that in the State of Andhra Pradesh from where originally this community people have migrated, the community was included both in the Central as well as State Lists of Backward Classes. The community is educationally and socially backward. The people of this community are looked down as inferiors by the rest of the sections of the Society because of their social backwardness. The menfolk of the community work in factories as labourers; some of them are employed as tailors and some are engaged in small businesses. 42.85% of males and 71.42% of females never went to schools. 20.83% of males and 16.06% of females studied upto secondary level. Only 3.57% of males and 1.04% of females studied upto graduation level.

v) The findings of the State Commission clearly disclose the social and educational backwardness of the community. What is also relevant is that in the State of Andhra Pradesh from which they migrated, this community was included both in the State as well as in the Central Lists of Other Backward Classes. In fact in almost all the States in the Country the Castes/Communities whose profession is weaving have been included in the List of Backward Classes.

vi) For the foregoing reasons, we are of the view that DEVANGA community should be included in the Central List of Backward Classes for the State of

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West Bengal. We therefore recommend that the community DEVANGA be included in the Central List of Other Backward Classes for the State of West Bengal.

2) HAJJAM

i) The community in question is HAJJAM, a Muslim community, the members of which are barbers by profession. In the State List of Backward Classes at Sl.No.65 HAJJAM is mentioned.

ii) The request maker is the State Government, which has included the community in the State List of Backward Classes on the advice of the State Commission, for inclusion of this community HAJJAM in the Central List of Other Backward Classes for the State of West Bengal.

iii) At the time of public hearing some representatives of this community including one Mosaraf Ostagar were present and pleaded for the inclusion of the community HAJJAM in the Central List of OBCs for the State of West Bengal.

iii) No one present in the public hearing objected for inclusion of this community in the Central List of Other Backward Classes for the State of West Bengal.

iv) The State Commission apart from taking evidence with regard to social and educational backwardness of this community has also undertaken investigation on its own by visiting both urban and rural areas of a few districts where the people belonging to this community are concentrated. The finding of the State Commission is that because of the lack of opportunities to earn decent income in the profession many have opted for working in bidi factories. The other sections of Muslims look down upon the Hajjam community

members. One of the leading members of Muslim community whose evidence was recorded by the State Commission by name Dr.Kutubuddin Halder stated that although there was no caste system in Islam, the ancestors of Muslim Hajjam being converts from lower caste Hindus, they were subjected to discrimination and have not achieved any progress either on social or economic front much less in the educational field.

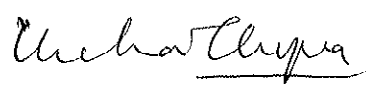
v) We entirely agree with the findings of the State Commission about the social and educational backwardness of this community. Being barbers by profession the members of this community were naturally looked down by the other sections including Muslims since the profession both among Hindus and other religions also was looked down as unclean and lowly. Their counterparts among Hindus have already been included in the List of Backward Classes. It is their social degradation that contributed to their educational backwardness which ultimately culminated in economic backwardness.

vi) We are therefore of the view that the community HAJJAM be included in the Central List of Other Backward Classes for the State of West Bengal. We accordingly recommend that the community HAJJAM (Muslim) be included in the Central List of Other Backward Classes for the State of West Bengal.

3) CHOWDULI

i) At the public hearing no one from this community was present. The request maker is the State Government. In the State List of Backward Classes, CHOWDULI, a Muslim community, is at Sl.No.66.

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ii) No one present in the public hearing objected for inclusion of this community in the Central List of Other Backward Classes for the State of West Bengal.

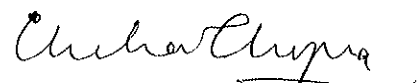
iii) The State Commission has inspected the villages where the community people reside and after their personal study and observation – five times the Commission has visited – and after considering the evidence collected, the Commission has recorded a finding that the community is socially and educationally backward.

iv) The caste profession of this community is fishing. The counterparts of this community among Hindus in almost all the States have been included in the List of Other Backward Classes both in the State as well as Central Lists. In some States castes following the profession of fishing are included in the list of Scheduled Castes.

v) In the State of West Bengal, Bagadi community, the Hindu counterpart of Muslim community CHOWDULI, is a Scheduled Caste. By reason of the degraded profession of the caste, their social backwardness is evident. Their educational backwardness is a direct result of the social backwardness. Denial of access to education because of social backwardness contributed for the economic backwardness of the community. The members of this community are looked down by the rest – both Hindus and Muslims.

vi) We are therefore of the view that the community CHOWDULI deserves to be included in the Central List of Other Backward Classes. We accordingly recommend that the community CHOWDULI (Muslim) be included in the Central List of Other Backward Classes for the State of West Bengal.

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4) NIKARI

- i) The community in question is NIKARI, a Muslim community, which was included in the State List of Backward Classes at Sl.No.71 by the State Government on the advice of the State Commission for Backward Classes. The request maker for inclusion of this community in the Central List of OBCs for the State of West Bengal is the State Government of West Bengal.
- ii) At the time of public hearing eight representatives of this community including one Ashraf Ali were present and pleaded for the inclusion of this community in the Central List of OBCs for the State of West Bengal. According to them, the population of this community is 5,00,000. They are Muslims by religion but their traditional occupation is fishing.
- iii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.
- iv) The State Commission has undertaken a study of this community to find out its social and educational backwardness. According to the State Commission the traditional occupation of this community being fishing, they are looked down by the other communities including Muslim communities. The dropout rate even at the primary level is fairly high. People mostly belonging to this community live in Shanties. They suffer social discrimination to a very great extent.
- v) In our view, a community, the traditional occupation of which is fishing is undoubtedly a socially backward one, whether its members belong to Hinduism or Islam. The social backwardness in the present case of NIKARI has resulted in denial of access to education which ultimately resulted in their abject poverty. The findings of the State Commission clearly reflect the deplorable conditions in which the members of this community are living. The social and educational backwardness of this community having been clearly



established and the absence of any representation in the services much less adequate representation is a clear point entitling this community for inclusion in the List of Backward Classes.

vi) We therefore recommend the inclusion of the community NIKARI in the Central List of OBCs for the State of West Bengal.

5) MAHALDAR

i) MAHALDAR is a Muslim community. The traditional occupation of its members is fishing. In the State List of Backward Classes this community is included at Sl.No.72 by the Government of West Bengal on the advice of the State Commission.

ii) At the public hearing no one from this community was present. The request maker is the State Government.

iii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

iv) In its advice tendered to the State Government, the State Commission observes that two of its members personally visited the places where the community people reside in order to study their social and educational backwardness. The State Commission apart from the study report of the two members also received evidence regarding the social and educational backwardness of this community and recorded the finding that there is no graduate at all from this community and at the level of secondary school education, the rate of dropout is very high. Practically there is no representative of this community in the services. Apart from their caste profession viz. fishing some of the members are eking out their livelihood by

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doing manual jobs like rickshaw pulling, carrying of baggages as porters, etc. Their economic condition is very depressing.

v) In our opinion this community deserves to be included in the Central List of Backward Classes. Their profession viz. fishing has always been considered as undignified. Their counterparts among Hindus in many States have been included in the State and Central List of Backward Classes and in some States they are in the List of Scheduled Castes. In all castes where the caste profession is an undignified one, the members have always been denied access to education because of their undignified profession. The economic backwardness is culmination of social and educational backwardness.

vi) We therefore recommend that the community MAHALDAR (Muslim) be included in the Central List of OBCs for the State of West Bengal.

6) DHUKRE

i) DHUKRE is a Muslim community and in the State List of Backward Classes, it is at SI.No.73.

ii) At the public hearing no one from this community was present. The request maker is the State Government for inclusion of the community DHUKRE in the Central List of Other Backward Classes for the State of West Bengal.

iii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

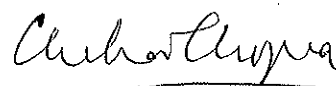
iv) The State Commission for Backward Classes in its advice found that this community is socially and educationally backward. The caste profession of this community, although is cultivation but overwhelming majority being landless are compelled to eke out their livelihood as manual labourers which

has resulted in their social backwardness. Their educational level is very low. Beyond eight standard very few students pursue higher studies. The name "Dhukre" means man of insolvency. Because of their social degradation, the rest of the sections in the society, both Hindus and Muslims, look down upon them.

v) Although one gets the first impression that people whose caste profession is cultivation cannot be categorized as socially backward, in the case of this community, we are inclined to take the view that it is a socially backward community. The name of the community itself discloses its social backwardness as noticed above. The loss of cultivation having compelled the members of this community to eke out their livelihood as manual labourers which naturally resulted in their social backwardness, especially in view of the fact that in the social hierarchy this caste even otherwise does not command high rank. It is but natural that they are looked down by other sections in the society both Hindus and Muslims. The children could not go beyond 8th standard and economic compulsions have driven them to take up manual jobs to supplement the families' income. No wonder that their representation in the services is practically nil.

vi) We, therefore, are of the view that the community DHUKRE is socially and educationally backward and deserves to be included in the Central List of Other Backward Classes for the State of West Bengal. We accordingly recommend that the community DHUKRE (Muslim) be included in the Central List of OBCs for the State of West Bengal.

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7) BASNI/BOSNI

i) BASNI/BOSNI is a Muslim Community included at Sl.No.74 in the State List of Backward Classes. At the public hearing no one from this community was present. The request maker is the State Government for inclusion of BASNI/BOSNI in the Central List of Other Backward Classes for the State of West Bengal.

ii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

iii) The State Commission in its advice has examined the social and educational backwardness of this community. The caste profession of the people of this community is "rearing of silk worms and production of silk". They are segregated by the Muslim community and treated like Scheduled Castes. At the high school level the dropout rate is very high and nothing can be mentioned as regards the number of graduates in the community. Economically the community people are very poor. They are unable to raise enough funds for purchase of raw material for production of silk and therefore they are compelled to eke out their livelihood by working as manual labourers.

iii) The important feature to be noticed so far as this community is concerned, according to us, is the social degradation suffered by it as per the finding of the State Commission. The members of this community are compelled to hold Namaz separately and they are treated like Scheduled Castes subjected to the degraded practice of untouchability. This social backwardness coupled with the educational backwardness as found by the State Commission and the near absence of any representation for this community in the State services are factors very relevant, in our opinion, for its inclusion in the Central List of Other Backward Classes for the State of West Bengal.

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iv) We therefore recommend that the community BASNI/BOSNI (Muslim) be included in the Central List of Backward Classes for the State of West Bengal.

8) ABDAL

i) ABDAL is a Muslim community included at SI.No.75 in the State List of Backward Classes. The request maker is the State Government for inclusion of this community in the Central List of OBCs for the State of West Bengal.

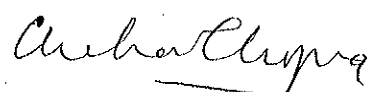
ii) At the time of public hearing some representatives of this community including one Abdul Hossain were present and pleaded for the inclusion of this community in the Central List of OBCs for the State of West Bengal. They are Muslims by religion; their traditional occupation is cultivation but presently they are engaged in agricultural labour, rickshaw pulling, fishing and bidi rolling.

iii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

iv) The State Commission for Backward Classes in its advice tendered to the State Government has recorded the finding that most of the members of this community eke out their livelihood as agricultural labourers although their traditional occupation is cultivation. The population of this community is about 75000. The fall in their status from cultivators to manual labourers is due to the non availability of land for cultivation. The percentage of dropout even at the primary level is very high. There is no representation for this community in the services. Their economic condition is very bad. High percentage of people belonging to this community live in thatched hutments.

v) In the Ethnographic Account People of India Pages 31-37, it is mentioned that –

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"Both Hindus and Muslims of the upper social order think the Abdals have a low social origin or, in other words, are converts from low Hindu castes. These Hindus and Muslims consider them as not having been properly proselytized since they practice a host of Hindu customs and do not strictly adhere to many Islamic rites. In certain areas, the Abdals, themselves, admit their ignorance of Islamic practices. They rationalize this by their poverty, illiteracy, proximity to Hindu residential areas and the hatred shown to them by the knowledgeable upper strata Muslims....

.....Child labour, however – in the form of mahendars (cowherd-cum-agricultural helping hand appointed on annual contract) and bagals (cowherd) is very common.....

Literacy and education among the Abdals is very poor. There are many drop outs at the school level, and only a few have completed their school education. Their awareness of health and medicare is poor....."

vi) We have no hesitation in agreeing with the findings of the State Commission. The State Commission's report coupled with the Ethnographic Account leaves us in no doubt that this community is socially and educationally backward with absolutely no representation in services. Both Hindus and Muslims look down upon this community. The accident of their ancestors being low caste Hindus was taken advantage of by the Muslims to practice discrimination against them. Hindus for the same reason also look down upon them. The attitude by both Hindus and Muslims of the upper strata had reduced this community to penury. They are practically at the level of bonded labourers. A community subjected to this condition by operation of social forces deserves to be included in the Central List of OBCs for the State of West Bengal.

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vii) We accordingly recommend for inclusion of the community ABDAL (Muslim) in the Central List of OBCs for the State of West Bengal.

9) KAN

i) KAN is a Muslim community, the traditional occupation of which is making and repairing of umbrellas. It is at Sl.No.76 in the State List of Backward Classes. The request maker for inclusion of KAN community in the Central List of OBCs for the State of West Bengal is the State Government of West Bengal.

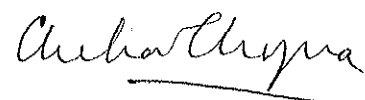
ii) At the time of public hearing, some representatives of this community including Mr.Anikur Rahaman were present to plead for its inclusion in the Central List of OBCs for the State of West Bengal.

iii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

iv) The State Commission for Backward Classes in its report has stated that the educational status of this community "beggars description". Only a few boys and still a fewer girls attend schools at the primary level. They have no representation in the services. The womenfolk of the community are engaged in beedi binding job work. Many menfolk those who could not take up the caste profession are eking out their livelihood as agricultural workers and coolies.

v) We are inclined to agree with the advice of the State Commission as regards the community's social and educational backwardness. The members of this community have no land. Their profession does not yield any income. The dropout rate at the primary school level is very high and it has no representation in the services. They reside on the bank of river Bhagirathi.

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vi) As they have no land of their own, they occupied government land and the threat of eviction always haunts them. Because of their low position in social hierarchy even Scheduled Castes people look down upon them. The requirements of social and educational backwardness coupled with inadequacy of representation in the services are fully present in respect of this community.

vii) We are therefore of the view that this community KAN (Muslim) should be included in the Central List of Other Backward Classes in the State of West Bengal.

10) TUTIA

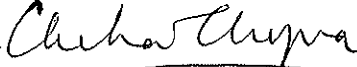
i) TUTIA is a Muslim community which is at Sl.No.77 in the State List of Backward Classes. The request maker is the State Government for inclusion of this community in the Central List of OBCs for the State of West Bengal.

ii) At the time of public hearing, some representatives of this community including Mr.Ajarul Pathan were present to plead for its inclusion in the Central List of OBCs for the State of West Bengal.

iii) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

iv) They mostly live in the Districts of Purba and Paschim Medinipur. As per the report of the West Bengal State Commission for Backward Classes which is based upon the evidence collected by the Commission and the study report of its members, this community is socially and educationally backward with no representation in the services. Although their traditional occupation is cultivation of silk worm on Mulberry or Tunt plant, most of them eke out their livelihood as agricultural labourers. Their dropout rate at primary school level

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is very high. They live in very insanitary surroundings. Their dwelling units are thatched hutments. Their sources of livelihood are so meagre and sometimes they "take to beggary just to keep body and soul together". Some classes of people in the society look down upon them.

v) What is more significant, in our view, in so far as this community is concerned, its members are living by begging. Many are unable to eke out livelihood by other means. Their profession being agricultural labour and not owning land has resulted in their fall in the social hierarchy; they became socially backward. The evidence as recorded by the State Commission shows that their educational levels are very low and their representation in the services is nearly absent.

vi) We are therefore of the view that this community deserves to be included in the Central List of Other Backward Classes for the State of West Bengal. We accordingly recommend that the community TUTIA (Muslim) be included in the Central List of Other Backward Classes for the State of West Bengal.

11) GAYEN

i) GAYEN, a Muslim community, was included at Sl.No.78 in the West Bengal State List of Backward Classes by the Government of West Bengal on the recommendation of the West Bengal State Commission for Backward Classes.

ii) The State Government has requested the NCBC for inclusion of this community in the Central List of OBCs for the State of West Bengal.

iii) At the public hearing, a few persons belonging to this community were present and pleaded for its inclusion in the Central List of OBCs for the State of West Bengal. Among the persons present is one Shri Saiful Gayen to

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articulate the conditions of the community. According to him the ancestors of the community were eking out their livelihood by making musical instruments and over the years the profession became un-remunerative and unable to bear the unemployment and the resultant starvation, many members of this community became van pullers. At present only very few are engaged in making musical instruments. Because of their loss of social status in the hierarchy, they are being looked down even by the Muslim castes like Shaiks. The middle level Muslims and also lower ranks of Muslims do not like to have matrimonial relations with "Gayen" community. The counterpart of the "Gayen" community amongst Hindus are Namasudras who are recognized as Scheduled Castes.

iv) At the public hearing one Dr. Prasanjit Debbarmann, Cultural Research Officer in the Cultural Research Institute, Government of West Bengal, has stated that the very surname "Gayen" is indicative of the caste – either Namasudra or Pundro. According to him the ancestors of the present "Gayens" were converted to Islam. Their population in the entire State is about 10,000 to 12,000.

v) Among those present at the public hearing no one has opposed the request of the community Gayen for inclusion in the Central List of OBCs for the State of West Bengal.

vi) We have gone through carefully the report of the West Bengal State Commission for Backward Classes. The State Commission in its detailed report has considered the conditions of living, the social status, educational level and the economic position of the members of this community. According to the Commission, the original traditional occupation of this community was cultivation but as the cultivation ceased to be a remunerative one, most of the members of this community became agricultural labourers, van pullers, tailors

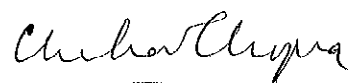
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and petty businessmen. A vast majority of the community eke out their livelihood as agricultural labourers and only about 15% of the population are engaged in occupation other than agricultural labour. As regards the educational level, the dropout rate even at the primary level is very high and at the college level there is no one in this community. Their economic conditions are so poor and most of them live in Shanties. Even drinking water facility they do not have; their only source is untreated pond water. According to the report of the study team set up by the State Commission the social level of this community is sub-standard and the monthly average income of the people of the community is in the range of Rs.500/- to Rs.2000/-. Because of the low social status, the members of this community are subjected to discrimination to the extent of subjecting them to bury their dead in separate burial grounds.

vii) The foregoing, in our opinion, clearly indicates the social and educational backwardness of this community. What is significant is that the counterparts of this community among Hindus are known by the name Namasudra, a recognized Scheduled Caste. This indicates that the extent of social discrimination suffered by the members of this community. The report of the State Commission reveals the deplorable extent of social stigma attached to this community – the dead amongst them are compelled to be buried separately in a different burial ground. Their children have no access to education even at the secondary school level and the community cannot boast of a single graduate, which is indicative of the educational backwardness. The educational backwardness appears to be the resultant fall in the social status leading to absence of any representation in the services. The three requirements for listing a community as a Backward Class viz. social, educational and inadequate representation in services are fully satisfied in the case of this community.

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viii) We accordingly recommend for inclusion of GAYEN community in the Central List of OBCs for the State of West Bengal.

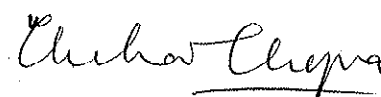
12) BELDAR MUSLIM

i) The Government of West Bengal has requested the NCBC to include BELDAR MUSLIM in the Central List of OBCs for the State of West Bengal. It was already included in the State List at Sl.No.68 on the recommendation of the West Bengal State Commission for Backward Classes.

ii) The report of the State Commission based upon which the community was included in the State List of Backward Classes describes the social and educational backwardness of the community. The traditional occupation of the community is earth digging, which is not at all remunerative. The survey report discloses that not even 1% of the children of this community go beyond the middle school level. For the entire community, there is only one graduate and a few with higher secondary qualifications. The dropout rate is very high. Not even 80% of the children have crossed the IVth class level. The area where the people of this community is populated do not have any facilities at all. There is no school teacher and no government employee from among members of this community. Beldar of Hindu had already been included in the list of Scheduled Castes.

iii) In our considered opinion, this community deserves to be included in the Central List of Backward Classes for the State of West Bengal. The Hindu counterpart of this community has already been included in the list of Scheduled Castes which fact indicates that the profession of earth digging followed by the people belonging to Hinduism and Islam is looked down by the rest of the community. The nature of the profession apart from being not remunerative is socially at a low level and for that reason regarded as undignified. The educational backwardness of this community as found by the

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State Commission clearly establishes its deplorable condition. It cannot even boast of a single school teacher or a single employee in the State Government or Central Government.

iv) At the public hearing no one belonging to this community was present which itself is indicative of its backwardness. There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

v) Among those present in the meeting Hall, no one has opposed the request for inclusion of this community in the Central List of OBCs.

vi) For the above-said reasons, we recommend that BELDAR MUSLIM community be included in the Central List of Backward Classes for the State of West Bengal.

13) KHOTTA MUSLIM

i) KHOTTA MUSLIM is included at SI.No.69 in the State List of Backward Classes. Its inclusion was on the basis of the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC for its inclusion in the Central List of Backward Classes for the State of West Bengal.

ii) The report of the State Commission contains all the necessary details regarding the social and educational backwardness of this community and the utter inadequacy of its representation in the public services. The traditional occupation of this community is cultivation. Although there are two MLAs and two MPs belonging to this community, its social backwardness still persists. The total population of this community is about 50,000.

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iii) The State Commission has set up a Committee consisting of Dr. Parimal Karmakar and Syed Masudal Hossain to visit the Districts of Murshidabad and Malda for an on the spot survey of the social and educational status of the people of this community. The survey covered 30,000 people of 5000 families. The report clearly indicates that although the traditional occupation of this community was cultivation, over a period of time the community was reduced to penury. They are eking out their livelihood by working as rickshaw pullers, tailors, bidi binders and brickfield workers. 75% of the womenfolk work outdoors and earn by manual labour contrary to the custom of the community not to permit the womenfolk to do outdoor work that too manual labour. This condition has reduced them to a very low social level. As regards the educational status, only 4% crossed the middle school level and 1% could secure higher secondary qualification. A large number of children of the age group of 5-15 do not even attend school. All women are illiterate.

iv) The findings of the study group which formed the basis for the State Commission for Backward Classes to recommend for the inclusion of this community in the State List of Backward Classes clearly indicate the social and educational backwardness of this community. Overwhelming majority of the people belonging to this community eke out their livelihood as rickshaw pullers and field labourers, which is clearly indicative of the social backwardness. We may also mention that in Indra Sawhney case (1992) Supp. 3 SCC 215, the majority judgment of the Supreme Court has observed that apart from the traditional occupation of the castes, there are certain classes of people who by virtue of their profession could be treated as socially backward and rickshaw puller is one such class. The social backwardness of the community in question has an important dimension; Muslim women observe parda system and do not go out for work. Unfortunately 75% of the womenfolk of this community work outside their homes as manual labourers to

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support their families. This factor has naturally resulted in the fall of this community in the social hierarchy. The representation of this community in the services is very negligible; it could not be otherwise for the reason that only 4% of the children of this community could cross the level of middle school. The community fully satisfies the criteria of social and educational backwardness coupled with inadequate representation in services.

v) At the time of public hearing one Mr. Sk. Allauddin represented the community and stated that the ancestors of this community were converts from Hindu Shephard community and this is the reason why the community suffers from social backwardness.

vi) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

vii) We accordingly recommend the inclusion of KHOTTA MUSLIM community in the Central List of Backward Classes for the State of West Bengal.

14) SARDAR

i) SARDAR is a Muslim community which was included in the State List of Backward Classes at Sl.No.70 by the State Government of West Bengal on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

ii) The traditional occupation of this community is palanquin bearing. The report of the State Commission shows that a large number of people belonging to this community are now eking out their livelihood as porters and daily wagers. There is no one belonging to this community in the Government services – State and Central. The community has not produced any single school teacher. The survey conducted by the State Commission discloses

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that only 1% of school children crossed the middle school level and 80% could receive primary education.

iii) We are inclined to agree with the report of the State Commission. The social backwardness of this community is evident from their traditional occupation viz. palanquin bearing which was always looked down by the rest of the society and considered as an undignified one. As there is no traditional class of palanquin bearers now because of the change in social structure, vast majority of the people belonging to this community are forced to eke out their livelihood as daily wagers. The social backwardness of this community has denied them access to education which is evident from the fact that only 1% of the child could cross the middle school level. The community has no representation in the services under the State Government or Central Government. Not even a single school teacher it could produce. All these circumstances clearly establish its social and educational backwardness.

iv) At the time of public hearing one Mr. Rafibul Hafiz Sardar represented the community and stated that their traditional occupation is palanquin bearing and the total population of this community is about 30,000.

v) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

vi) We accordingly recommend the inclusion of MUSLIM SARDAR community in the Central List of Backward Classes for the State of West Bengal.

15) KALANDAR

i) KALANDAR is a Muslim community included in the State List of Backward Classes at Sl.No.82 on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC to
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include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing some of the representatives of the community including Mr.Md. Mukthar Kalandar represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) We have gone through the report of the State Commission. The traditional occupation of the people of this community is "games show with wild animals like Bears and Monkeys". The State Commission report says that the literacy rate of the community is between 5 – 10%. They live in a conditions of abject poverty. When the study team of the Commission went for personal inspection, the members of the community were not willing to give any details officially fearing that any disclosure of their identity would land them in trouble because of their traditional occupation viz. taming of wild animals which was prohibited after coming into force of the Prevention of Cruelty to Animals Act, 2006. There are no MLAs or MPs belonging to this community. Mostly the people of this community live in thatched hutments which are invariably "Shanties". The whole community is subjected to social ostracism and they are not even allowed to participate in the funeral procession of other communities.

vi) The social and educational condition of the community as found by the State Commission clearly depict its backwardness. When the community was subjected to social ostracism, no greater proof required than this to indicate its social backwardness. Its educational backwardness is the direct result of its

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social backwardness. The members of this community are nomads moving from place to place for livelihood.

vii) We, therefore, are of the view that this community deserves to be included in the Central List of Backward Classes and accordingly we recommend for the inclusion of Muslim KALANDAR community in the Central List of Backward Classes for the State of West Bengal.

16) LASKAR

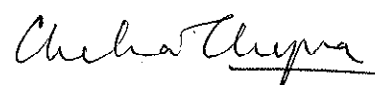
i) LASKAR is a Muslim community notified by the State Government in the State List of Backward Classes at Sl.No.83 on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr.Mosharaj Hossain Laskar represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) We have gone through the report of the State Commission. The traditional occupation of this community is cultivation. As the income from cultivation is not sufficient because of lack of ownership of land, majority people of this community are eking out their livelihood as agricultural labourers, fishermen, boatmen etc. Large number of children do not attend school and there is nobody from this community who has received college education. People belonging to this community are converts from backward and downtrodden Hindu community and that is one of the reasons for their social backwardness.

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v) We are inclined to agree with the recommendation of the State Commission. Although the traditional occupation of this community is cultivation, as overwhelming majority of the community people do not own lands, they ended up as agricultural labourers, fishermen and boatmen. Fishermen and boatmen are looked down by the society resulting in social discrimination. The social backwardness of this community has contributed to its educational backwardness and consequently economically the community became backward. The requirements for including a class of people in the List of Backward Classes viz. social and educational backwardness coupled with inadequate representation in services are fully present in the case of this community.

vi) We, accordingly, recommend for inclusion of Muslim LASKAR community in the Central List of Backward Classes for the State of West Bengal.

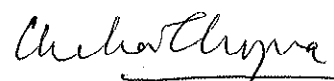
17) JAMADAR

i) JAMADAR is a Muslim community which was included in the State List of Backward Classes at Sl.No.85 by the State Government on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr.Badal Jamadar represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) We have gone through the report of the State Commission for Backward Classes and after considering the same we are of the view that this



community deserves to be included in the Central List of Backward Classes. The traditional occupation of this community is scavenging. Its social status is very low. They are treated as inferiors even by the members belonging to Scheduled Castes and Scheduled Tribes. Even the children of the age group of 5-15 do not go to schools. One of the reasons for the children not receiving education is the humiliation they are subjected to in the schools because of the caste profession and low birth. There is no one from this community pursuing the professions of medicine, law or engineering.

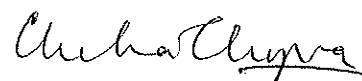
v) The social backwardness of this community is self evident. A community which was subjected to follow scavenging as a profession could naturally be the target of ridicule and humiliation by the rest of the sections of the society. The social discrimination suffered by this community has resulted in deprivation of education to its members and consequently the community is struggling in abject poverty. Its economic backwardness is linked to its social backwardness. Practically this community has no representation in services. All the tests laid down in Indira Sawhney case (1992) Supp. 3 SCC 215 – social, educational and inadequate representation in services are satisfied in the case of this community.

vi) We, accordingly, recommend for the inclusion of Muslim JAMADAR community in the Central List of Backward Classes for the State of West Bengal.

18) CHUTOR MISTRI

i) CHUTOR MISTRI is a Muslim Community included in the State List of Backward Classes at Sl.No.86 on the recommendation of the State Commission for Backward Classes. The State Government has requested

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the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) We have gone through the report of the State Commission. The traditional occupation of this community is carpentry. According to the State Commission this community suffered social backwardness since they are looked down by the persons belonging to Scheduled Castes and Scheduled Tribes community as well as other Muslim communities. There are no matrimonial relations between this community and other Muslim communities. The educational level of this community is "very doleful". The dropout rate is on a massive scale and no one from this community was qualified in medicine, engineering and law. The study team set up by the State Commission consisting of Mr.Syed Nasudal Hossain and Dr.P.Karmakar after touring the districts of Nadia, Murshidabad, East Mednipur and North 24 Parganas covering 750 families conveyed its impression to the State Commission. The study report, according to the State Commission, reveals nothing more than what is already contained in the proforma questionnaire submitted by the people of this community.

iii) Although the report of the Commission is not very exhaustive, we are inclined to take the view that this community deserves to be included in the Central List of Backward Classes. Carpentry is the profession of this community. Its counterparts among Hindus – the castes whose profession is carpentry - have been included in almost all the State List as well as in the Central List of several States. In the social hierarchy, carpenter occupies a low position. His profession is not by choice but by heredity. It is true that Islam does not recognize any social inequalities based upon the birth but unfortunately the impact of Hinduism is reflected to a considered extent upon the converts to Islam subjecting them to the social discrimination suffered by their ancestors before conversion.

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iv) We therefore recommend that Muslim CHUTOR MISTRI should be included in the Central List of Backward Classes for the State of West Bengal.

19) DAFADAR

i) DAFADAR is a Muslim community which was included in the State List of Backward Classes at Sl.No.87 by the Government of West Bengal on the recommendation of the State Commission for Backward Classes. The NCBC has been requested by the State Government to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) As per the Ethnographic Account "People of India - West Bengal" Vol. XXXXIII (Part II) Pages 944-947 DAFADARS are Nikari Muslim community but they introduce themselves as DAFADARS which appears to be a title. "Nikari enjoys a low status in the social hierarchy". The people of Nikari community sell fish and they take on lease ponds to cultivate fish.

iii) We have gone through the report of the State Commission. It is necessary to notice that the State Commission mentions that there are different versions available from the proformae questionnaire submitted by the people of this community. In one proforma questionnaire, it is mentioned that the job of DAFADAR or Watchman is guarding the houses and property and collecting of taxes on behalf of the Zamindars. While in the other Proforma questionnaire the profession is mentioned as catching and selling fish. Among the representatives of the community, there were different views. The State Commission concluded that in course of time catching fishes and trade in fish have become their main occupation. When fish catching was not yielding proper economic returns, some of the members of this community became weavers and earth diggers. They are looked down by others evidently because of the nature of the occupation. The dropout rate of boys is

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10% at the primary school level but at the secondary level it is as high as 70% and the corresponding figures for the girls are 15% and a staggering 80%.

iv) Nikari caste has already been included in the State List of Backward Classes. We have also recommended for its inclusion in the Central List of Backward Classes for the State of West Bengal. As DAFADAR community is a synonym of Nikari but one section of Nikari are claiming to be DAFADAR, they wanted DAFADAR to be included as a separate community in the list of Backward Classes. The report of the State Commission, in our view, fully brings out the social and educational backwardness of this community. The social backwardness of this community is because of the low level of the caste profession viz. fishing. The educational backwardness of the community is very clear. The dropout rate at the middle school level for the boys is 70% and the girls 80%. They do not have any representation in the services much less adequate representation.

v) At the time of public hearing one Mr. Monajat Dafadar represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

vi) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

vii) Islam religion does not recognize caste. Social inequalities are not countenanced by Islam. But unfortunately in India when people belonging to low castes are converted to Islam, they are subjected to social discrimination and their backwardness continues even after their conversion because of the caste - occupation - nexus.

viii) We are therefore inclined to recommend for inclusion of Muslim DAFADAR community in the Central List of Backward Classes for the State of West Bengal.

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20) MAL MUSLIM

- i) The Government of West Bengal has requested the NCBC to include MAL MUSLIM in the Central List of Backward Classes for the State of West Bengal since it was already included in the State List at Sl.No.88 on the recommendation of the State Commission for Backward Classes.
- ii) At the time of public hearing one Mr.Samad Ostad represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.
- iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.
- iv) We have gone through the report of the State Commission for Backward Classes which is the basis for the State Government to notify this community as a backward class. The report shows that the traditional occupation of this community is vending of bangles made of glass, Ghunsi and Conch Shell, usually worn by Hindu women. As the remuneration is not enough from this occupation, many have become agricultural labourers and van pullers. The educational status of this community is very low. The dropout rate even at the primary school level is very high. No family has monthly income of more than Rs.2000. The State Commission has set up a study team comprising Mr. Syed Masudal Hossain and Dr.P.Kamarkar and the study report of the team was taken into account by the State Commission to arrive at its finding. In addition, a public hearing was also held by the State Commission. On the basis of the above, the State Commission held that the people belonging to this community have been looked down by the rest of the society and it satisfies the tests for the inclusion in the list of Backward Classes.

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vi) We have to notice one aspect while dealing with this community. Bangle sellers among Hindus are included in almost all the States as belonging to backward classes. Because of the nomadic life they lead by going from place to place for selling bangles, they could not acquire any social status. Further as it was difficult to secure capital for purchase of bangles, many belonging to this community, ended up as agricultural labourers and van pullers. People eking out livelihood as agricultural labourers or van pullers always are considered to be at low social level; their calling is never considered to be a respectable one. The educational backwardness of this community is because of its social backwardness both being interconnected.

vii) We are therefore inclined to recommend for inclusion of MAL MUSLIM community in the Central List of Backward Classes for the State of West Bengal.

21) MAJHI/PATNI MUSLIM

i) MAJHI/PATNI MUSLIM is included in the State List of Backward Classes at Sl.No.89 on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC to include the above community in the Central List of Backward Classes for the State of West Bengal.

ii) We have gone through the report of the State Commission for Backward Classes which is the basis for the State Government to declare this community as a backward class. The report of the State Commission shows that a study team was set up by the State Commission and the findings of the study team have been considered. The traditional occupation of this community is ferrying passengers across the rivers in boats. Since the remuneration of this profession is very low in order to sustain themselves the

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members of the community have taken to other occupations like agricultural labourers, fish mongering, van pulling, bidi binding etc. The literacy rate among this community is very low and a large number of children in the age group of 5 to 15 do not go to school. Their womenfolk work as maid servants. Their social status is very low and even during the religious functions they are segregated.

iii) We are satisfied that this community deserves to be included in the List of Backward Classes for the State of West Bengal. Boatmen always have low social status. As the profession of ferrying passengers across the rivers and canals in boats is not remunerative, many members of this community became fish mongers, rickshaw pullers, bidi binders etc. What is more pathetic about this community is their womenfolk go out and eke out livelihood as domestic servants. Muslim Women observe parda but economic circumstances compelled to become domestic servants discarding the parda tradition. This factor also contributed to their social backwardness.

iv) At the public hearing one Mr. Md. Johar Ali Majhi represented the community and said that his ancestors were boatmen and that the community is socially and educationally backward.

v) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

vi) We are therefore inclined to recommend for inclusion of MAJHI/PATNI MUSLIM community in the Central List of Backward Classes for the State of West Bengal.

22) MUCHI/CHAMAR MUSLIM

i) MUCHI/CHAMAR MUSLIM community was included in the State List of Backward Classes at Sl.No.90 by the Government of West Bengal on the

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recommendation of the State Commission for Backward Classes. The NCBC has been requested by the State Government to include the above caste in the Central List of Backward Classes for the State of West Bengal. At the time of public hearing, no one from this community was present.

ii) We have examined the report of the State Commission. The report shows that the traditional occupation of the people of this community is processing of hides by washing and tanning for making shoes and bags etc. They are looked down by the rest of the society because of their low occupation. Educationally the community is backward. The drop out rate is high. Its economic status is deplorable. No family has a monthly income of more than Rs.2500/-. The State Commission has set up a study team consisting of Mr.Syed Masudal Hossain and Dr.Parimal Karmakar and the report given by the team was taken into account by the Commission. The Hindu counterpart of this community was included in the List of Scheduled Castes.

iii) The NCBC is of the view that this community should be included in the List of Backward Classes for the State of West Bengal. Their counterparts among Hindus – MUCHI/CHAMAR - have already been included in the list of Scheduled Castes. Processing of hides and stitching of shoes and leather bags is the traditional occupation of MUCHI/CHAMAR Muslims. It is undoubtedly an undignified one and considered to be impure. The Hindu counterparts of this community suffered the degraded practice of untouchability. Endogamy is prevalent in this community with the consequence that there is no prospect of this community people being assimilated by the rest of the society. The prospect of the members of this community outgrowing or getting out of the shackles of backwardness is very remote. We are therefore inclined to recommend for inclusion of MUCHI/CHAMAR MUSLIM community in the Central List of Backward Classes for the State of West Bengal.

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National Commission for Backward Classes
New Delhi

23) NEHARIYA

i) NEHARIYA is a Muslim community listed in the State List of Backward Classes at Sl.No.91 by the State Government of West Bengal on the recommendation of the State Commission for Backward Classes. The NCBC has been requested by the State Government to include this community in the Central List of Backward Classes for the State of West Bengal. At the time of public hearing, no one from this community was present.

ii) We have gone through the report of the State Commission which mentions that it has taken into account the report submitted by the study team consisting of Mr.Syed Masudal Hossain and Dr.Parimal Karmakar set up by the State Government. The State Commission's report shows that the traditional occupation of this community is "collecting, processing and selling of non-ferrous metal particles like Copper, Zinc, Bras from factory waste". The economic condition of this community is very low. The average family monthly income ranges from 1000 to 2500. Educationally also this community is backward. Only 15% of the people are literate.

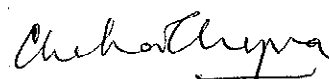
iii) From the report of the State Commission, it is clear that this community suffers from social and educational backwardness and has no representation in public services.

iv) We are therefore inclined to recommend for inclusion of Muslim NEHARIYA community in the Central List of Backward Classes for the State of West Bengal.

24) MUSLIM HALDAR

i) The Muslim HALDAR is included at Sl.No.92 in the State List of Backward Classes. Its inclusion was on the basis of the report submitted by the State

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Commission for the Backward Classes to the State Government. The NCBC has been requested by the State Government to include this community in the Central List of Backward Classes.

ii) At the time of public hearing one Mr.Md. Salauddin Haldar represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) There is no Ethnographic Account available with regard to this community. We have gone through the report of the State Commission. The report shows that besides taking into consideration the information furnished in the proforma questionnaire, the Commission also has taken into account the report submitted by the study team set up by the State Commission. As per the report of the State Commission, the traditional occupation of this community is mainly cultivation. As they are converts from Hindu Kaiabarto and Hindu Haldar, who are fishermen by profession, the same profession is being continued by the people of this community even after conversion. Even catching of fish proved to be not remunerative and so many of the people of this community took to other sources of livelihood like agricultural labour, bidi binding etc. Their economic condition is very unsatisfactory. The monthly income of most of the families is between Rs.1000 and Rs.2500/-. Because of their practice of undignified profession, they are subjected to social discrimination.

v) From the report of the State Commission for Backward Classes, it is clear that this community suffers from social and educational backwardness and its representation in services is very inadequate. The traditional occupation of this community is both cultivation and fishing, the latter one always is looked

down as an undignified one. Islam does not recognize caste system but unfortunately the social backwardness attached to certain castes continue to afflict the members of these classes even after their conversion to Islam. The social backwardness is because of the profession they practice: Caste – profession nexus has led to social and educational backwardness.

vi) We are therefore inclined to recommend for inclusion of MUSLIM HALDAR community in the Central List of Backward Classes for the State of West Bengal.

25) MUSLIM SANPUI/SAPUI

i) MUSLIM SANPUI/SAPUI is listed at Sl.No.95 in the State List of Backward Classes. The inclusion of this community in the State List of Backward Classes by the State Government of West Bengal is on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr. Maniruddin Sanpui represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) There is no Ethnographic Account available regarding this community. We have gone through the report of the State Commission for Backward Classes. The State Commission apart from holding a public hearing on 20-5-2010 has also considered the report of the study team set up by the State Commission consisting of Mr.Syed Masudal Hossain and Dr.Parimal Karmakar.

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New Delhi

v) The report of the State Commission shows that the marital relations with other communities belonging to identical social level are in vogue. It is an endogamous society and other people living in the locality look down upon this community as a socially inferior one. Educationally this community is backward. The literacy rate although is 50% for male and 45% of female but the dropout rates are very high. There is no one from this community in the professions of medical, engineering or law. The traditional occupation of the people belonging to this community is "cleaning of ropes made up of hay". As the traditional occupation is not remunerative, they have switched over to cultivation and pisciculture as their main occupation and even this also was found to be not remunerative many are eking out their livelihood as daily wagers, brick kiln workers and some are doing small businesses with borrowed capital. They have no representation in services. Most of them live in thatched houses.

vi) We are inclined to agree with the State Commission report about the social and educational backwardness of this community. Although at one time the traditional occupation was cleaning of ropes made of hay but a vast majority of people belonging to this community became daily wagers, brick kiln workers, bidi binders etc. Agricultural labourers as a class can be said to be backward irrespective of the caste to which they belong. Probably because of fall in the social status of this community, they are subjected to discrimination by the rest of the society who look down upon them. The educational backwardness of this community is clearly attributable to its social backwardness. It has practically no representation in the services. Although Islam does not recognize social barriers based upon the caste, unfortunately the social stigma attached to the people following undignified professions continued even after their conversion to Islam and they suffer social backwardness because of the caste occupation nexus. In the case of this community long

ago the traditional occupation viz. cleaning of ropes made of hay was given up since it was found to be not remunerative, most of them live as daily wagers, agricultural labourers, brick kiln workers and persons belonging to these classes qualified to be included in the List of Backward Classes. We look upon this community from this angle and therefore we are inclined to agree with the view of the State Commission that the people belonging to this community should be treated as a backward class.

v) We, therefore, recommend for inclusion of MUSLIM SANPUI/SAPUI community in the Central List of Backward Classes for the State of West Bengal.

26) MUSLIM BISWAS

i) MUSLIM BISWAS is included at Sl.No.96 in the State List of Backward Classes. Its inclusion in the State List by the State Government was on the basis of the recommendation of the West Bengal State Commission for Backward Classes. The State Government has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr. Nasim Ali Biswas represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) No Ethnographic Account concerning this caste is available. We have gone through the report of the State Commission which refers to the details furnished by the community in the printed proforma questionnaire and also the study report of the team set up by the State Commission consisting of

Mr. Syed Masudal Hossain and Dr. Parimal Karmakar. The report of the State Commission shows that the traditional occupation of MUSLIM BISWAS community is cultivation but since it has become unremunerative, the community people now have become agricultural labourers, share croppers, carpenters. The womenfolk have taken up the zori work. Some of the members of this community are van pullers and rickshaw pullers. The literacy rate of this community is very low. The dropout of the boys and girls in the age group of 5-15 is very dismal. The children do not go beyond the middle school level. They are forced to give up studies in order to work for supplementing the income of the family.

v) We are inclined to agree with the views of the State Commission that this community is socially and educationally backward. Although the traditional occupation is cultivation since it ceases to be remunerative, the people of this community ended up as agricultural labourers, rickshaw pullers etc. The womenfolk have to work to supplement the family's income. The fall in the social status is not because of the traditional occupation viz. cultivation but because of overwhelming number of people working as agricultural labourers, rickshaw pullers, van pullers and carpenters. The persons belonging to these classes are undoubtedly backward and deserve to be included in the list of backward classes. Educationally, as can be seen from the report of the State Commission, this community is very backward. Hardly there is any representation in the Government services.

vi) We, therefore, recommend for inclusion of MUSLIM BISWAS community in the Central List of Backward Classes for the State of West Bengal.

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27) MUSLIM MALI

- i) MUSLIM MALI was included at Sl. No.99 in the State List of Backward Classes on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.
- ii) At the time of public hearing one Mr. Firoz Ahmmed Mali represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.
- iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.
- iv) There is no Ethnographic Account about Muslim Malis. We have gone through the report of the State Commission for Backward Classes which has taken into consideration the information contained in the proforma questionnaire submitted by the community people, report of the study team set up by the State Commission as well as the evidence recorded at the public hearing. The report shows that the persons belonging to MUSLIM MALIs are treated as inferiors by the rest of the society and subjected to social discrimination which extended even to matters of burial of the dead. This has resulted in MUSLIM MALIs having their own separate burial grounds. They are an endogamous society and educationally they are backward with 94% dropouts at primary and secondary school level. The traditional occupation of the community is gardening from which has originated the nomenclature of the community as Muslim Mali.
- v) We are of the view that this community deserves to be included in the Central List of Backward Classes for the State of West Bengal. The Hindu counterparts of MUSLIM MALI have already been included in the List of

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Backward Classes in several States. People whose traditional occupation is gardening occupy a low social position. The caste-occupation-poverty nexus is clearly present in the case of MUSLIM MALI. The report of the State Commission shows that the discrimination has gone to the extent of the community people having separate burial grounds as others refused to treat them as part of their faith. The educational backwardness of the community can be said to be the consequence of social backwardness. Economically the community is very poor. It has no representation in the services.

vi) We therefore, recommend that MUSLIM MALI community be included in the Central List of Backward Classes for the State of West Bengal.

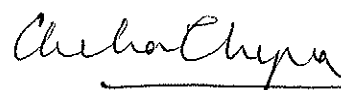
28) GHOSI

i) GHOSI is a Muslim community included at Sl.No.98 in the State List of Backward Classes on the recommendation of the State Commission for Backward Classes. The State Government which has enlisted this caste in the State List has requested the NCBC to include this caste in the Central List of Backward Classes for the State of West Bengal.

ii) There is no Ethnographic Account available concerning this caste. We have gone through the report of the State Commission for Backward Classes which has considered the contents of the proforma questionnaire, the report of the study team set up by it and also the evidence gathered at the public hearing held on 28th May, 2010.

iii) At the public hearing one Ali Hossain Ghoshi along with others were present to plead for the inclusion of this caste. According to him the ancestral profession of this case is milk vending and still the same profession they are continuing. Their counterparts among Hindus have already been included in the List of Backward Classes.

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iv) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

v) The report of the State Commission shows that the traditional occupation of this community is milk vending and rearing of cattle. As the income from this occupation is not adequate, many have become daily wagers. Literacy rate of this community is lamentable. Very insignificant number of boys and girls in the age group of 6-15 attend schools. At the middle school level the dropout rate is very high. The condition of the women is worse. Hardly they cross the primary school level. Endogamy is practiced by this community. The community is subjected to social discrimination. Persons belonging to higher rank in society treat them as social inferiors at the same level of SCs. Most of them live in thatched hutments. The monthly income of the family remains it to Rs.2500/-.

vi) The Social and Educational Backwardness of the community has been clearly brought out in the report of the State Commission. The social backwardness of this community has been depicted very clearly; they are treated as social inferiors like members of SCs. The social backwardness which originated from the caste occupation nexus has resulted in educational backwardness and consequently the community suffered economic backwardness. All the conditions warranting inclusion of a class in the List of Backward Classes are satisfied by this community.

v) We, therefore, recommend the inclusion of GHOSI Muslim community in the Central List of Backward Classes for the State of West Bengal.

29) DARJI/OSTAGAR/IDRISHI

i) DARJI/OSTAGAR/IDRISHI is a Muslim community included at Sl.No.99 in the State List of Backward Classes on the recommendation of the State

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Commission for Backward Classes. The State Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) There is no Ethnographic Account concerning this community. We have gone through the report of the State Commission which refers to the contents of the proforma questionnaire, the views of the study team set up by the State Commission and also the evidence collected at the public hearing. The Commission's report shows that endogamy is the characteristic of this community. The traditional occupation of this community is tailoring. They are treated as social inferiors by the other sections of the society due to their low social standing and economic condition. On the education front, the community is at low level. The rate of dropouts even at the primary school level is very high. Hardly there is any graduate in the community. Poverty is very rampant. The traditional profession does not provide them with adequate means of sustenance and so many of them crossed over to other sources of livelihood. Most of the people belonging to this community live in thatched hutments.

iii) At the public hearing conducted by the NCBC, one Sk. Kutubuddin and others were present. They pleaded that their traditional occupation is tailoring; they are socially and educationally backward and therefore their community must be included in the Central List of Backward Classes for the State of West Bengal.

iv) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

v) The report of the State Commission for Backward Classes clearly discloses the social and educational backwardness of this community which has practically no representation in the State Services. People belonging to

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DARJI caste among Hindu have always been treated as a Backward Class. Muslim Darji's position also is the same, since conversion did not result in the eradication of social backwardness. All the requirements for enlisting a class of people as Backward Class are clearly present in the case of this community.

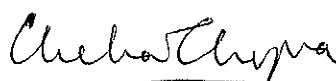
vi) We therefore recommend for the inclusion of MUSLIM DARJI/OSTAGAR/IDRISHI in the Central List of Backward Classes for the State of West Bengal.

30) RAJMISTRI

i) RAJMISTRI is a Muslim community included at Sl.No.100 in the State List of Backward Classes on the recommendation of the State Commission for Backward Classes. The State Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal. At the time of public hearing, no one from this community was present.

ii) There is no Ethnographic Account about this community. The report of the State Commission shows that it has taken into consideration the contents of Proforma Questionnaire submitted by this community, the report of the study team set up by the State Commission as well as the evidence collected at the public hearing. As per the report of the State Commission the traditional occupation of RAJMISTRI community is masonry, that is the very meaning of the word RAJMISTRI. As the caste profession is not remunerative, many have taken to agricultural labours, rickshaw pulling and bidi rolling and the womenfolk have taken up zari work. On the education front, the community is very backward. Beyond primary school level, very few boys and girls receive education. The community has not produced a single Doctor, Engineer or

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Lawyer. Persons belonging to other communities treat them at the level of Scheduled Castes. Endogamy is practiced by this community. Marriages outside the community are forbidden. Most of the people belonging to this community live in thatched houses.

iii) The social status a mason enjoys is very low. Hindu counterparts of this community have already been treated as belonging to backward classes. Social and educational backwardness of this community is clearly pointed out by the State Commission. The educational backwardness of the community is the direct consequence of its social backwardness and both have contributed to the economic backwardness of the community. We are therefore of the view that this community deserves to be included in the Central List of Backward Classes.

iv) We, accordingly recommend for inclusion of Muslim RAJMISTRI community in the Central List of Backward Classes for the State of West Bengal.

31) BHATYARA

i) BHATYARA is a Muslim community included at Sl.No.101 in the State List of Backward Classes. The enlistment was done by the State Government on the recommendation of the State Commission for Backward Classes. The State Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr. Sk.Nazrul Islam represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

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iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) The Ethnographic Account of this community is not available. We have gone through the report of the State Commission for Backward Classes. The Commission has taken into consideration the contents of the proforma questionnaire, the report of the study team set up by it and the evidence collected by it at the public hearing. The report of the State Commission shows that the traditional occupation of the people of this community is preparation of bread and vending the same: in other words, they are bakers by profession. Their social status is low. People belonging to Scheduled Castes and Scheduled Tribes and backward Muslim communities live as their neighbours. Although they are bakers by profession, they work as salaried employees in the Bakeries. Educational backwardness of this community is evident from the fact that the rate of dropouts at the middle school level is 50%. There is no graduate in the community and no one in medicine, engineering or law was produced by this community. Their living conditions are very bad. Most of them are living in thatched hutments.

v) We are inclined to agree with the view taken by the State Commission about the social and educational backwardness of this community. BHATIARA is not a very edifying expression. It is more or less an expression of abuse. People belonging to BHATIARA class are treated social inferiors by others. Their economic backwardness appears to be the consequence of their social backwardness. Educationally the community is at a very low level. It has no representation in the services under the State. All the conditions necessary for inclusion of a class in the list of Backward Classes are present.

vi) We accordingly recommend for inclusion of MUSLIM BHATIARA community in the Central List of Backward Classes for the State of West Bengal.


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32) MOLLA

i) MOLLA is a Muslim caste included at Sl.No.102 in the State List of Backward Classes on the recommendation of the State Commission. The NCBC has been requested by the State Government of West Bengal to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr.Abdul Rejjak Molla represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) The Ethnographic Account of this community is not available. We have gone through the report of the State Commission for Backward Classes. The Commission has taken into consideration the contents of the proforma questionnaire, the report of the study team set up by it and the evidence collected by it at the public hearing. According to the State Commission, Mollas are converts from low caste Hindus and that is the reason for their being treated as social inferiors by the rest. At the social level, they are treated like members of the Scheduled Castes and Scheduled Tribes. Endogamy is a characteristic of this community. On the educational front, the community is very backward. The dropout rate at the primary and middle school level is very high. The community has not produced any graduates and its representation in services is nearly absent. The traditional occupation of the community is cultivation. As no land is available, the people belonging to this community have taken up alternative calling of fishing, rickshaw pulling and bidi rolling. The economic condition of this community is bad. Their

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dwelling units approximately measure about 10 ft. x 15 ft and many live in Shanties by the road side temporarily put up un-authorizedly.

v) The report of the State Commission indicates the social and educational backwardness of the community and the total absence of representation in the public services. Although cultivation is the traditional occupation, since it has ceased to be remunerative because the members of the caste do not own land, they took up the alternative calling of fishing: some have become rickshaw pullers and wage earners. The womenfolk do bidi binding. The social backwardness of this community is very clearly present. The consequence of social backwardness is educational backwardness and ultimately resulting in economic backwardness. The requirements for treating a class of people as backward one are clearly present in the case of this community.

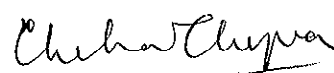
vi) We therefore recommend for inclusion of Muslim MOLLA community in the Central List of Backward Classes for the State of West Bengal.

33) DHALI (MUSLIM)

i) DHALI (MUSLIM) is included at Sl.No.103 in the State List of Backward Classes by the State Government on the recommendation of the State Commission for Backward Classes. The State Government has requested the NCBC for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr. Sabir Ali Dhali represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

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iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) The Ethnographic Account is not available concerning this community. We have gone through the report of the State Commission for Backward Classes. The State Commission has taken into consideration the contents of the proforma questionnaire, the report of the study team set by it and the evidence collected by it at the public hearing held on 24-6-2010. According to the State Commission, the people belonging to this community are soldiers armed with Shield (Dhal) or armour and that of 'Dhol badak' or Drum player' which accounts for the name of the community as "Dhali". After the abolition of princely order, cultivation became their main occupation. As it proved to be not remunerative, they took up alternative employment like van rickshaw pulling, tailoring, bidi binding, catching and selling fish, masonry, brick kiln works, agricultural labourers, etc. At the social level, the community is looked down by the rest of the society. They are hated both by Hindus and other Muslims since they were converts from low castes – Kaora and Mathor, which are recognized as Scheduled Castes in West Bengal. On the educational front, the community is very backward. The dropout rate is 50% at the primary school level, soaring to 80% at the secondary school level. There are no graduates in this community. The girls are married at a very tender age of 13 or 14. Economically this community's position is very low. Most of the people belonging to this community live in thatched hutments.

v) We agree with the views expressed by the State Commission. The social backwardness of this community is due to their ancestors converting from low Hindu castes to Islam. Those castes as stated above are now recognized as Scheduled Castes in the State of West Bengal. They are hated both by Hindus and other Muslims. The economic backwardness of this community is

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the consequence of its social backwardness. Absence of representation in the public services is clear.

vi) We therefore recommend for inclusion of DHALI (MUSLIM) community in the Central List of Backward Classes for the State of West Bengal.

34) MUSLIM PIYADA

i) MUSLIM PIYADA community is included at Sl.No.105 by the State Government in the State List of Backward Classes on the recommendation of the State Commission for Backward Classes. The State Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.

ii) At the time of public hearing one Mr. Abdush Sukur Peada represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.

iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.

iv) There is no Ethnographic Account about this community. We have gone through the report of the State Commission which has stated that it has taken into consideration the report of the study team set up by it, evidence collected at the public hearing and the contents of the proforma questionnaire submitted by the community.

v) The report of the State Commission says that the traditional occupation of this community was service under the Zamindars. But due to abolition of Zamindari system, they had to take up employment like agricultural labour, tailoring, carpentry, masonry, zori work etc. The neighbours of this community

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treat them as social inferiors at par with Scheduled Castes and Scheduled Tribes. Educationally the community is backward. The dropout rate is very high. There are no graduates in the community. No one in the disciplines of Medicine, Engineering or Law was produced by the community. The girls are married at a tender age of 14 and 15 years. Economically the community is very poor. No family has more than Rs.2000/- as monthly income.

vi) The report of the State Commission clearly indicates the social and educational backwardness of this community. Although at one time the people of this community were serving the Zamindars, due to abolition of Zamindari system they were reduced to the level of agricultural labourers, carpenters, tailors, masons etc. These professions are considered lowly in the social hierarchy. That accounts for their being treated as social inferiors. The consequence of their social backwardness is the educational backwardness. The community could not produce even a single graduate, doctor, engineer or lawyer. Their representation in the services is nearly absent. In the circumstances, we are of the view that this community fully satisfies the tests for its inclusion in the Central List of Backward Classes. Accordingly we recommend for inclusion of MUSLIM PIYADA community in the Central List of Backward Classes for the State of West Bengal.

35) MUSLIM BARUJIBI/BARUI

i) MUSLIM BARUJIBI/BARUI is listed at SI.No.106 in the State List of Backward Classes by the State Government on the recommendation of the State Commission for Backward Classes. The Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal. At the public hearing, no one from this community was present.

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ii) We have gone through the report of the State Commission which has stated that it has taken into consideration the report of the study team set up by it, evidence collected at the public hearing held by it and the contents of the proforma questionnaire submitted by the community. The report of the Commission says that the traditional occupation of this community is cultivation of betel leaves. Womenfolk also work to supplement the income of the family by doing bidi binding and zari work. Because of their low social status, they are looked down by the rest of the society. Educationally this community is backward. A large number of boys and girls at the age group of 5-15 do not attend school. The rate of dropout at the level of middle school is very high. The community has not produced a single Doctor, Engineer or Lawyer. The economic condition of the people of this community is very poor. Monthly income of 85% of the people belonging to this community ranges between 500 and 1000. They have no representation in the public services.

iii) The report of the State Commission though not a detailed one, nonetheless gives a clear picture about the social and educational backwardness of this community and also its economic backwardness. The womenfolk going for work itself is an indication of its social backwardness of the community. Muslim women observe parda system and do not leave homes for work, that too for manual work. The discrimination suffered by this community at the social level has resulted in their backwardness in the educational field. The community could not produce even a single doctor, engineer or lawyer. There are no graduates in the community. It has no representation in the public services. There is no family with monthly income of more than Rs.1000. We are satisfied that all the requirements for treating a class of people as backward one are present in this case. We accordingly recommend for inclusion of MUSLIM BARUJIBI/BARUI community in the Central List of Backward Classes for the State of West Bengal.

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36) PENCHI

- i) PENCHI is a Muslim community which was included at Sl.No.108 in the State List of Backward Classes by the State Government on the recommendation of the State Commission for Backward Classes. The State Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal.
- ii) At the time of public hearing one Mr. Mustak Habib Biswas represented the community and pleaded for its inclusion in the Central List of Backward Classes for the State of West Bengal.
- iii) There was no opposition whatsoever for inclusion of this community in the Central List of Backward Classes for the State of West Bengal.
- iv) There is no Ethnographic Account available about this community. We have gone through the report of the State Commission which has stated that it has taken into consideration the report of the study team set up by it, evidence collected at the public hearing and the contents of the proforma questionnaire submitted by the community.
- v) According to the report of the State Commission, the traditional occupation of this community is "making wooden cart wheels". As the profession is not remunerative, they became agricultural labourers, rickshaw pullers, van pullers and bidi binders. The educational status of this community is very backward. Only 12% of the boys receive primary education and 5% upto secondary school level. The dropout rate is very high. Economically this community is very poor.

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vi) The Hindu counterparts of this community whose profession is ironsmithy have been included in the list of backward classes in several States. In the case of this community, their traditional occupation was found to be not remunerative and so they became agricultural labourers, rickshaw pullers, van pullers and the womenfolk have taken up the work of bidi binding. Muslim women observe parda system. The womenfolk among Muslims taking up work to supplement the family income itself is an indication of the social backwardness of the community. Added to this most of the people belonging to this community are rickshaw pullers and agricultural labourers. Therefore, there cannot be any doubt about the social backwardness of this community. It is social backwardness that has contributed to their educational backwardness resulting ultimately in their economic backwardness. All the requirements for enlisting a community in the list of backward classes are present in this case. We, accordingly recommend for the inclusion of MUSLIM PENCHI community in the Central List of Backward Classes for the State of West Bengal.

37) GANGOT

i) The caste GANGOT was included in the State List of Backward Classes at Sl.No.47 by the State Government on the recommendation of the State Commission for Backward Classes. The State Government of West Bengal has requested the NCBC to include this community in the Central List of Backward Classes for the State of West Bengal. At the public hearing no one from this community was present.

ii) There is no Ethnographic Account available about this community. We have gone through the report of the State Commission which has stated that it

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has taken into consideration the evidence collected at the public hearing held on 20-9-1996.

iii) The report of the State Commission shows that Mondal is their surname and they are known as Gangot Mondal in the district of Malda. Traditionally they are agricultural labourers. They do not own any land. The children assist the parents in agricultural activities. They also work as domestic servants. The children are engaged as cowherds. Educationally only 10% of the males and 5% females receive education upto primary school level and only 15% among males reach graduation level. The dropout rate is extremely high: 70% at the primary school level and 29% at the secondary school level. The community produced only two high school teachers and 6 primary school teachers. Very few persons are employed as police constables and homeguards. There is no MP or MLA from this community. 70% of the people live in mudwalled houses and only 5% in semi pucca houses. Widow remarriages are allowed. GANGOTS community rank with Kurmis and Koiris. They are looked down by the rest of the society since they rank above the Dosadh, a Scheduled Caste with whom they smoke using the same Hukkah. In the State of Bihar, they are included in the list of Backward Classes. The State Commission, therefore, recommended for its inclusion in the State List of Backward Classes.

iv) We are inclined to agree with the recommendations of the State Commission. This community is socially backward and its educational backwardness is due to its social backwardness. Most of the people belonging to this community are agricultural labourers. Their children also work as cowherds and domestic servants. The educational backwardness of this community is because of its social backwardness. A community overwhelmingly consisting of agricultural labourers and daily wagers and whose children work as cowherds has to be necessarily treated as a socially

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backward one. Its economic and educational backwardness have been established with reference to clear data. We therefore recommend that GANGOT community be included in the Central List of Backward Classes for the State of West Bengal.

IV. ADVICE OF THE COMMISSION

24. The Commission in view of the above findings has decided to tender the following Advice to 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 NCBC Act:-

The following communities:

1. Devanga
2. Hajjam
3. Chowduli
4. Nikari
5. Mahaldar
6. Dhukre
7. Basni/Bosni
8. Abdal
9. Kan
10. Tutia
11. Gayen
12. Beldar Muslim

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13. Khotta Muslim
14. Sardar
15. Kalandar
16. Laskar
17. Jamadar
18. Chutor Mistri
19. Dafadar
20. Mal Muslim
21. Majhi/Patni Muslim
22. Muchi/Chamar Muslim
23. Nehariya
24. Muslim Haldar
25. Muslim Sanpui/Sapui
26. Muslim Biswas
27. Muslim Mali
28. Ghosi
29. Darji/Ostagar/Idrishi
30. Raj Mistri
31. Bhatiyara
32. Molla

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- 33. Dhali (Muslim)
- 34. Muslim Piyada
- 35. Muslim Barujibi/Barui
- 36. Penchi
- 37. Gangot

Should be included as new entries in the Central List of Other Backward Classes for the State of West Bengal. The entries after inclusion will read as under:-

Entry No. 63 – DEVANGA

Entry No. 64 – HAJJAM (Muslim)

Entry No. 65 – CHOWDULI (Muslim)

Entry No. 66 – NIKARI (Muslim)

Entry No. 67 – MAHALDAR (Muslim)

Entry No. 68 – DHUKRE (Muslim)

Entry No. 69 – BASNI/BOSNI (Muslim)

Entry No. 70 – ABDAL (Muslim)

Entry No. 71 – KAN (Muslim)

Entry No. 72 – TUTIA (Muslim)

Entry No. 73 – GAYEN (Muslim)

Entry No. 74 – BELDAR MUSLIM

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- Entry No. 75 – KHOTTA MUSLIM
- Entry No. 76 – MUSLIM SARDAR
- Entry No. 77 – MUSLIM KALANDAR
- Entry No. 78 – MUSLIM LASKAR
- Entry No. 79 – MUSLIM JAMADAR
- Entry No. 80 – MUSLIM CHUTOR MISTRI
- Entry No. 81 – MUSLIM DAFADAR
- Entry No. 82 – MAL MUSLIM
- Entry No. 83 – MAJHI/PATNI MUSLIM
- Entry No. 84 – MUCHI/CHAMAR MUSLIM
- Entry No. 85 – MUSLIM NEHARIYA
- Entry No. 86 – MUSLIM HALDAR
- Entry No. 87 – MUSLIM SANPUI/SAPUI
- Entry No. 88 – MUSLIM BISWAS
- Entry No. 89 – MUSLIM MALI
- Entry No. 90 – GHOSI (Muslim)
- Entry No. 91 – MUSLIM DARJI/OSTAGAR/IDRISHI
- Entry No. 92 – MUSLIM RAJMISTRI
- Entry No. 93 – MUSLIM BHATYARA
- Entry No. 94 – MUSLIM MOLLA

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Entry No. 95 – DHALI (MUSLIM)

Entry No. 96 – MUSLIM PIYADA

Entry No. 97 –MUSLIM BARUJIBI/BARUI

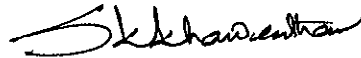
Entry No. 98 – MUSLIM PENCHI

Entry No. 99 – GANGOT



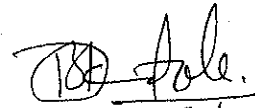
(Justice M. N. Rao)

Chairperson



(S. K. Kharventhan)

Member



(Deepak Katole)

Member



(Dr. Shakeel uz-Zaman Ansari)

Member



(Smt. Chitra Chopra)

Member-Secretary

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