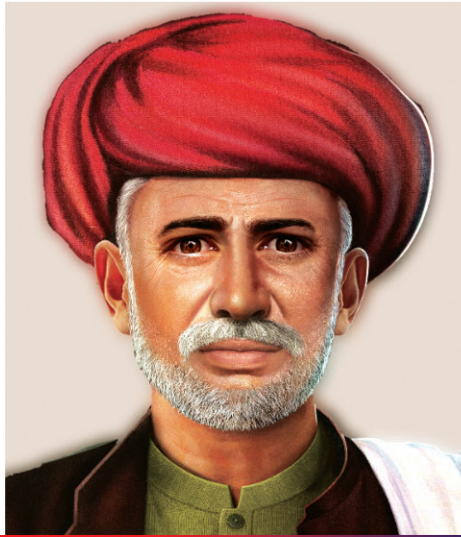


OBC VOICE



Birth Anniversary of great Social Revolutionaries



APRIL 11



APRIL 14

**"Ours is a battle not for wealth or for power.
It is a battle for freedom. It is a battle
for the reclamation of the human personality".
– Dr. B. R. Ambedkar**

Vote for
Social Justice →

Problem of
Discrimination →

Tamil Nadu
Health Model →

IITs
Defy Quota →

Thoughts of
Periyar

3 days Workshop on Reservation for OBC representatives conducted at Zonal Learning Centre, Bhubaneswar between March 14 – 16, 2024



The Workshop was attended by 25 OBC representatives of All India Union Bank OBC Employees Welfare Association and inaugurated by Suresh Chandra Teli, CGM / Liaison Officer for OBC, UBI, C.O., Mumbai and concluding session addressed by Arun Kumar, CGM (HR), UBI, CO, Mumbai and greeted by G.Karunanidhy, President, AIUBOBCEWA and coordinated by Dharmendra Meena, Sr.Manager (HR), CO, Mumbai. Vikram Lavangere, Retd Sr.Manager and Vishal Shettigar, Manager (HR), C.O. took the sessions on reservation policies and rosters. Braja Kishore Parida, GS, OBC Odisha State Unit coordinated the inaugural and concluding sessions.



OBC VOICE

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The views expressed
in the articles
are not necessarily ours

VOTE FOR SOCIAL JUSTICE

The Election Commission of India (ECI) has announced the full schedule of the Lok Sabha election 2024. The most populous country and largest democracy in the world would go to the polls in seven phases from April 19 to June 1, 2024. The results would be notified on June 4. The seven phases will cover 543 constituencies.

The Election Commission announced that 97 crore voters are eligible to vote in the Lok Sabha polls this year. This is an increase of 7 crore voters as compared to the electorate in the 2019 elections. This time, 1.8 crore individuals are expected to cast their vote for the first time.

Apart from this, there are 82 lakh voters above the age of 85 in the electoral rolls, 88.4 lakh persons with disabilities, and 19.1 lakh service electors.

CEC Rajiv Kumar further noted that there are 948 female voters to every 1,000 male voters. Of the eligible voters, 49.7 crore are male, 47.1 crore are female and 48,000 have enrolled as transgender.

The Other Backward Classes (OBC) constitutes the majority population of this country, roughly around 60 per cent. In a Parliamentary Democracy, if we go by this numbers, it is not incorrect to say that nearly 325 Lok Sabha seats have to be occupied by the Other Backward Classes. This has never happened since 1952 General Election.

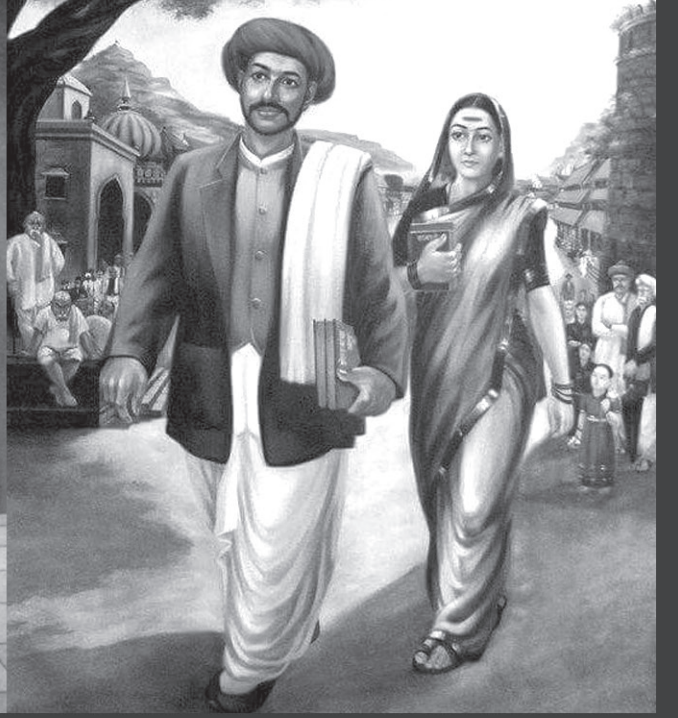
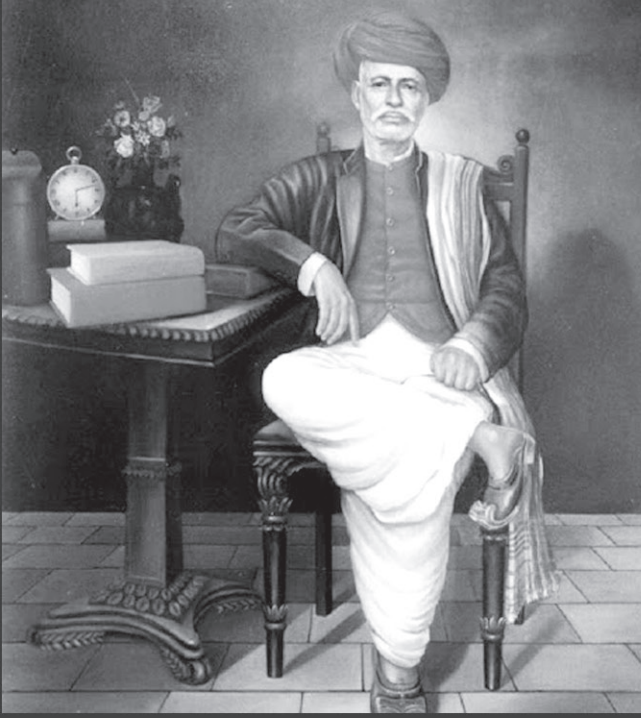
Except the Southern States, in particular, Tamil Nadu, nowhere this arithmetic has been taken seriously by political parties. Consequences of this reflects in devising the policies at the top level of governance and the OBCs have been denied their share in the governance of this country.

The data provided in the Parliament by the Government at the Centre show the dismal representation of the backward classes in all fields. Thousands of posts reserved for OBCs remain unfilled citing the reason as 'non availability of suitable candidates.' While the Government totally excludes eligible OBC candidates citing an unconstitutional provision of 'creamy layer', this reason is indeed unconvincing.

The founders of Indian Constitution, knowing fully well about the historical discrimination and social injustice, meted out to the largest population of the "country", made provisions to ensure social justice and representation to the historically discriminated communities. The inequality caused on account of this discrimination can be addressed and erased only through suitable legislations and proper implementations.

For this, **the representatives fully committed to the cause of social justice have to be our choice.** ■

சமூகப் புரட்சியாளர் ஜோதிராவ் புலே



'கல்விக் குறைவால்,
அறிவு சீரழிந்தது;

அறிவுக் குறைவால்,
நல்லொழுக்கம் அழுகியது;

நல்லொழுக்கக் குறைவால்,
முன்னேற்றம் நின்று போனது;

முன்னேற்றம் நின்றுபோனதால்,
செல்வம் மறைந்தது;

செல்வக்குறைவினால்,
குத்திரர்கள் அழிந்தனர்;

கல்லாமையிலிருந்தே
அனைத்துத் துயரங்களும்
ஊற்றெடுக்கின்றன'

-ஜோதி ராவ் பூலே

"Without education,
wisdom was lost;

without wisdom,
morals were lost;

without morals,
development was lost;

without development,
wealth was lost;

without wealth,
the Shudras were ruined;

so much has happened
through lack of education."

-Jyotirao Phule

இந்தியாவில் கல்வி கற்க வாய்ப்பு இருந்தாலும் சமூகத்தில் படிக்க முடியாது. அப்படியிருந்த சூழலை மாற்றியமைக்க பல ஒப்பற்ற தலைவர்கள் போராடினார்கள். அதில் முதன்மையான தலைவராக ஜோதிராவ் பூலே அவர்களைச் சொல்லலாம். ஏப்ரல் 11 அவரின் பிறந்தநாள்.

ஏதோ ஒரு குடும்பத்தில் இருக்கும் ஒரு நபரிடம் 'உங்களை யார் படிக்க வைத்தது' என்று கேட்டால், 'என் பெற்றோர்' என்று பதில் வரும் அதைப் பின்னோக்கி! பின்னோக்கி! கேட்டுக் கொண்டே போனால் அந்தந்த குடும்பத்திற்குக் கிடைத்த வாய்ப்பைப் பொறுத்து ஒரு புள்ளிக்கு மேல் பதில்

இல்லாமல் நின்று விடும். ஆங்கிலேயர் வருவதற்கு முன்பு இங்கு நிலவி வந்த கல்வி முறை, வேதக்கல்வி, திண்ணைக்கல்வி முறைகள் என்று ஒரு குறிப்பிட்ட ஆதிக்க சமூகத்தினருக்கு மட்டுமே வழங்கி வந்தது.

ஜோதி ராவ் பூலே 1827ம் ஆண்டு ஏப்ரல் 11-ம் நாள் கோவிந்த்ராவ், சிம்பாய் தம்பதியருக்கு மூன்றாவது மகனாகப் பிறந்தார். சுடர் ஒளி என்ற பொருளில் ஜோதி என இவருக்குப் பெயர் சூட்டப்பட்டது. அந்த சுடர் ஒளிதான் ஒடுக்குமுறை என்னும் இருளினை எதிர்த்து, மாந்தர் உள்ளத்தில் மண்டிக் கிடக்கும் அறியாமை இருளை நீக்கி, அறிவு வெளிச்சத்தைப் பாய்ச்சும் கல்வியை அணைத்து மக்களுக்கும் பொதுவாக்க வேண்டும் என்ற எண்ணத்தைப் பரப்பியது.

இந்திய சமூகத்தில் குரு சிஷ்யன் முறை என்னும் குல கல்வி முறையே கல்வியாக இருந்தது. தச்சனின் மகன் தச்சனாக இருக்க வேண்டும் என அக்காலத்தின் நடைமுறையைப் போலவே, தோட்டக்காரனின் மகனான ஜோதி ராவ் பூலே பள்ளிப் படிப்பை முடித்தவுடன் தோட்டக்காரனாகவே வருவான் என எதிர்பார்க்கப்பட்டது. ஆனால், ஜோதி ராவ் பூலே மற்றவர்களின் வழியைப் பின்பற்றுவவரல்ல; அவரே ஒரு வழிகாட்டியானார். மக்களின் நல்வாழ்வும், அவர்களுக்கு ஊழியம் புரியவேண்டுமென்ற உணர்வும் அவரது சிந்தனையில் கொந்தளித்துக் கொண்டிருந்தது.

கல்வி கற்றுக்கொள்வதில் மிகுந்த ஆர்வம் கொண்டிருந்தார். தேர்வுகளில் அதிகம் மதிப்பெண்கள் பெற்றார்; தன் சக மாணவர்கள் மற்றும் ஆசிரியர்களின் நன்மதிப்பையும், பாராட்டையும் பெற்றார். ஸ்காட்டிஸ் பிரிட்டிஷ் மிஷன் நடத்தி வந்த பள்ளியிலும், புத்வர் அரசுப் பள்ளியிலும் பள்ளிப் படிப்பை முடித்தார். ஜோதி ராவ் பூலே இளமையில் சிவாஜி, ஜார்ஜ் வாஷிங்டன் போன்றவர்களின் வாழ்க்கை வரலாற்றைப் படித்தார். அவர்களின் துணிச்சல், நாட்டுப் பற்று, உயர்ந்த குறிக்கோள் இவரது மனதில் பதிந்தது. தாய் நாட்டின் விடுதலைக்கு அவர்களைப் போலவே ஈடுபடத் தூண்டியது. மேலும், தாமஸ் பெயினின் படைப்பான மனித உரிமைகள் - என்ற புத்தகம் ஜோதி ராவ் பூலேயின் சிந்தனையில் பெரும் தாக்கத்தை ஏற்படுத்தியது. அறியாமையில் உழன்று கிடந்த சக குடிமக்களை முன்னேற்றத் துடித்தார். காலம் கடந்துபோன மூட நம்பிக்கைகளுக்கு, அடிமைகளாக இருந்து வந்த அவர்களை எழுச்சிக் கொள்ளத் தனது வாழ்க்கையை அர்ப்பணித்தார்.

அவர் போராட்டத்தை தொடங்கிய காலகட்டம் என்பது பெண் கல்வி என்பது நெருப்பாற்றில் நீந்துவது போல. ஆதிக்க சமூகத்துக்கு மட்டுமே கல்வி என்றாலும் அதிலும் ஆண்களுக்கு மட்டுமே அந்த உரிமை. பெண்களுக்கு கிடையாது என்ற நிலை. ஆனால் அக்கல்வி முறையும் மூடநம்பிக்கையும் பிற்போக்குத் தனங்களையும் உயர்த்திப் பிடிக்கும் கல்வி முறையாகவே இருந்தது. பெண் கல்வியைப் பொறுத்த வரையில் 2000 வருட வரலாறு என்று எடுத்துப் பேசினால் மிகையாகத் தெரிந்தால், 18ஆம் நூற்றாண்டை எடுத்துக் கொண்டாலே அது பெண்

பிள்ளை நரபலிகள், உடன்கட்டை ஏறுதல், இளம் வயதில் விதவை என்ற நிலையே இருந்தது.

1832ம் ஆண்டு ஆங்கில கல்வி முறை வந்தது. அதிலிருந்து 20 ஆண்டுகளுக்குப் பிறகு 400 பேர் கொண்ட கிராமத்தில் 18 ஆண்கள் கல்வி கற்றனர் என்று புள்ளி விவரம் சொன்னது. அதிலும் ஒருவர்கூட பெண்கள் கிடையாது. இந்து குலக்கல்வியின் தாக்கமும், இஸ்லாமிய மதராசுக்களின் தாக்கமும் ஆங்கில கல்வி முறை வந்த பின்னரும் பெண்களை இரும்புச் சங்கிலி போட்டு வீட்டில் அடைத்தது. ஆனால் அந்த அடிமை சங்கிலியைத் தந்து மனைவிக்குக் கல்வி போதித்து உடைத்தெறிந்தார் ஜோதிராவ் பூலே. இந்தியாவின் முதல் பெண் ஆசிரியை ஆனார் 'சாவித்திரிபாய் பூலே'.

தான் பெற்ற கல்வியின் பயன் அது எதற்குப் பயன்படுகிறது என்பதைப் பொறுத்துத் தான் இருக்கிறது. அதை இந்த இரண்டு தம்பதியினரும் உணர்ந்து பள்ளிக்கூடங்களைத் தொடங்கினர். ஆனால் இந்த சமூகம் அவர் ஆசிரியை பணியை நிம்மதியாகச் செய்துவிட அனுமதிக்கவில்லை. அவர் காலைப் பொழுதில் பள்ளிக்கு நடந்து வருகையில் சாணியை, அழுகிய முட்டையை, மனித மலத்தைக் கரைத்து ஊற்றியது. அதற்காக ஒரு மாற்றுச் சேலையை எப்போதும் வைத்திருந்தார். பள்ளி வந்தவுடன் அதை மாற்றி தனது பணியைத் தினமும் தொடர்ந்து கொண்டு இருந்தார். இந்த எல்லா சூழ்நிலைகளிலும் உற்ற துணையாக நின்றவர் மகாத்மா பூலே.

நெருப்பாற்றைச் சற்றே நீந்திக் கடந்தவர்கள் 200 பள்ளிகளைத் திறந்தனர். 'balhatya pratibandhak griha' எனக் கைவிடப்பட்ட பெண்களுக்காக இல்லம் ஒன்றையும் நடத்தினார். பெண் சிசுக்கொலைக்கு எதிராக இல்லம் தொடங்கி அதற்கு எதிராகப் பிரசாரம் செய்தார்கள். 1882 ம் ஆண்டு வெளியிடப்பட்ட பெண் விடுதலை பற்றிய தவறான கருத்துக்களைக் கொண்ட ஆய்வுக் கட்டுரையான, 'ஸ்திரீ புருஷ்துலானா' என்பதை எதிர்த்துக் குரல் கொடுத்த ஒரே தலைவர் ஜோதி ராவ் பூலே ஆவார்.

ஆதிக்க சாதி ஆண்களால் வன்கொடுமை செய்யப்பட்ட பெண்களையும், தன் இளம் வயதில் வயதானவர்களுக்கு மணமுடிக்கப்பட்ட கணவனை இழந்த பெண்களுக்காகத் தனியாக பள்ளியைத் தொடங்கினார். ஏட்டுக்கல்வியை தாண்டி கைவினை பொருட்கள், ஓவியம், தையல் என்று பன்முக திறமைகளை கற்றுத்தந்தார். இதை பொறுத்து கொள்ள முடியாமல் பல பொய் வழக்குகள் அவர் மேல் தொடரப்பட்டது. அதை தன் மனைவி சாவித்திரி பாய் பூலேயோடு இணைந்து 'சத்தியசோதக சமாஜித்' என்ற அமைப்பை வென்றெடுத்தார்.

'எல்லோரும் சமம்' என்ற அண்ணல் அம்பேத்கருக்கு வழிகாட்டியாக வாழ்ந்து காட்டினார். பஞ்மர்களுக்கும் கீழானவள் பெண் என்னும் நிலை இருந்த காலகட்டத்தில் அதற்கு எதிராக போராடி கல்வி பயின்று, பள்ளி தொடங்கி, தனது வாழ்நாளையே அர்ப்பணித்த ஜோதிராவ் பூலே - இருளை விலக்கி அறிவாயுதம் ஏந்த வைத்த பேரொளி! ■

(நன்றி: விகடன் 11.04.2023)



Problem *of* Discrimination

Thus Spoke Ambedkar

To the Untouchables the problem of discrimination in order of seriousness is only next to the problem of recovering their manhood. The discrimination against the Untouchables is practised by the Hindus on a scale, the extent of which it is impossible for an outsider to imagine. There is no field of life in which the Untouchables and the Hindus come into competition and in which the former is not subjected to discrimination. It is also of the most virulent type.

In the matter of social relationship, it takes the form of barriers against dancing, bathing, eating, drinking, wrestling, worshipping. It puts a ban on all common cycles of participation.

In the use of public facilities, the spirit of discrimination manifests itself in the exclusion of Untouchables from schools, wells, temples and means of conveyance. Public administration is most deeply drenched by the spirit of discrimination against the Untouchables. It has affected Law Courts, Government Departments, Co-operative Banks, particularly the Police. Discrimination against Untouchables in the matter of securing land, credit, jobs exist in the most rampant form. It is in service that discrimination shows itself most strongly. Though there are no regulations, there are well-recognized rules which govern the entry and promotion of the Untouchables in the matter of service. Most often an Untouchable will not get an entry. Whole departments are closed to them. The weaving side of the Textile Mills—the whole of Army—is closed to the Untouchables. If he did, there is a well-set limit beyond which the Untouchable may not rise, no matter what his efficiency or length of service. The principle in general is maintained that the Untouchables shall not be placed in administrative authority over the Hindus. The consequence is that unless some entire branch of service is turned over the Untouchables, there are very few posts of consequence which the Untouchables are allowed to fill. To put it concretely, the only field of service in which there is no discrimination against the Untouchables is scavenging. There is no need for discrimination in this field because the

whole of it is made over to the Untouchables and there is no competition from the Hindus. Even here discrimination steps in the matter of higher posts. All unclean work is done by the Untouchables. But all supervisory posts which carry higher salary and which do not involve contact with filth are all filled by Hindus. In this situation rights of citizenship cannot mean the rights of the Untouchables. Government of the people and for the people cannot mean Government for the Untouchables; equal opportunity for all cannot mean equal opportunity for the Untouchables; equal rights for all cannot mean equal rights for the Untouchables. All over the country in every nook and corner the Untouchable faces handicaps, suffers discriminations, is meted injustices to the Untouchables, the most unprivileged people in India. The extent to which this is true is known only to the Untouchables who labour under the disadvantages. This discrimination is the strongest barrier against the Untouchables. It prevents them from rising out of it. It has made the life of the Untouchables one of the constant fear of one thing or another, of unemployment, assault, persecution, etc. It is a life of insecurity.

There is another form of discrimination which though subtle is nonetheless real. Under it a systematic attempt will be made to lower the dignity and status of a meritorious Untouchable. A Hindu leader would be described merely as a great Indian leader. No one would describe him as the leader of Kashmiri Brahmin even though he be one. If a leader who happens to be an Untouchable is to be referred to he will be described as so and so, the leader of the Untouchables. A Hindu doctor would be described as a great Indian doctor. No one would describe him as a Iyengar even though he be one. If a doctor happens to be an Untouchable doctor, he would be referred to as so and so, the Untouchable doctor. A Hindu singer would be described as a great Indian singer. If the same person happens to be an Untouchable he would be described as an Untouchable singer. A Hindu wrestler would be described as a great Indian Gymnast. If he happens to be an Untouchable he would be described as an Untouchable gymnast.

“In this situation rights of citizenship cannot mean the rights of the Untouchables. Government of the people and for the people cannot mean Government for the Untouchables; equal opportunity for all cannot mean equal opportunity for the Untouchables; equal rights for all cannot mean equal rights for the Untouchables. All over the country in every nook and corner the Untouchable faces handicaps, suffers discriminations, is meted injustices to the Untouchables, the most unprivileged people in India.”

This type of discrimination has its origin in the Hindu view that the Untouchables are an inferior people and however qualified, their great men are only great among the Untouchables. They can never be greater nor even equal to the great men among the Hindus. This type of discrimination, though social in character, is no less galling than economic discrimination.

Discrimination is merely another name for absence of freedom. For as Mr. Tawney says: “There is no such thing as freedom in the market, divorced from the realities of a specific time and place. Whatever else it may or may not imply, it involves the power of choice between alternatives—a choice which is real, not merely nominal, between alternatives which exist in fact, not only on paper. It means, in short, the ability to do—or refrain from doing definite things, at a definite moment, in definite circumstances, or it means nothing at all. Because a man is most a man when he thinks, wills and acts, freedom deserves the outline things which poets have said about it; but, as a part of the prose of everyday life, it is quite practical and realistic. Every individual possesses certain requirements—ranging from the material necessities of existence to the need to express himself in speech and writing, to share in the conduct of affairs of common interests, and to worship God in his own way or to refrain from worshipping Him—the satisfaction of which it is necessary to his welfare. Reduced to its barest essential, his freedom consists in the opportunity secured by him, within the limits set by nature and the enjoyment of similar opportunities by his fellows, to take the action needed to order to ensure that these requirements are satisfied.”

It is not my intention to add yet another catalogue of essential rights to the liberties of such lists which already exist; but these are two observations which apply to all of them. In the first place, if the rights are to be an effective guarantee of freedom, they must not be merely formed, like the right of all who can afford it to dine at the Ritz. They must be such that, whenever the occasion arises to exercise them, they can in fact be exercised. The rights to vote and to combine, if not wholly valueless, are obviously attenuated, when the use of the former means eviction

and of the latter the sack; the right to the free choice of an occupation, if the expenses of entering a profession are prohibitive; the right to justice, if no poor man can pay for it; the right to life, liberty, and the pursuit of happiness, if the environment is such as to ensure that a considerable proportion of those born will die within twelve months, and that the happiness—investments of the remainder are a gambling stock. In the second place, the rights which are essential to freedom must be such as to secure the liberties of all, not merely of a minority. Some sage has remarked that marriage would not be regarded as a national institution if, while 5 per cent of the population were polygamous, the majority passed their lives unsolved and unencumbered by husbands or wives. The same is true of freedom. A society in which some groups can do much what they please, while others can do little of what they ought, may have virtues of its own; but freedom is not one of them. It is free in so far, and only in so far, as all the elements composing it are able in fact, and not merely in theory, to make the most of their powers, to grow to their full stature, to do what they conceive to be their duty, and—since liberty should not be too austere—to have their fling when they feel like it. In so far as the opportunity to lead a life worthy of human beings is restricted to a minority, what is commonly described as freedom would more properly be called privilege.

The discriminations against the Untouchables are merely the reflections of that deep and strong Hindu sentiment which is carried over in law and administration which justifies the making of distinctions between Hindus and Untouchables to the disadvantage of the Untouchables. Those discriminations have their roots in fear of the Hindus that in a free field, the Untouchables may rise above the prescribed station in life and become a menace to the Hindu Social Order the cardinal principle of which is the maintenance of Hindu superiority and Hindu domination over the Untouchables. So long as the Hindu Social Order lasts, discriminations against the Untouchables continue to exist.

**Source: Dr. Babasaheb Ambedkar Writings and Speeches
Vol : 5, Published by Education
Department Government of Maharashtra**

“Between the scheduled caste people and the caste Hindus, there are regular clashes. To prevent these clashes from turning into violence, Dr. Ambedkar wanted to have a democratic discussion. He believed that it would pave the way to establish a revamped governance and a truly civil society. Cropping up awareness among the scheduled castes and help them achieve all the common citizen-rights of this country was his objective. According to him, once they acquire the basic rights on a par with all citizens, it would enable them to achieve several other rights. Dr. Ambedkar considered accomplishing this, his fundamental task.”

- Prof. Harish S. Wankhede

Social Justice Approach To Health - Tamil Nadu Health Model

*Honorable Chief Minister of Tamil Nadu Thiru M.K Stalin
launched two unique state health programs in August 2021*



- Dr. Ezhilan Naganathan

Health Scheme 1

“Makkalai Thedi Maruthuvam”-(MTM) Health services at your door step.

This program was initiated to deal with the rising silent epidemic of non-communicable diseases or lifestyle health disorders. 10969 women health volunteers, 4848 health care workers and 2448 multipurpose health service providers were roped in to provide household diagnostic services for hypertension and diabetes. Monthly provision of antihypertensive and anti-diabetes medications for patients above 45 years of age was delivered. Home physiotherapy services, peritoneal dialysis and detection of congenital disorders in children were included in the scheme.

Outcome: So far up to Jan 2024 – 1 crore 72 thousand beneficiaries have utilized the services of the scheme. 73.6% of the beneficiaries measured the blood pressure and checked their blood sugar for the first time in their lives. Higher proportion of women were screened when compared to men. Rural areas coverage rate was more when compared to urban households. The scheme coverage was more with scheduled caste population under social categorization.

Health scheme 2

Innuyir Kaapom – Holistic Trauma Services For Road Traffic Accidents

Tamil Nadu road safety data reveals that 55713 road accidents happened in 2021 with mortality of 14,912 and severe morbidity of 17,544.

To reduce this problem a novel program was launched to save lives of road traffic victims.

500 high risk zones were identified. Nearby Trauma care service providers were marked which includes 440 private and 222 government hospitals. Financial incentive of Rs 5000 were given for bystanders who brought the patients to the hospital within the golden hour.

Cashless service cover up to Rs two lakhs were provided for 81 neurosurgical, orthopedic and trauma surgeries through Comprehensive Tamil Nadu health insurance scheme. Services were provided to all including nonresidents of the state.

Outcome – Till Jan 2024 Two lakh people have been treated under this scheme.





The above two examples underline Tamil Nadu health model's ability to evolve and deliver efficiently any community intervention as per its needs.

The success story is the culmination of targeted objectives of policy makers and political will based on foundations of social justice and inclusive development in the state health model.

In a socio-economic stratified society like our country, civil society reformation should precede and should be an ongoing affair for successful interventions in education or health sector

In Tamil Nadu, Dravidian model of governance as envisaged by our Hon'ble Chief minister Thiru MK Stalin ensures all policy formulations in health sector should have a bottom-up approach. This policy approach has its roots from pre independence era during Justice Party days. Interventions like removal of "must know Sanskrit policy" in professional enrolment and implementation of communal rooster system in educational institutions paved way for inclusive health care workforce.

Tamil Nadu public health system has 18,548 doctors right from primary care physicians to super specialists, 35,882 nursing staff and above 45000 allied health care professionals belonging to all social strata evenly spread across the state.

Tamil Nadu removed all the blockades for the common rural people to be a part of the public health system workforce to serve the rural part of the state. It will be relevant to mention the rural reservation for medical undergraduate education, entrance exam abolition act for professional courses and 50% reservation for post graduate education for doctors working in primary health center for more than two years. All the initiatives were conceived and implemented by Kalaignar Karunanidhi overcoming judicial resistance. Following his footsteps present Chief minister Thiru MK Stalin fought a legal battle and won 27% reservation for backward classes in all India quota for post graduate medical education.

Tamil Nadu has its consistent policy of investment in human capital especially in health and education for the underprivileged masses. As a result, the state is enjoying the dividends of skilled health care workforce in both public and private health care systems.

As a result, the infant mortality rate for the state is 8.1 per 1000 live births. The maternal mortality rate is 52 per 100000 live births. The doctor population ratio is 4 per 1000. All the healthcare indices of Tamil Nadu are comparable to Scandinavian countries in sharp contrast to BIMARU states of northern India where its indices are similar to Sub Saharan nations.

With robust infrastructure of 36 government medical colleges and 62 attached hospitals, 290 district and taluk hospitals, 2127 primary health centers, 8713 sub centers, 463 urban PHCs, 416 mobile medical units, and one and half lakh inpatient hospital beds the state has been able to deliver efficient primary care secondary and tertiary care services.

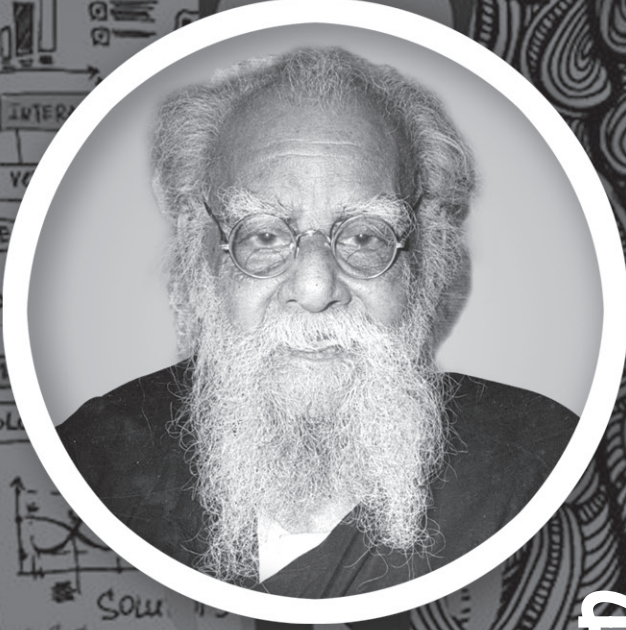
The state government initiatives such as Dr. Muthulakshmi maternal benefit scheme 1989 (direct cash benefit transfer for registered pregnancy), poison control toxicology lab and training center 2006, Organ transplant program -Transtan 2008 (Tamil Nadu government confers state rites funeral for the deceased donor to promote organ donation) and One district one government medical college scheme (2006) have been adopted by the Union government.

Way forward

The founding fathers of our constitution after many deliberations placed health and education in the state list. Post emergency these subjects were transferred to the concurrent list. Using the skewed advantage of the constitutional scheme the Union government for the past ten years has passed parliamentary legislations to engulf health sector without proper consultation of the states. The Union government adopts and enforces one size fits all model in a pluralistic country weakening the federal structure. Due to which the state governments are being deprived of their flexibility and creative innovation in health education and delivery of health care. At one end the financial allocation to health by the Union not raising above 1% of its GDP, there is sustained effort to undermine the individual state's rights in health without proper financial support in National health programs. Therefore, it is imperative for other states to follow Tamil Nadu cause for federal polity in health and education.

**(Dr Ezhilan Naganathan M.B.B.S., M.D. ,
Member of State Planning Commission,
Member Tamil Nadu State Legislature)**

THOUGHTS OF PERIYAR: Illusions & Exploitations



पेरियार के विचार: विभ्रम और शोषण

The excerpts of the speech “To Prevent Exploitation” delivered by Thanthai Periyar at the Conference in Kancheepuram on 7th April 1951

Most of our people have been believing ancient mythologies and adhering to the codes of conduct embedded in these fantasies. Only now we find transformation to some extent. People who have realised that all those concocted stories are meaningless have now started to throw them all overboard. Those who have woken up from slumber are cadres of our DK Movement alone. Others are still unabashedly treating mythologies as divine products. They are insensitive to their degradation, ignoring their own Dravidian pride.

Sycophancy of kings

In the past, great men like Buddha had tried to annihilate Varnashrama Dharma and prove that god is an illusion. The great Sage Thiruvalluvar too undertook a similar task. But they could not achieve complete success. Miscreants with vested interests have overshadowed them and betrayed. They are very particular about making Varnashrama Dharma reign supreme in our country. The renowned kings of Chera, Chola and Pandiya dynasties were all subservient to the Aryans, safeguarding their kingdoms by sheer sycophancy. They built temples for the Aryans and remitted taxes as tokens of gratitude. Those kings have earned name and fame today by their servitude to please the Aryans. Almost all the temples and tanks and other places of worship in South India speak volumes about our kings enslaved by the Aryans. We can find

तंतई पेरियार द्वारा कांचीपुरम में 7 अप्रैल 1951 को “शोषण उन्मूलन” विषय पर सम्मेलन में दिये गये भाषण का सार संक्षेप

हमारे अधिकांश लोग प्राचीन धर्म शास्त्रों और आचार संहिताओं में अंतर्निहित परिकल्पनाओं का अनुसरण करते आ रहे हैं। अब जाकर हमें इसमें कुछ हद तक बदलाव देख रहा है। जिन लोगों को महसूस हुआ है कि वे सभी मनगढ़ंत कहानियाँ बेमतलब हैं, उन्होंने उसे सिरे से नकारना शुरू कर दिया है। ऐसी नींद से जागने वालों में सब के सब हमारे डी. के. आंदोलन के कैडर हैं। अन्य लोग अभी भी धर्म शास्त्रों को असंदिग्ध रूप से दैवीय रचना मानते हैं। वे सभी अपनी दुर्दशा से अनभिज्ञ हैं और द्रविड़ गौरव को नकारने वाले लोग हैं।

राजाओं की चाटुकारिता

पूर्व में बुद्ध जैसे महामानव ने वर्णाश्रम धर्म के उन्मूलन का प्रयास किया एवं सिद्ध किया कि ईश्वर एक भ्रम है। महान संत तिरुवल्लुवर ने भी इसी तरह का कार्य किया। किन्तु इन्हें पूरी सफलता नहीं मिल पाई। निहित स्वार्थ के साथ पाखंडियों ने उनके कार्यों को निष्प्रभावी करने का प्रयत्न किया और उनके साथ कपट किया। हमारे देश में वर्णाश्रम धर्म के साम्राज्य को सर्वोच्च बनाना ही उनकी प्राथमिकता है। सभी जाने माने राजा चेर, चोल एवं पांडुया वंश महज अपने साम्राज्य को बचाने के लिए चाटुकारिता के साथ आर्यों के अधीन बने रहे। उन्होंने आर्यों के लिए मंदिर बनवाये और कृतज्ञता के साथ उन्हें कर अदा करते रहे। उन राजाओं ने जो भी नाम और कीर्ति अर्जित की है वह सब आर्यों को खुश करने के लिए गुलामी का प्रतीक है। दक्षिण भारत में निर्मित प्रायः सभी मंदिर, जलाशय और पूजा स्थल हमारे राजाओं के आर्यों की गुलामी की कहानी कहते हैं। हमें कहीं भी द्रविड़ गौरव, मानवता, आत्म-सम्मान

nowhere the reflection of Dravidian glory, humanism, self respect and rationalism. Besides signs of Aryan Dominance, we find nothing. The much celebrated kings of South India have obviously survived and flourished by disgusting servile flattery to please the Aryans.

Hence, people have been languishing for centuries in the darkness of ignorance and illusion. This explains their blind faith in god, despite all our efforts to cause disillusionment.

Ulterior motive

According to eminent historians and research scholars, most of the temples in South India were built only after the period of Buddha, because the Aryans were against the preachings of Buddha, his denial of god's existence and his rejection of Varnashrama Dharma. The objective of all the renowned temples were to firmly establish Varnashrama Dharma. Every temple built was an Aryan strategy to propagate it.

Through these temples fables about gods and goddesses, various festivals, religions and routine customs have been imposed on our people. Added to these, blind beliefs and superstitions also cropped up by the smart ploy of the Aryans. All these have ultimately developed as our curriculum, literature, music, drama, dance and several fine-arts. In brief, the root of everything is clearly found to be Varnashrama Dharma. Every renowned classic seems to have only this mess at the bottom.

The elders in the past have been enduring Aryan strategies and blindly following their Dharma without resisting it at any stage. Such blind followers are revered today as scholars. For nearly 2,000 years our arts and literature have been badly affected by the Aryan impact. We are struggling today to save our arts and literature from decline. We are striving to annihilate an unacceptable ideology which has smartly grabbed a strong foothold. Our strife is the root of all our political, communal, economic and cultural struggles today. We are striving hard to eradicate blind beliefs of our people. This is a strenuous task and a great ordeal indeed. When we begin a protest on behalf of our Dravidian Movement, some are planning to hold a conference to propagate ancient mythologies, scriptures and baseless works full of fables. Many of our eminent scholars are supporting our rivals who are trying to sabotage our efforts. What else can this be other than an Aryan servitude? We find it difficult to gather supporters for our cause.

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Economic Exploitation

Today our country is being exploited by others in the name of politics, arts, education, society and religion. The cause of this exploitation is Arya Dharma. It has detached us from all the above. Nothing belongs to us, nor is any of them of use to

एवं तार्किक बुद्धि की झलक नहीं दिखती है। आर्यों के प्रभुत्व के अलावा हमें कुछ नहीं मिलता। आर्यों को खुश करने के लिए उनकी गुलामी और चापलूसी करके दक्षिण भारत के प्रसिद्ध राजाओं ने खूब राज किया तथा तरक्की भी की। इसी कारण से लोग सदियों तक अज्ञान और भ्रम के अंधकार में पड़े रहे। यह बताता है कि मायाजाल से मुक्ति के हमारे सारे प्रयासों के बावजूद ईश्वर में उनका अंधविश्वास कायम है।

छुपी हुई मंशा

जाने माने इतिहासकारों एवं खोजी विद्वानों के अनुसार दक्षिण भारत के अधिकांश मंदिरों का निर्माण बौद्ध काल के बाद हुआ है। क्योंकि वर्णाश्रम धर्म को खारिज करने और ईश्वर के अस्तित्व को नकारने के कारण आर्य बुद्ध के उपदेशों के विरोधी थे। सभी प्रसिद्ध मंदिरों का उद्देश्य वर्णाश्रम धर्म को दृढ़ता से स्थापित करना था। हर एक मंदिर का निर्माण आर्यों के प्रचार की एक रणनीति थी।

इन मंदिरों के जरिए उन्हें देवी देवताओं के वारे में मनगढ़ंत कहानियों, विभिन्न त्योहारों, धार्मिक रीति-रिवाजों को हमारे लोगों पर थोपना था। इसके साथ-साथ अंध श्रद्धा और अंधविश्वास को भी आर्यों ने बड़ी चतुराई से जमाने का प्रयास किया। अंततोगत्वा ये सब हमारे क्रियाकलापों, साहित्य, संगीत, अभिनय, नृत्य एवं विभिन्न ललित कलाओं में घर कर गया। हर एक जाने-माने पारंपरिक विधाओं के अंदर इसने जड़ जमा लिया है।

पूर्व में बड़े-बूढ़े लोग आर्यों के कपट को सहते रहे और हर मुकाम पर विना किसी विरोध के इनके धर्म का अनुसरण करते रहे। ऐसी अंध श्रद्धा वाले अनुयायी आज विद्वान के रूप में सम्मान पा रहे हैं। कोई दो हजार सालों से हमारी कला और साहित्य आर्यों के प्रभाव से बुरी तरह से प्रभावित रहे हैं। आज हम अपनी कला और साहित्य को पतन से बचाने के लिए संघर्ष कर रहे हैं। आज हम उस अस्वीकार्य विचार को समाप्त करने के लिए प्रयास कर रहे हैं जिसने हर जगह बड़ी चतुराई से मजबूत पकड़ बना लिया है। आज हमारा सभी राजनैतिक, जातीय, आर्थिक और सांस्कृतिक संघर्ष हमारे कलह के बुनियाद में है। अपने लोगों के अंदर के अंधविश्वास को मिटाने के लिए हम कठिन प्रयास कर रहे हैं। यह श्रमसाध्य कार्य है और इसमें दरअसल बड़ी अग्नि परीक्षा है। जब हम अपने द्रविड़ आंदोलन की ओर से कोई विरोध प्रदर्शन की शुरुआत करते हैं तो कुछ लोग प्राचीन पौराणिक कथाओं, शास्त्रों और निराधार मनगढ़ंत कार्यों के प्रचार के लिए सम्मेलन के आयोजन की योजना बनाने लगते हैं। हमारे ही कई प्रमुख विद्वान उन विरोधियों की तरफदारी करने लगते हैं जो हमारी कोशिशों को नाकाम कर रहे हैं। इसे आर्यों की गुलामी के अलावा क्या कहा जा सकता है? अपने ही हितों के लिए सहयोगियों को इकट्ठा करना हमारे लिए बहुत ही मुश्किल हो जाता है।

आर्थिक शोषण

राजनीति, कला, शिक्षा, समाज और धर्म के नाम पर आज हमारे देश का दूसरों के द्वारा शोषण किया जा रहा है। इस शोषण का कारण आर्यों का धर्म है। इसने हमें उपरोक्त सभी चीजों से अलग कर दिया है। इसमें कुछ भी हमारा नहीं है और न ही यह हमारे किसी काम का है। इसका लाभ लेने वाले विदेशी धरती के पराये लोग हैं। हम बीज लगा रहे हैं और फसल कोई और ही काट रहा है। आज के "शोषण उन्मूलन सम्मेलन" में उपस्थित हमारे केंद्र को हमारी इस दयनीय स्थिति के वारे में गहराई से विचार करना चाहिए। कब तक हमारा इस प्रकार से शोषण होता रहेगा? राजनैतिक स्वाधीनता परम आवश्यक है। हमारे देश को पूरी आजादी मिलनी चाहिए और इस पर स्वतंत्र रूप से हमारा शासन होना चाहिए। अंग्रेजी शासन के

us. The beneficiaries are outsiders from alien soil. We sow the seeds while others reap the benefits. Cadres who are present here at today's Conference to Prevent Exploitation' should think deeply about our helpless condition. How long are we going to get ourselves exploited thus? There is a dire need of political freedom. Our country should get complete freedom and be ruled by us independently. Nearly 150 years before the British rule, the land was divided into several parts and there was a king in charge of every part, protecting the subjects. Today, in democratic rule there is greed everywhere to amass wealth. Countries are vying to grab the wealth of one another. Each country chalks out a plan to rob another country of its wealth. In my opinion, the problem of economic exploitation is more serious than political exploitation.

Fake Freedom

One country invades another country generally to augment its economic strength. Therefore, in spite of the grant of freedom by the British, I still feel our country is in the clutches of outsiders. Only when our economy is safe with us, we can say that we have achieved true and absolute freedom. I find Aryans rejoicing and shrieking — "We are free. Ours is a Republic! We have obtained democracy!" The delightful shout of Aryans is not a matter of surprise for me, because I know, most of our people have only half-baked knowledge. They are aware of some and unaware of many. The less said about them, the better.

Misconceptions

Our perception of religion is also false, in my opinion. That which degrades and belittles us is accepted by us as religion. We are told that we can attain salvation and reach heavenly abode if we are religious and if we adhere to all the religious codes of conduct.

People who believe in heaven, hell and salvation would naturally believe that our country has achieved freedom and that autonomous self-rule has begun. Won't they? Is this not an illusion, my dear comrades?

Illusory Self-rule

Out of 100 Dravidians, 99 have accepted god, that which made us take birth as low caste individuals. We crush stones into tiny pieces to lay roads. Such stones are god for these gullible people. Has anyone ever seen god? Does anyone know how he or she looks like? And yet, we find many men renouncing their wife and children in order to attain salvation in a heavenly abode. Such people would naturally believe and accept this slavery, exploitation and the self-rule called 'Swarajya'. Our people have always been barbaric in numerous matters. No wonder, they believe 'Swarajya' too, which is another illusion in my opinion.

It is absolutely a deceptive hoax. To make people realise this unpalatable truth is the objective of today's 'Conference to Prevent Exploitation'. Our intention is to end every exploitation by perfect disillusionment. I urge you all to think over it as deeply as possible.

Courtesy: Viduthalai, Translated English: M.R. Manohar, Hindi: Ravindra Ram

150 वर्ष पहले यह भूमि अनेक भागों में बंटा था और हर भाग में एक राजा का शासन था जो वहाँ की प्रजा की देखभाल करता था। आज के लोकतांत्रिक शासन में सब जगह संपत्ति जमा करने का लोभ व्याप्त है। सभी देश एक दूसरे की संपत्ति हड़पने की होड़ में लगे हैं। हर एक देश दूसरे देश की संपत्ति लूटने की योजना बनाने में लगा है। मेरे विचार में राजनैतिक शोषण की समस्या से ज्यादा गंभीर आर्थिक शोषण की समस्या है।

नकली आज़ादी

सामान्यतः कोई भी देश आर्थिक ताकत को सुदृढ़ करने के लिए दूसरे देश पर आधिपत्य जमाता है। इसीलिए अभी भी मुझे महसूस होता है कि अंग्रेजों से आजादी मिल जाने के बावजूद देश बाहरी लोगों के कब्जे में है। जब हमारी अर्थव्यवस्था हमारे हाथों में सुरक्षित होगी तभी हम कह सकते हैं कि हमने सच्ची और पूरी आजादी पा ली है। मैं आर्यों को आनन्दित होकर चिल्लाते हुए देख पा रहा हूँ - "हम स्वतंत्र हैं। गणतंत्र हमारा है! हमने प्रजातंत्र पा लिया!" आर्यों का इस तरह खुशी से चिल्लाना मेरे लिए कोई अचरज की बात नहीं है, क्योंकि मुझे पता है कि हमारे अधिकांश लोगों का ज्ञान अधूरा है। वे कुछ चीजों को जानते हैं और अधिकतर चीजों को नहीं जानते। उनके वारे में कम ही कहा जाये तो अच्छा है।

मिथ्या धारणा

मेरे विचार में धर्म के वारे में भी हमारी समझ मिथ्या है। जो चीज हमें नीचा और छोटा महसूस कराता है, हमने उस चीज को धर्म के रूप में स्वीकार कर लिया है। हमें बताया जाता है कि यदि हम धार्मिक हैं और सभी धार्मिक आचार संहिताओं का अनुसरण करते हैं तो हमें मोक्ष मिलेगा और हमें स्वर्ग की प्राप्ति होगी।

स्वर्ग, नर्क और मोक्ष में विश्वास करने वाले लोग स्वाभाविक रूप से मान लेंगे कि देश ने आजादी पा ली है और हमारा अपना स्वराज शुरू हो गया है। मानेंगे ही न? हमारे प्यारे कॉमरेड, क्या यह भ्रम नहीं है?

भ्रमक स्वराज

100 में से 99 द्रविड़ों ने ईश्वर को मान लिया है, जिसने हमें निम्न जाति में जन्म लेने के लिए बनाया है। सड़क बनाने के लिए पत्थरों को चूरकर हम उसके छोटे टुकड़े बनाते हैं। भोले-भाले लोगों के लिए पत्थर के ये टुकड़े ईश्वर के रूप हैं। क्या आज तक किसी ने ईश्वर को देखा है? क्या कोई जानता है वह कैसा दीखता है? बावजूद इसके हम देखते हैं कि कई लोग मोक्ष और स्वर्ग पाने के लिए अपनी पत्नी और बच्चों का परित्याग कर देते हैं। ऐसे लोग स्वाभाविक तौर पर गुलामी, शोषण और स्वराज पर विश्वास करेंगे और उसे मानेंगे। हमारे लोग हमेशा से अनगिनत मामलों में बर्बर रहे हैं। इसमें कोई आश्चर्य नहीं है कि वे स्वराज्य में विश्वास करेंगे, जो मेरे विचार में एक और भ्रम है।

यह सरासर भ्रम पैदा करने वाला धोखा है। आज के इस "शोषण उन्मूलन सम्मेलन" का मूल उद्देश्य लोगों को इस कठोर सत्य को महसूस कराना है। मायाजाल से पूरी तरह मुक्ति के द्वारा हर प्रकार के शोषण को समाप्त करना ही हमारा ध्येय है। मैं आप सबका आह्वान करता हूँ कि इस पर जितना संभव हो सके उतनी गहराई से सोचें।

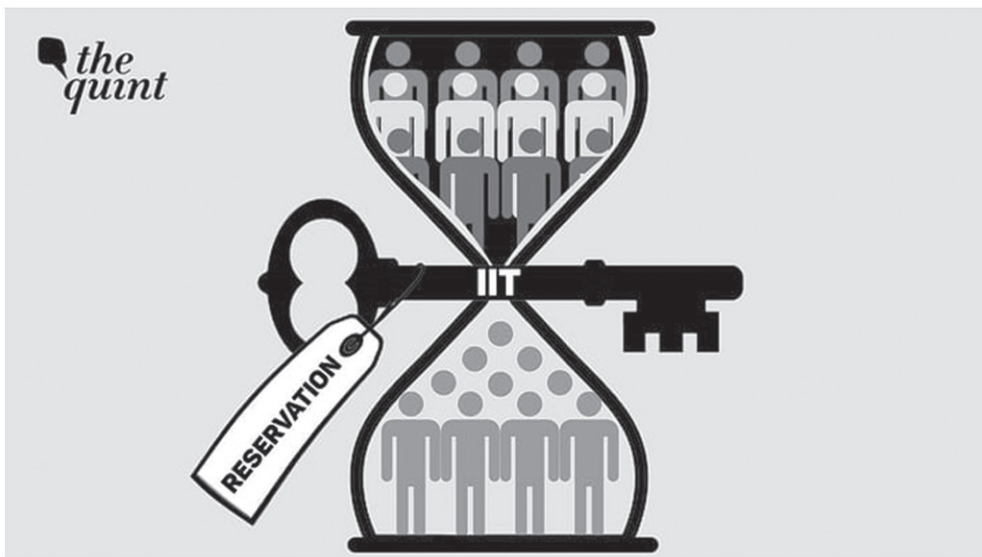
सौजन्य: विदुतलाई

अनुवाद- अंग्रेजी: एम.आर. मनोहर, हिन्दी: रवीन्द्र राम

IITs Defy Quota, Deny Seats to SC, ST & OBC at Faculty & PhD Level: RTI Data

*Data obtained by Ambedkar, Periyar, Phule Study Circle exposes
the representation of SC/ST/OBC representation across IITs.*

- AAKRITI HANDA



i

"34 seats were denied to students belonging to the Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Castes (OBC) communities by the Indian Institute of Technology (IIT) Kharagpur during PhD admissions in 2023-24."

"43 [of the total 45] Departments at IIT Kharagpur do not have a single faculty member belonging to the ST community."

"No female faculty belonging to SC/ST/OBC communities was recruited by IIT Kharagpur in 2023."

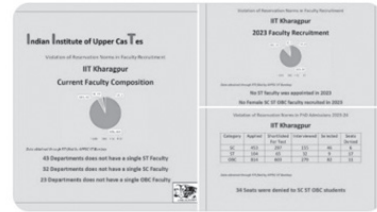
This data was shared by IIT Bombay student group **Ambedkar Periyar Phule Study Circle (APPSC)** based on a Right to Information (RTI) response received on 6 February this year.

In a post shared on microblogging platform X on Wednesday, 6 March 2024, the student group alleged that **IIT Kharagpur “is violating reservation norms in faculty recruitment and PhD admissions, even in 2023, despite govt and judiciary orders.”**

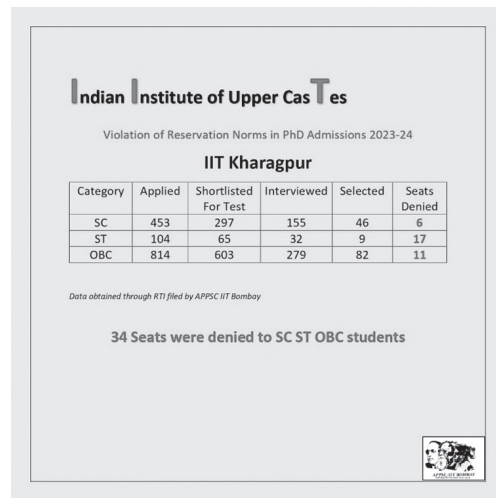
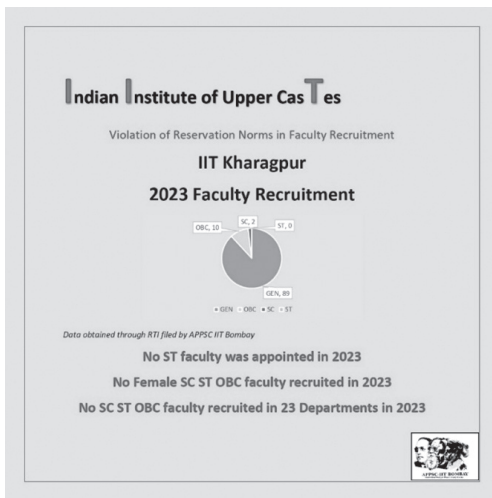
APPSC IIT Bombay
@AppscIITb

Follow

RTI data shows that @IITKgp is violating reservation norms in faculty recruitment and PhD admissions, even in 2023, despite govt and judiciary orders. How can these institutions violate constitutional provisions so blatantly and why doesn't the state or judiciary take any action?



9:59 PM - Mar 6, 2024 · 7,568 Views



"The lack of representation in the faculties is responsible for the violation of reservation, lack of support for students from marginalised communities and everyday harassment and discrimination they face, often leading to suicides. It is institutional violence on them."

Earlier this year, APPSC claimed, based on RTI responses, that IIT Delhi and IIT Kanpur too were violating the reservation policy in PhD admission and faculty recruitment, respectively.

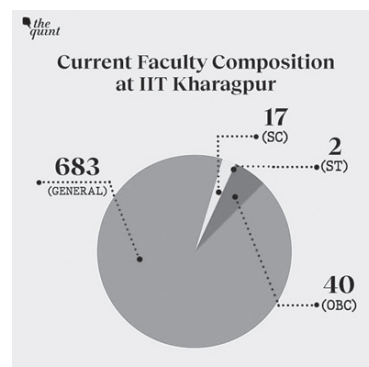
Over 13,500 SC, ST and OBC students have dropped out of courses that they were taking at central universities, IITs and IIMs (Indian Institute of Management) in the last five years, according to a response in the Lok Sabha on 4 December 2023.

"Denying of seats is nothing but caste discrimination...IITs need to come clean on discrimination being permeated at all levels of hiring," said Dheeraj Singh, an alumnus of IIT Kanpur and IIM Calcutta, who works for diversity in higher education.

Let's take a look at what the data from the RTI response indicates about SC/ST/OBC representation across IITs:

No SC/ST/OBC Faculty Recruited in 23 Departments at IIT Kharagpur'

As of January 2024, IIT Kharagpur has 742 faculty members, of which 683 or 92 percent belong to the General category. Meanwhile, 40 (or 5.4 percent) belong to the OBC category; 17 (or 2.3 percent) to the SC category and a meagre two (or 0.27 percent) belong to ST community, the RTI response, a copy of which was accessed by **The Quint**, showed.



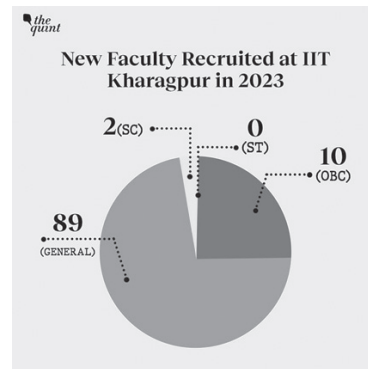
The 683 in the general category includes two belonging to the Economically Weaker Sections category that is open only to those from non-reserved castes.

The student body said that this “blatantly violates constitutional provisions”, which apportion 15 percent seats for the SC community, 7.5 percent to ST community and 27 percent to OBC community in course admission and faculty recruitment.

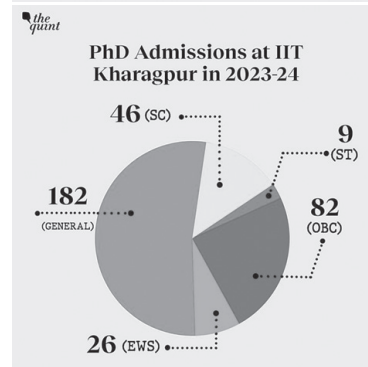
In addition, it showed that of the total 45 departments at IIT Kharagpur, 43 do not have a single ST faculty member; 32 departments do not have an SC faculty and 23 departments do not have any faculty belonging to the OBC community.

In fact, there is no female ST faculty at IIT Kharagpur as of January this year, as per the RTI response. Faculty recruitment in 2023 paints a sorry picture, with the elite institute hiring no faculty members from the ST community.

According to the RTI response, of the total 101 faculty members hired by IIT Kharagpur last year, only two belong to SC community while 10 belong to OBCs.



Similarly, in case of PhD admissions in 2023-24, of the 345 students IIT Kharagpur took in, 182 belonged to the General category. Meanwhile, 46 students (or 13.3 percent) belonged to the SC category, 9 students (or 2.60 percent) to the ST category and 82 students (or 23.7 percent) to the OBC category.



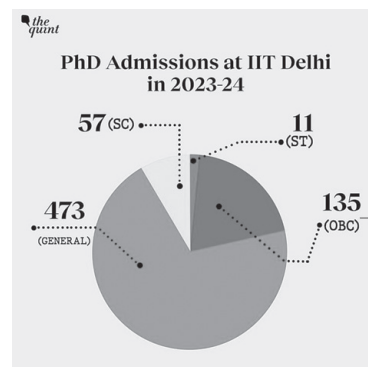
By doing so, IIT Kharagpur had denied 34 seats to PhD candidates belonging to marginalised communities, APPSC alleged. A member of the student body told The Quint that since IITs did not disclose the number of vacant seats for each category, they had calculated it based on the total intake.

“This is data from one IIT for one year. If you calculate it for 22 IITs for the last five years, the number of seats denied to SC, ST and OBC students will run into hundreds. Why are IITs not being held accountable for violating the reservation policy? What is preventing the courts from intervening?” an APPSC member lamented.

The Quint reached out to IIT Kharagpur for their response on allegations of violating the reservation policy and will update the story once they respond.

‘IIT Delhi Denied 132 Seats in 2023-24’

Of the total 676 PhD candidates selected in the academic year 2023-24, (473 or nearly 70 percent) belonged to the general category. Meanwhile, 57 (8.43 percent) students belonged to the SC community, 11 (or 1.62 percent) to the ST community and 135 (or 19.9 percent) to the OBC community, the RTI response indicated.



According to the RTI response, a copy of which was accessed by The Quint, of the total 32 departments at IIT Delhi, 25 did not have an ST student, 10 did not have an SC student and six departments did not have an OBC student.

By doing so, IIT Delhi “denied a total of 132 seats” – 44 to SC students, 40 to ST students and 48 to OBC students – and violated the reservation policy, APPSC alleged in a post on X.

The number of women students among ST communities, paints a sorrier picture with only two women getting admission for PhD courses in IIT Delhi in 2023-24.

“More diversity democratises the campus. Those belonging to marginalised communities can find someone to reach out to. But at IITs, we are so heavily under-represented. If you’re an ST student at IIT Kharagpur or IIT Delhi, who do you reach out to? The system is designed to alienate you,” the APPSC member said, demanding IITs to take responsibility for the alarming number of student suicides.

Four students – Aayush Ashna, 20; Anil Kumar, 21; Panav Jain, 21 and Varad Nerkar, 23 —have lost their lives at the premier educational institute in the last eight months. Of them, two belonged to the Dalit community, while one belonged to the OBC community.

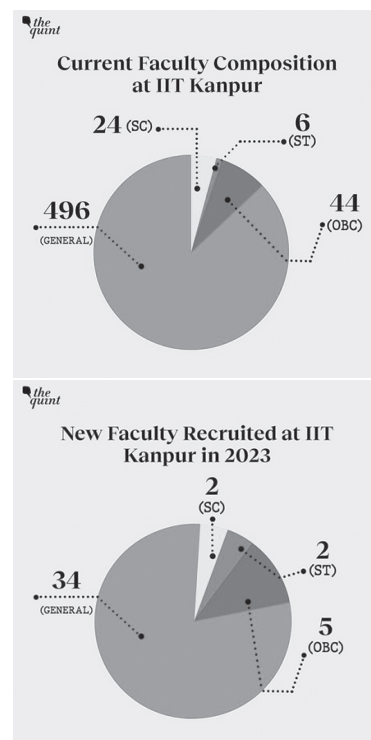
The Quint reached out to IIT Delhi for their response on allegations of violating the reservation policy and will update the story once they respond.

‘No ST Faculty in 14 Departments at IIT Kanpur’

“IIT Kanpur has violated reservation in faculty recruitment despite our consistent campaign and the govt ordering MMR (Mission Mode Recruitment),” APPSC claimed on the basis of another RTI response received on 29 January 2024.

According to the RTI response, a copy of which was accessed by The Quint, of the total 567 faculty members at IIT Kanpur as of January this year, 493 (nearly 87 percent) belong to the General category. Meanwhile, 24 (or 4 percent) faculty members are from SC community, 6 (or 1 percent) from ST community and 44 (or 7.7 percent) from the OBC community.

Since 1 January 2023, only two ST, two SC and five OBC faculty members have joined IIT Kanpur against 34 from the General Category.



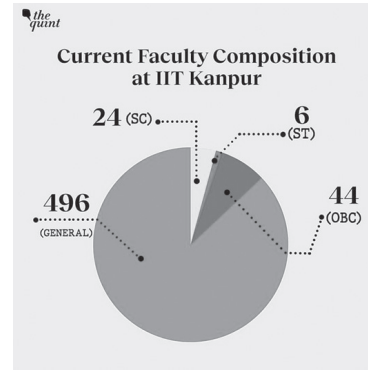
The data also shows that eight of the 19 branches at IIT Kanpur do not have any faculty member from the SC category, 14 don’t have an ST faculty, while three branches do not have any faculty member from the OBC category.

“MMR was essentially launched by the government to bridge the diversity deficit in PhD intake and faculty recruitment. But localised decisioning is such that biases are permeated at all levels of hiring,” Singh told The Quint.

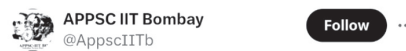
The Quint reached out to IIT Kanpur for their response on allegations of violating the reservation policy and will update the story once they respond.

'IIT Bombay Denied 80 Seats to SC, ST, OBC Students'

Of the 394 students that IIT Bombay took in 2023-24, 263 (or 66 percent) were from the General category. Meanwhile, 36 (or 9 percent) students belonging to SC community, 12 (or 3 percent) students belonging to ST community and 83 (20 percent) belonging to OBCs got admission at the elite institute.

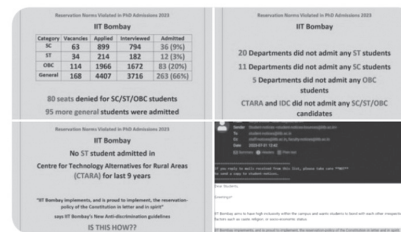


20 departments did not admit a single ST student in 2023, 11 did not admit any SC students and five did not admit any OBC students in the 2023-24 academic year at the PhD level.



Despite claiming that they are implementing it, @iitbombay has again violated reservation norms in PhD admissions this year. They denied the seats of 80 SC ST OBC students and gave it to savarnas. Some departments did not take a single bahunjan student.

Although IIT Bombay had, by its own admission, earmarked 168 seats for those belonging to the General category, RTI data shared by APPSC in September last year indicated that 263 seats – 95 seats over the prescribed limit – were given to General candidates.



2:24 AM · Sep 1, 2023 · 14.4K Views

At the time, IIT Bombay had said that it admits students under many categories for PhD and that vacant seats will be filled in the 2024 Spring admission session.

Indian Institute of Upper Castes				
Reservation Norms Violated in PhD Admissions 2023				
IIT Bombay				
Category	Vacancies	Applied	Interviewed	Admitted
SC	63	899	794	36 (9%)
ST	34	214	182	12 (3%)
OBC	114	1966	1672	83 (20%)
General	168	4407	3716	263 (66%)

80 seats denied for SC/ST/OBC students
95 more general students were admitted

Data obtained from RTI filed by APPSC

On 9 September 2023, it said: "The Institute strives to maintain diversity in all aspects. We reiterate that all reservation norms are followed during admissions to all programmes and the reservation policy is followed in letter and in spirit."

While the APPSC member that The Quint spoke to asserted that action must be taken against IITs for violating reservation policy, Singh was of the view that the hiring process needs to be decentralised to ensure reservation norms are met.

Singh explained, "A target year to achieve full parity for marginalised communities in faculty positions at IITs as well as IIMs should be announced. A centralised admissions and hiring agency to implement, monitor and achieve planned annual targets to accelerate

diversity in PhD admissions and faculty recruitment would reduce bottlenecks due to biases at the institute level."

Calling the SC/ST Cell at most IITs "dysfunctional," Singh recommended a centralised grievance redressal agency to help resolve complaints of any caste-based discrimination in admissions, recruitment, promotions, etc. in the higher education institutes.

(SOURCE: THE QUINT – 09.03.2024)

செய்தி வெளியீடு

சீர்மரபினர் வகுப்பினர்களுக்கு Denotified Communities மற்றும் Denotified Tribes என இரண்டு சான்றிதழ்கள் வழங்குவதற்கு பதிலாக ஒரே சான்றிதழ் வழங்க மாண்புமிகு தமிழ்நாடு முதலமைச்சர் திரு. மு.க.ஸ்டாலின் அவர்கள் உத்தரவு.

சுதந்திரம் பெறுவதற்கு முன் ஆங்கிலேய ஆட்சியில் குற்றப்பரம்பரை சட்டத்தினால் (Criminal Tribes Act) பாதிக்கப்பட்ட வகுப்பினர்கள் சீர்மரபினர் வகுப்பு என வகைப்படுத்தப்பட்டு மிகப்பிற்படுத்தப்பட்டோர் வகுப்பினருடன் சேர்த்து 20% இடஒதுக்கீடு வழங்கப்பட்டு வருகிறது.

இவ்வாறு 68 வகுப்பினர்கள் சீர்மரபினர் என வகைப்படுத்தப்பட்டுள்ளன. முத்தமிழறிஞர் கலைஞர் தலைமையிலான அரசால் பிற்படுத்தப்பட்டோர், மிகப்பிற்படுத்தப்பட்டோர் மற்றும் சிறுபான்மையினர் நலத்துறையின் சார்பில் 29.7.2008இல் அரசாணை (நிலை) எண்.85-இல் தமிழ்நாடு சட்டம் 45/1994இன் கீழ் அறிவிக்கை வெளியிடப்பட்டு, சீர்மரபினர் வகுப்பினர் என சான்றிதழ் வழங்கப்பட்டு வருகிறது.

பின்னர், அரசாணை (நிலை) எண்.26, பிற்படுத்தப்பட்டோர், மிகப்பிற்படுத்தப்பட்டோர் மற்றும் சிறுபான்மையினர் நலத்துறை, நாள் 8.3.2019இல் வெளியிடப்பட்ட ஆணையில், மாநில அரசின் இடஒதுக்கீடு (20% reservation) மற்றும் நலத்திட்ட உதவிகள் பெறுவதற்கு இந்த 68 வகுப்பினர்களும் சீர்மரபினர் (DNC) என அழைக்கப்படுவர், எனவும் ஒன்றிய அரசின் நலத்திட்ட பயன்களைப் பெறுவதற்கு இந்த 68 வகுப்பினர்களும் சீர்மரபினர் (DNT) என அழைக்கப்படுவர் என ஆணை வெளியிடப்பட்டுள்ளது.

மேற்கண்ட அரசாணைகளின்படி இரண்டு சான்றிதழ்கள் வழங்கப்பட்டு வருவதாகவும், அவற்றை பெறுவதில் நடைமுறையில் சிரமம் உள்ளதாகவும் அதற்கு பதிலாக ஒரே சான்றிதழ் வழங்கப்பட வேண்டும் என்று கோரிக்கைகள் பெறப்பட்டுள்ளன. அந்த கோரிக்கைகளை அரசு ஆய்வு செய்து, சீர்மரபினர் வகுப்பினர்களுக்கு Denotified Communities / Denotified Tribes என இரண்டு சான்றிதழ்களுக்குப் பதிலாக ஒரே சான்றிதழ் வழங்க தெளிவுரைகள் வழங்குமாறு மாண்புமிகு முதலமைச்சர் அவர்கள் ஆணையிட்டுள்ளார்கள். இன்று வெளியிடப்பட்டுள்ள இந்த புதிய தெளிவுரையின்படி, இனி வருவாய் அலுவலர்கள் சீர்மரபினர் வகுப்பினர்களுக்கு ஒரே சான்றிதழ் வழங்குவார்கள்.

வெளியீடு: இயக்குநர், செய்தி மக்கள் தொடர்புத்துறை, சென்னை-9

அரசின் செய்திகளை உடனுக்குடன் தெரிந்துகொள்ள:



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OBC MEET AT VELLORE ON 9.3.2024



Meeting addressed by Office bearers of Union Bank OBC Association, Tamilnadu G.Karunanidhy, President, S.Natarajan, Gen Secretary, N.Durai, Advisor, Elumalai, S.Sathyamurthy Regional Secretaries and functionaries from DK. OBC members including large number of lady members were present.

Inauguration of OBC association Office of AIGICOBCEF (New India) NIA RO, Dewa Towers, 2nd Floor, Anna Salai, Chennai on 8.3.2024



Inaugurated by M.V. Chandrasekhar, DGM, NIA, RO in the presence of G.Karunanidhy, GS, AIOBC Employees Federation, S.Alagesan, GS of AIGICOBCEF, S. Prabakaran, RM, Madurai, Sudhir Kumar, Vignesh and office bearers and members who came from different centres of the state.

1st preparatory meeting of Telangana Postal Circle OBC Employees Welfare Association held at BCCE centre, Hyderabad on 3.3.2024.



Meeting organised by Office bearers of TS Postal OBC association Ramamurthy, Vishnu Vardhan and Devireddy Siddarth. G.Karunanidhy, GS and Office bearers of AIOBC Employees Federation addressed the meeting.

Mrs. G. Rajakavitha , Senior Manager and A.I.Union Bank OBC EWA Women Wing leader, has been felicitated by Club of Guntur for UNESCO, held at Guntur on 12.03.2024 during its 27th Anniversary and International Women's day celebrations.



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