

GOVERNMENT OF KERALA

Abstract

Kerala State Commission for Backward Classes - Inclusion of "Poopandaram/Maalapandaram and Jangam in the State list of Other Backward Classes along with "Veerasaivas" - Advice of the Commission - Accepted - Orders issued.

SCHEDULED CASTES & SCHEDULED TRIBES DEVELOPMENT (F) DEPARTMENT

G.O. (MS) No. 57/96/SCSTDD Dated, Thiruvananthapuram, 8.11.1996.

Read:-1. D.O. letter No. 79/C1/94/KSCEC dated 15.11.1995, from the Member-Secretary, Kerala State Commission for Backward Classes.

2. G.O. (MS) No. 142/78/GAD dated 15.3.1978.

ORDER

The Kerala Veerasaiva Sabha, Kottayam in its representation submitted to Kerala State Commission for Backward Classes has requested that the community "Veera Saiva" and its synonyms may be included in the State Other Backward Classes list for reservation in Public Service as shown below:

"Veera Saiva" (Yogi, Yogeeswara, Vairagi, Vairavi, Matapati, Kurukkal, Gurukkal, Chettiar, Ambalakaran, Lingayath, Pandaram, Pandaran, Chetty, Sadhuchetty, Pappadachetty, Andi, Jangam, Poopandaram/Maalapandaram).

2. Of the above, Yogi and Yogeeswara are already bracketted with Veerasaivas in the existing Other Backward Classes list against serial No. 73. Ambalakaran also figures in the above list as serial No. 2 and Sadhu Chetty is bracketted with Chetties at serial No. 13 of the above list. The Commission has also received a representation from Kerala Veerasaiva Jangam Sabha, Palakkad requesting that Telugu speaking Veerasaivas viz. Pandaram, Andi, Jangam should be brought under the common community name of Veerasaiva Jangam as shown below:

"Veera Saiva Jangam" (Telugu Vamsaja Veera Saiva, Andi, Pandaram, Jangam)

3. The representation of both Veerasaiva Sabha and Veerasaiva Jangam Sabha were referred by the Commission to the Ananthakrishna Iyer International Centre for Anthropological Studies (AICAS), Palakkad for study. Hearings were also given to them. Besides the hearings, the Commission also made local visits in Palakkad District in order to acquaint itself with the living condition of the communities concerned. Based on the study reports of AICAS, the evidence adduced during the hearing and the other records of the case and the impression gained during the local visits undertaken by the Commission, the Commission has come to the following conclusion in regard to

the requests of the Kerala Veerasaiva Sabha and Kerala Veerasaiva Jangam Sabha in respect of those communities which are not in the Other Backward Classes list at present:

(1) Vairavi (2) Vairagi (3) Matapati

4. According to the Census Report of 1931 Veerasaivas had been residing in Travancore from very early times and members of the Community were known by names such as 'Matavathos', 'Pantaram', 'Sankham', 'Vairavi' and 'Yogeeswarar'. According to Edgar Thurston the Matapati was appointed to collect the dues to the mutts. At present Matapatis are found in Kollam and Thiruvananthapuram districts, and Vairavis/Vairagis in Thiruvananthapuram District. Though Vairavi/Vairagis suffer from severe economic and educational backwardness they do not seem to have been socially very backward in that as a community they have forged marriage alliances with Nairs and have never suffered any social disability or discrimination at any time. The Matapatis claim superiority among the Veerasaiva Communities; in fact they considered themselves to be superior to Nairs, while Matapatis are educationally and economically backward, they are marginally better off than Vairavi/Vairagi in these fields. As regard social status, they were never subjected to any discrimination or ostracism. Vairavi/Vairagi and Matapati are bracketted with Veerasaivas in the list of Other Backward Classes for educational concessions and for reservation in educational institutions. But in the opinion of the Commission these communities do not satisfy the criteria laid down by the Commission for social backwardness. Hence the Commission's advice to Government u/s 9(1) of the Kerala State Commission for Backward Classes Act, 1993 is that these communities need not be included in the State Other Backward Classes list for reservation in public service.

4. Gurukkal/Kurukkal

5. According to Ananthakrishna Iyer International Centre for Anthropological study report generally Gurukkal/Kurukkal is a honorific title which may be adopted by any of the Veerasaiva Communities. "once they cannot be treated as a separate class for purpose of Article 16 (4) of the Constitution. Further Gurukkal, Kurukkal and its variations do not figure in the existing Other Backward Classes list for ~~xxx~~ educational concessions and reservation in educational institutions. In the circumstances the Commission's advice is that the request for inclusion of Gurukkal/Kurukkal in the State Other Backward Classes list for reservation in public purpose may be rejected.

and Ezhavas looked down upon them as mendicants. The community is characterised by grinding poverty and extreme educational backwardness. On the social front, though they were not treated as untouchables their traditional occupation of mendicancy was considered as undignified occupation and the community was generally considered as socially backward. Hence the Commission has advised Government that the class Pappadaram/Maalapandaram be included in the Other Backward Classes list in the Veerasaiva group.

6. Jangam ✓

7. 'Jangam' is the Telugu equivalent of 'Pandaram' in Malayalam. They are said to have migrated to Kerala from Tamil Nadu but their mother tongue is Telugu, Jangam were traditionally mendicants and until recent times, the mendicancy was ritual mendicancy which involved formally receiving rice, red chillies and salt on fixed dates. Although ritual begging was the traditional occupation of the community it has gradually given way to begging without any religious trappings. During the local visit of the Commission to Jangam settlements, the Commission found many Jangam families living in object poverty in conditions comparable to those of Scheduled Castes and Tribes.

8. 'Jangam' finds a place in the existing Other Backward Classes list for educational concession in the Malabar area as well as in the Other Backward Classes and for reservation in educational institutions throughout the State. After reviewing the evidence produced before it, the Commission has concluded that Jangam fulfills the criteria for inclusion as a class in the Other Backward Classes list for reservation in public service in the Veerasaiva group and has advised Government accordingly.

7. Chetty, Chettiar, Pappadachetty, Pandaram and

Pandaran ✓

9. According to the A.C.S. report, the community of Pappada Pandaram/Pappada Chetty spread throughout Kerala, particularly Palakkad, Kottayam, Alappuzha and Kollam districts and their total population will not be less than five lakhs. The report shows that they were not considered as socially backward and that their social status is just below the Nairs and above the Ezhavas. They were not considered as polluted except by Brahmins. They did not suffer from any discrimination in regard to entry into place of worship or other public places. Educationally the community is extremely backward. The economic status of the community is also low.

10. Pandaram is one of the communities included in the Veerasaiva group in the Other Backward Classes lists for educational institutions in the whole of the State. 'Pandaran' does not figure in any list. 'Chetties' as a group has been

included in the Other Backward Classes list for reservation in public service throughout the State, and for educational concession in the T.C. area. 'Chettiar' does not find a place in any list. The main criteria of backwardness for purpose of Article 16 (4) of the Constitution is social backwardness. The evidence available to the Commission shows that the degree of social backwardness of Pappada Pandarams/Pappada Chetties is not such as to warrant the inclusion of their community in the list of Other Backward Classes for reservation in public service. This conclusion will of course apply with equal validity to all the Veerasaiva Communities whose traditional occupation is Pappadam making, namely Chetty, Chettiar, Pandaram and Pandaran. In the circumstance the Commission has advised that Chetty, Chettiar, Pappada Chetty, Pandaram and Pandaran need not be included in the Veerasaiva group in the Other Backward Classes list for reservation in public service.

8. Andi/Andi Pandaram

11. The evidence has brought out that these are largely called names of Jangam and in any case, the use of the expressions appears to be dwindling. Hence the Commission has not recommended the inclusion of these names as synonyms for Jangam in the Other Backward Classes list for reservation in public service.

9. Lingayat

12. AIC/S has reported that during their survey they could not come across any communities identifiable as Lingayats. Nor could the representatives of Veerasaiva Sabha throw any light on the location of Lingayats in Kerala. In the circumstances the Commission is not in a position to tender any advice to the Government on the request relating to Lingayat.

10. Kalpandaram/Kallu Pandaram/Kallandi Pandaram

13. The community is distributed in parts of Palakkad district and characterised by a high degree of inter state mobility with Tamil Nadu. It is engaged in the highly skilled job of making and polishing of jewellery with semi precious stones, glass pieces. According to the assessment of AIC/S, Kallu Pandaram has not been generally considered as socially backward and they had access to public places as well as to temples etc. belonging to the upper castes. They were recognised as highly skilled artisans and their occupation was not considered as lowly or undignified. From the evidence on record, the Commission found that Kallu Pandaram/Kallandi Pandaram / Kalpandaram did not suffer from social backwardness. Hence the Commission has advised that this community need not be included in the State Other Backward Classes list.

14. In sum, the advice of the Kerala State Commission for Backward Classes to Government under section 9(1) of the Kerala State Commission for Backward Classes Act, 1993 is that the existing entry viz. Veerasaivas (Yogi and Yogeeswara) occurring at serial No. 73 in the existing state list of Other Backward Classes for reservation of jobs in Public Services be amended as follows:

"Veerasaivas (Yogi, Yogeeswara, Poopandaram/Maalapandaram and Jangam)".

15. The advice of the Commission is ordinarily be binding on Government.

16. Government are pleased to accept the advice tendered by the Kerala State Commission for Backward Classes, contained in the Report, forwarded along with the letter read above under section 9(1) of the KSCBC Act, 1993 and order that in the entry viz Veerasaivas (Yogi and Yogeeswara) occurring at serial No. 73 in the existing State list of Other Backward Classes "Poopandaram/Maalapandaram and Jangam" will also be included.

The Government Order read above will stand modified to the above extent.

Necessary amendment to the Kerala State and Subordinate Service Rules will be issued separately.

By Order of the Governor,

K.K.VIJAYAKUMAR
SECRETARY

To

The Member Secretary,

Kerala State Commission for Backward Classes,
Thiruvananthapuram (with CL)

The Secretary, Kerala Public Service Commission (with CL)

All District Collectors.

The Director of Public Relations.

The General Administration (SS) Department vide item
No. 378 dated 1.11.1996.

The Private Secretary to Minister (B & SC).

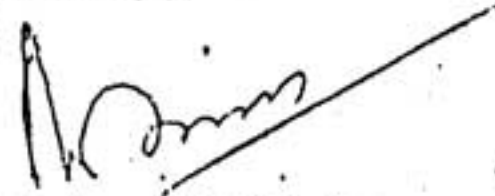
The C A to Secretary, Labour i/c of Sch. Castes & Sch. Tribes
Development Department

The C A to Additional Secretary, SC & ST

The C A to Joint Secretary, SC & ST.

SF/OC

Forwarded/ By Order


Section Officer