

OBC VOICE



A HISTORIC LEAP TOWARDS SOCIAL JUSTICE



Justice B.R. Gavai
Chief Justice of India

SUPREME COURT OF INDIA

F.34/2025-SC (RC)
New Delhi, dated July 03, 2025

NOTIFICATION

G.S.R. 447 (E) - In exercise of the powers conferred by clause (2) of Article 146 of the Constitution, the Chief Justice of India hereby makes the following amendment to the Supreme Court Officers and Servants (Conditions of Service and Conduct) Rules, 1961:

The existing Rule 4A shall be substituted by the following:-

4A. Reservation in direct recruitment to various categories of posts specified in the Schedule, for the candidates belonging to Scheduled Castes, Scheduled Tribes, Other Backward Classes, Physically Challenged, Ex-servicemen and dependant of Freedom Fighters shall be in accordance with the Rules, orders, and Notifications issued from time to time by the Government of India in respect of posts carrying the pay scale corresponding to the pay scale prescribed for the post specified in the Schedule, subject to such modification, variation or exception as the Chief Justice may, from time to time, specify."

By Order,

Sd/-

T.I. Rajput, Registrar (Recruitment)

SC/ST/OBC Reservation in Supreme Court Staff Appointments

URGE LORDSHIP FOR ADOPTION BY ALL HIGH COURTS

NARAYANA
GURU



Reservation in
Supreme Court



AICC
OBC MEET



Liberation of
Women



TAMIL NADU'S FIRST TRANSWOMAN ASSISTANT PROFESSOR

In a groundbreaking step for transgender representation in Indian academia, Dr. N. Jency has become the first transgender woman in Tamil Nadu to earn a PhD and be appointed as assistant professor in the English Department at Loyola College, Chennai.

Her appointment, made based on merit through a competitive selection process, has been widely hailed as a milestone for inclusivity in education.

Chief Minister M.K. Stalin praised Jency's accomplishment in a public message, calling her "a beacon for several hundred striving to rise through education."

ஓரணியில் ஓபிசி OBC MEET

Union Bank of India Backward Classes Employees Welfare Association, Tamil Nadu



Tirunelveli - 28.06.2025



Tirunelveli - 28.06.2025



Madurai - 29.06.2025



Madurai - 29.06.2025



Trichy - 12.07.2025



Trichy - 12.07.2025



Kumbakonam - 20.07.2025



Kumbakonam - 20.07.2025



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The views expressed
in the articles
are not necessarily ours

7th August A Milestone in the March of Social Justice

By Editorial Desk

History remembers those rare moments when a leader dares to defy the status quo, stands with the marginalised, and rewrites the destiny of a nation. One such defining moment came on **7th August 1990**, when **Prime Minister V.P. Singh** stood on the floor of the Indian Parliament and announced the implementation of the **Mandal Commission's recommendation - 27% reservation for Other Backward Classes (OBCs)** in central government jobs.

His declaration was not a spontaneous act of politics, but the fulfillment of a **vision embedded in the soul of India's social justice movement** - a dream once dreamt by **Bharat Ratna Dr. B.R. Ambedkar**, the revolutionary **Periyar E.V. Ramasamy**, and the socialist stalwart **Dr. Ram Manohar Lohia**. V.P. Singh, with courage and clarity, translated that vision into action, breaking centuries of systemic exclusion.

Yet, to this day, many media establishments - dominated by upper-caste narratives - refuse to acknowledge his contribution. They call his move "opportunistic," branding him divisive, and in a grave injustice, denied him the respect he deserved even in death. Such responses expose the deeply entrenched caste bias that continues to shape public discourse in India.

But facts speak louder than prejudices. The **National Front Government's manifesto** had clearly committed to the implementation of the Mandal Commission report. V.P. Singh merely **delivered what was promised to the people**. In doing so, he ignited a new era - one where backward class leaders began to rise, particularly in northern India, challenging upper-caste monopoly over political power. It was no less than a **social renaissance**, laying the foundation for political empowerment and assertion by OBC communities.

Recognising this monumental day in India's social justice journey, the **All India OBC Employees Federation** has decided to commemorate **7th August as "OBC Reservation Day"**. The Federation is organizing a **national seminar** to celebrate the spirit of Mandal and to reignite the movement for full realisation of **social justice for OBCs, on 7th August 2025, at the Constitution Club, New Delhi**.

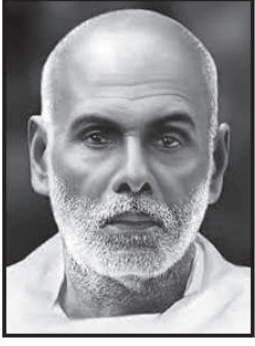
This is not merely a remembrance; it is a **call to action**. The event seeks to bring to the forefront the most urgent demands of the backward classes:

- **Proportional representation for OBC** in all sectors
- **Abolition of the unjust creamy layer policy**
- **Lifting the 50% reservation ceiling**
- **Creation of a dedicated OBC Ministry**
- **Reservation in promotions, judiciary, and private sector employment**

These are not concessions - they are rightful entitlements in a democracy that promises equality and justice.

The Federation's initiative is both timely and necessary. At a time when attempts are being made to dilute or ignore the backward class question, this event reaffirms the **constitutional promise of equality**, and the **unfinished legacy of Mandal**.

Let 7th August not just be a date to recall a policy decision, but a **symbol of hope, a renewal of commitment**, and a **march towards a truly inclusive India**. ■



(20.08.1856 – 20.09.1928)

மலையாள மக்களின் சமத்துவ போராளி நாராயண குரு

FOR THE MALAYALI POPULACE –
A WARRIOR FOR SOCIETAL EQUALITY:
NARAYANA GURU



முனைவர் க.அன்பழகன்

Dr. K.Anbazhagan

இந்திய ஒன்றியத்தின் தென் இந்தியா என்று அழைக்கப்படும் நிலப்பரப்பு திராவிடர்களின் தொன்மை நாடாகும் என்பது வரலாற்று உண்மையாகும்.

இந்நிலப்பரப்பில் அமைந்துள்ள மாநிலங்களில் ஒன்று தான் கேரளம். இது சேர மன்னர்களின் பண்டைய நாடாகும். இங்கு வாழ்ந்த மக்களின் மொழி மலையாளத் தமிழ் ஆகும். ஆரியர்களின் ஊடுருவலால் அவர்களின் சமஸ்கிருத மொழிக்கலப்பால் மலையாளத் தமிழ் – மலையாள மொழி ஆனது. அங்கு வாழ்ந்திட்ட திராவிட மக்கள் மலையாளிகள் ஆயினர். இதன் விளைவாக ஜாதி – தீண்டாமை தோன்றியது. மலையாள மக்கள் நால் வருண ஜாதி ஆகி, ஐந்தாவது பிரிவான பஞ்சமராகவும் ஆயினர். பஞ்சமர்கள் புலையர் – ஈழவர் என இரு பிரிவாக்கப்பட்டார்கள்.

இந்த பின்னணி கொண்ட கேரளத்தில் ஈழவர் சமூகத்தில் பிறந்தவர் தான் நாராயண குரு ஆவார். இவர் கேரள மண்ணின் ஜாதி – தீண்டாமையை ஒழிக்க, மேல்ஜாதி, கீழ் ஜாதி எனும் சமூக ஏற்றத் தாழ்வுகளை, ஜாதிய இழிவுகளை ஒழித்து மக்களை சமத்துவ மனிதர்களாக மாற்றிட உழைத்திட்ட பெருமகனாவார்.

இவர் கேரள மாநிலத்தின் தலைநகர் திருவனந்தபுரத்திற்கு 12கி.மீ தொலைவிலுள்ள செம்பழந்தி என்னும் சிற்றூரில் 1856 ஆம் ஆண்டு ஆகஸ்டு திங்கள் 20ம் நாள் பிறந்திட்டார். இவரது தந்தை பெயர் மாடன் ஆசான் – தாய் கொச்சு பொன்னு.

ஆரியர்களின் ஊடுருவலுக்கு முன்பு வரை உழவர்கள் என்ற பெயரோடு வாழ்ந்தவர்கள் ஆரியத்தால் ஈழவர்கள் ஆனார்கள். இதைப்போல் பன்னூறு ஜாதிகள் உருவாயின. தொடக்கூடாத, பார்க்கக்கூடாத, ஏழு அடிக்கு அப்பால் நிற்க வேண்டிய ஜாதியினர் என பல கொடுமைகளை மக்கள் அனுபவித்தார்கள். கேரளத்தின் சமுதாய நிலை கண்ட விவேகானந்தர் “கேரளம் ஒரு பைத்தியக்கார விடுதி” என்று விமர்சித்துள்ளார்.

It is a historical truth that the land surface of Indian Union called South India is the ancient country of the Dravidians.

One of the States on this land surface is Kerala. It has been the ancient country of the Chera Kings. The language of the people who inhabited this land was known as Malayali Tamil. By the infiltration of the Aryans and their amalgamation of Sanskrit with it, Malayali Tamil gradually evolved as Malayalam language. The Dravidians who lived there became Malayalis. Consequently, castes and untouchability cropped up. The Malayali populace became classified into four groups as per the graded inequality and were further segregated as the fifth group called the Panchamas. These Panchamas were further classified into two groups – Pulayars and Eezhavas.

In the Kerala with this backdrop, Narayana Guru was born in Eezhava's community. He was a great stalwart who restlessly strove to eradicate castes and untouchability on the land of Kerala. He struggled to abolish inequality and disparity as upper caste and lower caste. He toiled to annihilate caste-based denigrations and establish an egalitarian society where all people would exist with absolute equality.

Narayana Guru was born on 20th August, 1856 in a small town called Chempazhanthi, 12 k.m. away from Trivandrum, the capital city of the State of Kerala. His father was Madan Aasan and Kochu Ponnu, his mother.

Before the infiltration of the Aryans, the people lived there as farmers. By the impact of Aryans they became Eezhavas. Thus hundreds of castes were formed. People were isolated as untouchable and unseeable. Forced to stand at a distance of 7 feet, they became unapproachable too. People endured inexplicable torture. Upset by the pitiable condition of Kerala, Vivekananda once called Kerala – “a lunatic asylum”.

Born in such an ambience, Narayana Guru grieved over the caste based atrocities and societal degradations. He belonged to a poor family that struggled to eke out a living. He had to work hard for his livelihood. In spite of his own struggle against poverty, he was concerned

இத்தகு சூழலில் பிறந்திட்ட நாராயண குரு ஜாதிக்கொடுமைகளும் – சமூக இழிவுகளும் தாண்டவமாடும் நிலை கண்டு வேதனையுற்றார். எனினும், இவரது குடும்பம் ஏழ்மை – வறுமை சூழலில் உழலும் குடும்பம். வாழ்க்கை சக்கரத்தை உருளச் செய்ய இவர் கடினமாக உழைக்கலானார்.

வறுமைக்கு எதிராக போராடும் நிலையிலும் மக்களின் உயர்வுக்கு பாடுபட வேண்டும் என்ற வேட்கை உடையவரானார். மூலிகை மருத்துவ அறிவும் இவரிடம் இருந்ததைக்கொண்டு மக்களுக்கு மருத்துவ சேவையோடு மனிதநேய சேவை – மாணுட ஒற்றுமை, ஏற்றத்தாழ்வை அகற்றும் சமுதாய சமத்துவ பணி என்று மக்கள் தொண்டு ஆற்றுவதில் அதிக ஆர்வம் செலுத்தினார்.

சுட்டம்பி சுவாமிகள் என்று அழைக்கப்பட்ட குஞ்சன் பிள்ளை என்பாரின் சிந்தனையால் கவரப்பட்டார். இருவருக்கும் இருந்த ஒத்த சிந்தனை ஒன்று சேர்த்தது. குஞ்சன் பிள்ளையின் ஆரிய எதிர்ப்புக் கருத்துக்கள் – ஜாதிய ஒழிப்பு சிந்தனைகள் – நாம் திராவிடர்கள் என்ற இனம் பற்றிய தெளிவுகள் இவரை மேலும் உழைக்கத் தூண்டியது.

சமுதாய மாற்றம் தேவை என உணர்ந்த நாராயணகுரு அதற்காக ஒரு அமைப்பை தொடங்கலானார். அந்த அமைப்பிற்கு “மக்கள் முன்னணி” என்று பெயரிட்டு மக்களை ஏராளம் இணைத்து அதன் வழி விழிப்புணர்வு ஊட்டினார்.

இவரது சிந்தனைகள் உண்மை தேடலில் நாட்டம் செலுத்தியது. தான் சிந்தித்த உண்மைகளை “ஆத்ம உபதேச சதகம்” என்னும் நூலில், 100 பாடல்களாக எழுதி மக்களிடம் பரப்பினார். “உலகமே ஒரு குடும்பம்” என்பதே அவரது நோக்கமாகும்.

கேரளத்து மக்களிடம் ஆரியம் புகுந்து உருவாக்கிய ஜாதி வேற்றுமைகள், அதன் விளைவாக அனைத்து மனித உரிமைகளும் இல்லாது இருந்திட்ட அடிமை மக்களை விடுதலை பெறச்செய்ய முடிவு செய்தார்.

அதற்குரிய திட்டங்களை உருவாக்கினார்

1. ஜாதியை அழித்தல்

2. மூட நம்பிக்கைகளை ஒழித்தல்

இப்பணிகள் மூலம் ஆரிய ஆதிக்கத்தில் இருந்து கேரளத்து மக்களை விடுதலை பெறச்செய்து கல்வி, செல்வம், ஆகியவற்றில் முன்னேற்ற வேண்டும் என்ற பணியை தன் வாழ்நாள் பணியாக கொள்ளலானார்.

ஜாதி ஒழிப்பு, ஆதிக்க ஒழிப்பு மூலம் மனித சமத்துவத்தை உருவாக்க நினைத்த நாராயண குரு பொதுகோவில்களை உருவாக்குவதில் ஆர்வம் காட்டினார். சான்றாக அருவிபுரம் என்னும் சிற்றூரில் சிவலிங்கம் ஒன்றை பிரதிஷ்டை செய்தார். நம்பூதிரிகள் எதிர்த்தனர். இது நம்பூதிரி பார்பனர்கள் வணங்கும் சிவன் இல்லை என்றார். வேறு வழியின்றி வாயடைத்துப் போனார்கள். இங்கு எம்மதத்தினரும் சாமி கும்பிடலாம் என்றார். இதன் மூலம் நாராயணகுரு எந்த மத நம்பிக்கையும் அற்றவர்

more about the sufferings of the masses and decided to strive for their advancement in life. He had deep knowledge in herbal medicine and treatment. He used it to cure people of ailments. Besides medical services, he involved himself in humanist activities. He fought for unity among people. His objective was to establish an egalitarian society. He devoted most of his time in serving the people.

He was inspired by a noble man Kunjan Pillai who was revered by people as Kattambi Swamy. They were both like-minded, with thoughts on the same wave-length. Kunjan Pillai was a staunch opponent of the Aryans. He used to think deeply at all times of annihilating castes. Moreover, he had a true affinity towards his Dravidian race. All these made Narayana Guru resolve to strive much more harder for the welfare of people.

Having realised the dire need of societal changes, Narayana Guru founded a forum with that objective. He named it “People’s Front” and mobilised a large number of people. Through this outfit he created awareness in the minds of people.

His thoughts were aimed at the quest for truth. He converted all of his thoughts into 100 lyrics. He wrote a book under the title “Aatma Upadesa Sathagam” ஆத்ம உபதேச சாதகம் that comprised those one hundred lyrics. This book reached common public and was admired by them. He always believed that the entire world is one large family.

When the Aryans infiltrated into Kerala populace, caste-based discriminations cropped up and ultimately all the basic human rights remained seized. People were enslaved by caste supremacy. Narayana Guru resolved to free them all. He chalked out measures to liberate them in two ways:

1. By annihilating castes

2. By eradicating superstitions

He resolved to liberate the people of Kerala from Aryan dominance through these two noble tasks and help them acquire education, wealth etc; He made it his life time task, vision and mission.

He determined to establish equality among humans through annihilation of castes and Aryan dominance. He evinced interest in the construction of common temples and places of worship. He made his dream come true by the installation of a Shiv-Ling in a small town called Aruvipuram. This was opposed by the Namboodiris. Narayana Guru silenced them by making it clear that it was not the Shiva meant for worship by Namboodiri brahmins. He stressed that people of all religions could worship there. This incident proved that Narayana Guru had no faith in any religion and that he cared little about theism. He was very particular only about the advancement of people in their life.

At one stage in his life, he announced that no more temple construction is required. He declared that

என்பதும், ஆன்மிகம் என்பதில் அக்கறையற்றவர் என்பதும் அறியத்தக்கது. அவரது நோக்கம் மனிதர்களின் முன்னேற்றம் ஒன்றேயாகும்.

ஒரு கட்டத்தில் நாராயணகுரு இனி கோவில் கட்ட வேண்டாம், கல்வி போதித்தலே அவசியம் என்று அறிவித்தார். கல்வியிலும் ஆங்கில கல்வியின் அவசியம் குறித்து சிந்தித்து ஆங்கில கல்வியை வரவேற்றார்.

தனது பேரியக்கத்தின் வழியாக பல கல்வி நிலையங்களை உருவாக்கினர். தனது மாணவர் நடராஜ குருவை அய்ரோப்பாவிற்கு அனுப்பி ஆங்கிலத்தை கற்று வரச் செய்தார். சமுதாய இழிவு நீங்க ஆங்கிலமும், அயல்நாட்டு அனுபவமும் பெரிதும் பயன்படும் என்றார்.

அருவிப்புரம் சிவன் கோவில் அமைத்து புதிய புரட்சியை ஏற்படுத்திய ஸ்ரீ நாராயண குருவின் செயல்பாட்டில் ஈர்க்கப்பட்ட மைசூரில் மருத்துவராக இருந்த டாக்டர் பல்பு என்பவர் (கேரளாவைப் பிறப்பிடமாகக் கொண்ட அவருடைய உண்மையான பெயர் பத்மநாபன். தீண்டப்படாத சமுதாயத்தைச் சேர்ந்தவர் என்பதால் கடவுள் பெயர் வைத்துக் கொள்ள அந்தப் பகுதி நில உடமையாளரால் அனுமதி மறுக்கப்பட்ட நிலையில் அவராலேயே பெயர் மாற்றம் செய்யப்பட்டது) ஸ்ரீ நாராயண குருவைச் சந்தித்தார். அவர் மூலம் கேரள மக்களில் பிறப்படுத்தப்பட்ட மற்றும் தாழ்த்தப்பட்ட வகுப்பு மக்களின் நிலையை மாற்றம் செய்யவும் முன்னேற்றம் செய்யவும் 1903-ல் திருவனந்தபுரத்தை மையமாகக் கொண்டு அருவிப்புரத்தில் "ஸ்ரீ நாராயண தர்ம பரிபாலன சபா" (S.N.D.P) எனும் அமைப்பு நிறுவப்பட்டது.

ஸ்ரீநாராயண குருவின் கொள்கைகள், கோட்பாடுகள், செயல்பாடுகள் என்று பல விஷயங்கள் கேரளாவில் உள்ள பல பல்கலைக்கழகங்களிலும் வேறு சில பல்கலைக்கழகங்களிலும் ஆய்வுக்கு எடுத்துக் கொள்ளப்பட்டு பல மாணவர்கள் முனைவர் (Phd.) பட்டமும், ஆய்வியல் நிறைஞர் (M.Phil.) பட்டங்கள் பெற்றுள்ளனர். கேரளாவில் ஒரு பல்கலைக்கழகத்தில் ஸ்ரீ நாராயண குரு கருத்துக்கள் தனித்துறையாக இடம் பெற்றிருக்கிறது என்பதும் குறிப்பிடத்தக்கது. மலையாள மக்களின் முன்னேற்றத்திற்கு தடையாக - அடிமை வாழ்வுக்கு அடித்தளமாக அமைந்த ஜாதி - மூட நம்பிக்கைகளை ஒழிக்கவும், உயர்வுக்கு அடிப்படையாக கல்வி - செல்வத்தை மக்கள் பெற்றிடவும் பெரும்பணி ஆற்றிய, கேரள மாநிலத்தின் இன்றைய கல்வி வளர்ச்சிக்கும் - பொருளாதார வளர்ச்சிக்கும் அடித்தளமிட்ட நாராயண குரு அவர்கள் ஆகஸ்டு திங்கள் பிறந்திட்டார். அவரால் மலையாள மக்கள் உயர்ந்திட்டார்.

வாழ்க மா மனிதர் நாராயண குரு!

(முனைவர் க. அன்பழகன், கிராம பிரச்சாரக் குழு மாநில அமைப்பாளர், திராவிடர் கழகம்)

imparting education should be given priority. He felt that knowledge in English is essential for all and decided to promote the teaching of English language. He welcomed it in the curriculum for education.

He founded many educational institutions through his mighty movement. He sent his disciple Nataraj Guru to Europe and helped him acquire perfect knowledge in English. He stressed that English language and western culture would be very much useful to eradicate societal degradation.

Doctor Palpu was a medical Practitioner in Mysore. His given name was Padmanabhan. Since he belonged to a scheduled class family, communal fanatics objected to his existence with that name, because it denoted a god worshipped by the upper caste people. This led to the change of his name. Dr.Palpu was an admirer of Sri Narayana Guru, who ignited a new revolution by constructing a temple of Lord Shiva in Aruvipuram town. He met Narayana Guru and formed close association with him. Through the patronage of Narayana Guru, Dr.Palpu resolved to cause the upliftment of the Backward and Scheduled class people of Kerala. With this vision and mission, a Philanthropic outfit known as "Sri Narayana Dharma Paripalana Sabha" (S.N.D.P.) was founded in 1903, at Aruvipuram; the center being the capital city Trivandrum.

The principles, codes of conduct, views and services of Sri Narayana Guru have been the topics of research in several universities in Kerala and other States. Many students have qualified themselves for M.Phil and Ph.D Degrees after conducting research in those topics revolving around Sri Narayana Guru. In one of the Universities in Kerala, an exclusive Department itself has been functioning for studies and research related to the thoughts of Sri Narayana Guru. This is certainly noteworthy.

Castes and superstitions were the stumbling blocks for Malayali populace on their path of progress. These two evils had led them to a life of slavery. Narayana Guru strove to eradicate those evils. He made people realise that education and wealth alone could be the foundation for their progress and prosperity. He strove throughout his life to help the Malayali populace acquire education and wealth. He had laid the foundation for the educational development that we find today in the State of Kerala. The credit goes to him for the economic development all over the State. August is the month of his remembrance. He caused the upliftment of Malayali populace. His services are indeed timeless. They would not be affected by the passage of time.

May the noble man Narayana Guru live for ever in the memory of all the people of Kerala and also in the memory of others all over the country, who admire his nobility.

(The writer is the Organiser, State Village Propaganda Committee, Dravidar Kazhagam)

A HISTORIC LEAP TOWARDS INCLUSIVE JUSTICE: SUPREME COURT INTRODUCES SC, ST, AND OBC RESERVATIONS IN STAFF APPOINTMENTS

Supreme Court introduces quota for OBCs, SCs and STs in direct staff recruitments

The Hindu Bureau
NEW DELHI

The Supreme Court has notified amendments in its staff recruitment rules to introduce reservation for the Other Backward Classes (OBCs), along with the Scheduled Castes (SCs) and Scheduled Tribes (STs).

In a reform of a sweeping nature, Chief Justice of India B.R. Gavai, who is only the second Dalit top judge of the country, also



"Reservation in direct recruitment to various categories of posts specified in the schedule, for the 'castes belonging to

and senior advocate son, who had pushed OBC reservation in recruitments to the court, said in a media post that the Court has come out with a roster specifying the post-wise quota to streamline the implementation of the reservation policy for appointment and promotion of staffs belonging to SCs and STs.

This was done as per the 1995 ruling by a five-judge Constitution bench in R.K. Sabharwal vs State of Punjab, which said that 33 years in government appointments, Bench reservation should be maintained.

EXPRESS NEWS SERVICE
NEW DELHI, JULY 1

SC comes out with roster specifying post-wise quota for SC, ST employees

a cadre and not vacancy-based (based on number of vacancies arising in a given year).

The judgment also said there should be separate rosters for direct recruitment and promotion. Under the roster, a post identified for a particular category will continue to remain with it even after the retirement of the person holding the post.

An internal circular issued by the top court on June 24 notified that the Model Reservation Roster and Register should be loaded

jections or representations in the roster or register, to the Registrar (Recruitment).

As per the model roster, the SC/ST employees will get their respective shares in direct recruitment and STs will get 75% in promotions. Sources said though there was reservation earlier, the R.K. Sabharwal judgment mandates that there has to be a 200-point roster so that the reservation process is effective.

- G. KARUNANIDHI

In an unprecedented and progressive development, the **Supreme Court of India** - the apex guardian of constitutional values—has implemented a post-based reservation roster for Scheduled Castes (SCs), Scheduled Tribes (STs), and for the first time ever, **Other Backward Classes (OBCs)** in its administrative recruitments. This transformative move, led by **Hon'ble Chief Justice of India B.R. Gavai**, marks a pivotal step in aligning the institution's internal practices with the ethos of equity and social justice that it has long advocated in its landmark judgments.

The initiative, formally notified through an **internal circular dated June 24, 2025**, operationalizes a **200-point roster system** as mandated by the Supreme Court's own 1995 Constitution Bench ruling in *R.K. Sabharwal vs State of Punjab*. This roster, distinguishing between direct recruitment and promotions, ensures that reservation is **post-based**, thereby correcting long-standing irregularities and backlogs in implementing affirmative action. Notably, **SCs and STs** have now been guaranteed 15% and 7.5% representation respectively in recruitment, including 7.5% for STs in promotions.

In response to appeals from social justice advocates, including a formal representation by the **All India OBC Employees Federation**, the Chief Justice has further amended **Rule 4A of the Supreme Court Officers and Servants (Conditions of Service and Conduct) Rules, 1961**, via Gazette Notification

dated **July 3, 2025**. This amendment brings **OBCs into the fold of direct recruitment**, thus filling a long-standing gap in the representation of backward classes within the judiciary's administrative structure.

This decisive action is not merely a bureaucratic adjustment - it is a **moral and constitutional reaffirmation**. As CJI Gavai rightly stated, "Our actions must reflect our principles." The move not only rectifies systemic exclusions but also sets a **powerful precedent** for High Courts and judicial bodies across India to adopt similar inclusive policies.

The representation of OBCs in the judiciary has historically been dismal - just 11.7% in High Courts between 2018-2023, and only 2 - 3 judges in the Supreme Court are estimated to belong to OBC communities. In this context, this step resonates deeply with millions of underrepresented citizens, instilling renewed faith in the judiciary's commitment to **diversity, justice, and equality**.

This landmark reform, thus, is not just a policy change - it is a **resounding salute to the spirit of the Constitution** and a beacon of hope for generations to come. It is our sincere hope that this spirit of inclusiveness now inspires all High Courts to follow suit, ensuring that **social justice flows not only from the bench but within it as well**.

— (G. Karunanidhi, General Secretary, All India OBC Employees Federation)

AICC OBC ADVISORY COUNCIL MEET (15-16 JULY 2025, BENGALURU)

**A Landmark Gathering for Justice,
Data, and Empowerment**

- G.KARUNANIDHI



In what has been widely hailed as a historic and visionary move, the **All India Congress Committee (AICC)** convened the **inaugural meeting of its national-level OBC Advisory Council in Bengaluru on July 15-16, 2025**. This two-day summit marks a significant turning point in the Congress party's social justice outreach and reaffirmation of its ideological commitment to backward classes and marginalized communities across the country.

The meeting took place just months ahead of the **crucial Assembly elections in Bihar** and **Zilla/Taluk Panchayat elections in Karnataka**, positioning the Congress' renewed OBC focus as both a **strategic and moral imperative**.

■ High-Level Participation - A Pan-India Representation

The meeting brought together a broad-based and inclusive leadership from across India. The 24-member OBC Council included:

- **Karnataka CM Siddaramaiah** (Chair of the meet)
- **Ashok Gehlot** (former CM of Rajasthan)
- **Bhupesh Baghel** (former CM of Chhattisgarh)
- **V. Narayanasamy** (former CM of Puducherry) & Honorary President of AIOBC Employees Federation
- **V.Hanumantha Rao**, Ex.M.P. Ex.Convenor of OBC MPs Forum & Honorary President of AIOBC Employees Federation



Ashok Gehlot



Bhupesh Baghel



V.Narayanasamy



V.Hanumantha Rao



Dr.M.Veerappa Moily



B.K.Hariprasad



S.Jothimani

- **M. Veerappa Moily** (senior Congress leader and former Union Minister)
- **B.K.Hariprasad**, M.L.C. and former Member of Parliament
- **Ms.S.Jothimani** and few MPs, former ministers, state leaders, and representatives from various OBC communities

Also in attendance were **Deputy CM D.K. Shivakumar** and several grassroots leaders, signaling strong organizational unity and resolve.

■ Key Outcomes: "The Bengaluru Declaration"

The event culminated in the **adoption of the "Bengaluru Declaration"** - a comprehensive policy document that outlines the Congress party's **three-pronged commitment** to OBC empowerment:

1. Nationwide Caste Census Based on Telangana's SEEP Model

A central demand of the Council was the urgent **nationwide implementation of a caste census** to be carried out by the **Registrar General and Census Commissioner of India (ORGI)**.

What makes this census significant is that it should follow the **Telangana model - Social, Educational, Employment, Economic and Political (SEEP)** - going beyond mere enumeration of caste identities. It should include **comprehensive socio-economic, educational, and occupational data**, which would allow for **targeted policy interventions and equitable distribution of resources**.

"This is not just a count of castes, but a socio-economic revolution aimed at addressing systemic injustices," said CM Siddaramaiah.

He criticized the earlier **Karnataka caste census (Kantharaj Commission)** for its methodological gaps and praised Telangana's model as **scientifically sound and inclusive**.

2. Remove 50% Cap on Reservations

The Council demanded the **relaxation of the 50% constitutional ceiling** on reservations (imposed by the Supreme Court in the Indra Sawhney case). The resolution emphasized the need to:

- Allow **proportional reservations for OBCs** in education, jobs, and political spaces

- Implement **reservations in private educational institutions** as per Article 15(5) of the Constitution

This move reflects the growing awareness that without lifting the cap, **true equity cannot be achieved**, especially in a society where backward communities constitute **more than 60% of the population**.

■ Strong Message from Rahul Gandhi: "Caste Census is National Justice"

Leader of Opposition **Rahul Gandhi** was deeply praised for his consistent and principled advocacy for the caste census. Described by CM Siddaramaiah as a **"Justice Warrior"**, Rahul Gandhi was credited with forcing the Central Government to accept caste enumeration as a legitimate constitutional demand.



■ Reaffirming the AHINDA Ideology

The meeting also reaffirmed Congress' deep-rooted commitment to the **AHINDA alliance** - a social coalition of **Minorities, Backward Classes, and Dalits**. Siddaramaiah emphasized that the current political climate requires a strong realignment toward inclusive politics where **representation is not symbolic but structural**.

He warned that while constitutional equality exists on paper, **real-life disparities remain acute**, and only **data-driven policy backed by political will** can bring lasting change.

■ Conclusion

The **AICC OBC Advisory Council Meeting in Bengaluru** was more than a political meeting - it was a **moral and ideological reaffirmation**. By passing bold resolutions and adopting a progressive **"Bengaluru Declaration,"** the Congress has set a new national standard for inclusive governance and justice-oriented leadership.

If implemented seriously, the caste census and associated reforms could pave the way for a **more equitable India**, where backward classes are **not only counted but truly represented**. ■

(The writer is Editor of OBC VOICE & Gen Secretary AIOBC Employees Federation)

Text of the speech delivered by G.Karunanidhi, Gen Secretary of AIOBC Employees Federation at the 3rd National Convention on V.P. Singh held at Constitution Club, New Delhi on 25th June 2025

Respected dignitaries, esteemed guests, and friend,

It is with immense pride and a deep sense of gratitude that I stand before you at this **3rd National Convention**, commemorating the **94th birth anniversary of Shri Vishwanath Pratap Singh**, the 7th Prime Minister of India—a man who not only led the country but transformed its social conscience.

Today, we are not merely celebrating the birth of a political leader—we are honoring **the torchbearer of social justice, the courageous executor of long-delayed justice, and the visionary who reignited the dreams of Thanthai Periyar, Dr. B.R. Ambedkar, and Dr. Ram Manohar Lohia.**

In an India often afraid to confront its caste realities, **Shri V.P. Singh stood up for the voiceless, the marginalized, the forgotten**, and he did so not for votes, not for fame, but for **justice**—the very soul of our Constitution.

The Historic Mandal Moment

Let us go back to that historic moment in **August 1990**, when Shri V.P. Singh made the momentous



announcement: the **implementation of 27% reservation for Other Backward Classes (OBCs)** in central government jobs, based on the Mandal Commission's recommendations.

That day changed the trajectory of India. It was the first substantial, structural step taken post-independence to **bridge centuries of caste-based discrimination** in the modern system of governance. It was a political earthquake—but a moral renaissance.

Let us not forget that **Shri V.P. Singh paid a personal price** for his conviction.

Shri V.P. Singh was under no illusion—he knew the storm that would follow. There were protests, hostility, and even threats. But he stood firm. He once declared:

“I am not here to be in power. I am here to do what is right.”

He was not unaware of the political consequences of implementing the Mandal Commission. He could have easily postponed the decision, passed the responsibility to another government, or diluted the recommendation.

But no.

He chose **principle over position, justice over convenience, and truth over popularity.**

When the protests began—many violent, some deeply casteist—he did not back down. He bore the criticism with calm. He said, **“Let history judge me.”** And indeed, history is judging him rightly—as **the moral compass of Indian democracy.**

His fall from power was swift, but so was his rise in the hearts of millions who had long been unseen.

This act was not just an executive decision—it was a civilizational correction. It was Thanthai Periyar's rationalism brought into governance. It was Ambedkar's vision of equality turned into policy. It was **Lohia's dream of backward empowerment realized in law.**



**3RD
NATIONAL
CONVENTION
ON V.P. SINGH**

OUR SPEAKERS

CHIEF GUEST P. WILSON MEMBER OF PARLIAMENT, DMK SPEAKER DR. SANJAY ONKAR INGOLE NATIONAL VICE-PRESIDENT, BAMCEF SPEAKER SRIMOYEE BISWAS RESEARCH SCHOLAR, TRINITY COLLEGE DUBLIN	GUEST OF HONOUR SUNIL SARDAR TRUTHSEEKERS INTERNATIONAL SPEAKER KARUNANIDHI G GENERAL SECRETARY, AIOBC EMPLOYEES FEDERATION SPEAKER DR. SEEMA MATHUR WOMEN RIGHTS ACTIVIST, FOUNDER MEMBER - NATIONAL COUNCIL OF WOMEN LEADERS
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**25
June,
2025**
4:30 PM

AGENDA

1. Advocacy for an Authentic Caste Census Database.
2. Advocacy for removing the 50% Reservation cap to ensure Proportional Representation.
3. Implementation of the remaining recommendations of the Mandal Commission Report.
4. Advocacy for Reservations in the Private Sector.
5. Ensuring OBC Quota in Women's Reservation in the State Legislative Assemblies and Parliament.
6. Establishment of an Institute of National Eminence in honour of V.P. Singh.
7. Bharat Ratna for V.P. Singh.

ORGANISED BY





Students's Federation of Dravidians



**Constitution Club of India,
New Delhi**

The Ideological Legacy

Let us never forget that V.P. Singh did not act in a vacuum. He was **rooted in an ideological lineage** that believed **social and economic power must be shared, not hoarded**.

He gave voice to **Thanthai Periyar's relentless call to annihilate caste**-a call that began in Tamil Nadu and resonated across India.

He fulfilled **Ambedkar's constitutional promise** that true freedom lies not in voting rights alone but in **representation in power, employment, and education**.

He revived **Ram Manohar Lohia's vision**, who passionately argued that without justice to the backward classes, India would remain only formally independent, not socially free.

Shri V.P. Singh's governance did not end with Mandal. It was **a movement. A declaration. A call to conscience**.

The Silent Revolution – Mandal's Impact

The Mandal decision did not just open doors to jobs; it **opened the minds of the backward classes to possibility**. For decades, OBC communities were socially ostracized and structurally excluded. With one bold stroke, **V.P. Singh transformed their future**.

Today, we see **doctors, engineers, professors, IAS officers, entrepreneurs, and leaders** emerging from backward communities. These are not isolated successes-they are **the living legacy of Mandal**.

But let us be clear: **the journey is far from over**. Even today, OBCs remain underrepresented

in top institutions, judiciary, media, corporate boardrooms, and policymaking bodies. The private sector remains untouched by affirmative action. The demand for a **nationwide caste census** is still pending. And the **ceiling of 50%** reservation, a colonial hangover, is used to limit representation rather than expand justice.

Mandal 1 was a beginning. Mandal 2 must be our mission.

A Call to the Youth and the Nation

To the youth gathered here today: the legacy of V.P. Singh is **not a chapter in a history book**. It is a **living challenge**.

You must rise-not just to celebrate him, but to **complete his unfinished work**.

- Demand data. Demand truth. Support the caste census.
- Break the silence. Confront injustice—whether in hiring, in classrooms, or in laws.
- Fight not with hate, but with clarity, unity, and courage.
- Use your vote, your voice, your platforms to build a more equal India.

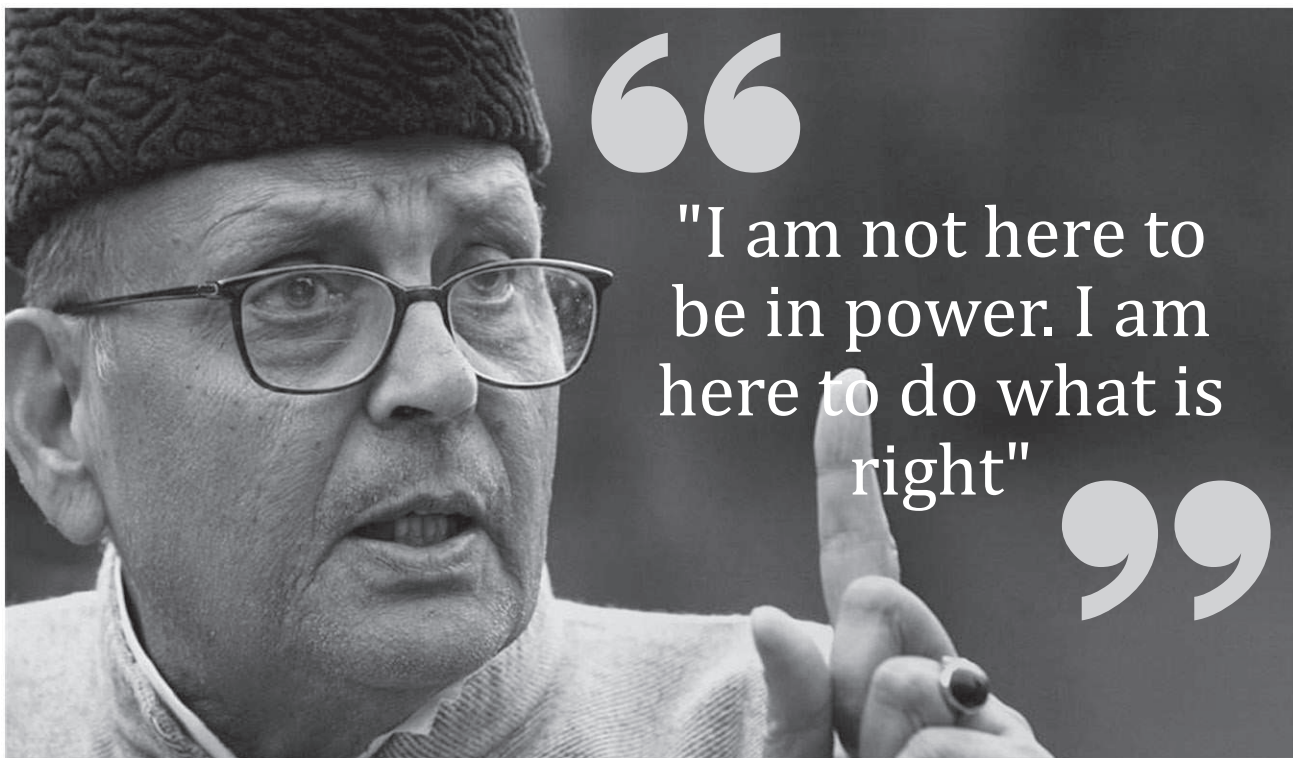
A Call for Continuity and Tribute

Today, as we gather here at the **Constitution Club of India**, the house of democratic ideals, let us ask ourselves:

Have we done justice to the legacy of V.P. Singh?

Have we completed the mission he began?

Let this convention be not just a commemoration—but a **commitment**.



“

"I am not here to be in power. I am here to do what is right"

”

- To push for the **authentic caste census database**,
- To break the **artificial 50% reservation ceiling**,
- To expand **affirmative action into the private sector**,
- To secure **OBC quota in women's reservation**,
- To establish a **national institute in his name**,
- And above all, to **demand Bharat Ratna for Shri V.P. Singh**-for he is truly a Ratna of the masses.

In honoring him, we honor our Constitution. In remembering him, we revive our conscience.

As we reflect upon the towering legacy of Shri V.P. Singh, let us remind ourselves that history does not merely honor those who wield power-but those who empower others. In the annals of modern India, few have done so as boldly, as selflessly, and as irrevocably as Vishwanath Pratap Singh.

The implementation of the Mandal Commission recommendations in 1990 was not just a single act-it was the ignition of a silent revolution. But revolutions, by nature, are incomplete unless they evolve with time. Today, the question before us is not whether V.P. Singh was right. That has been settled by the march of history. The question is-how far have we walked on the road he cleared for us? And how far are we willing to go?

The Moral Courage to Disrupt a Comfortable Status Quo

When we speak of social justice, we are not speaking of charity. We are speaking of reparative

fairness. V.P. Singh understood this distinction with profound clarity. The caste system is not just a relic-it is a structure, one that was built brick by brick over centuries to concentrate privilege in the hands of a few.

In implementing the Mandal Commission recommendations, he disrupted that comfort. He dismantled the myth that merit floats in a vacuum. He exposed the reality that opportunity in India has long been distributed not by talent, but by birth.

His courage lay not just in facing political opposition, but in confronting the deeply entrenched social mindsets that equated reservation with injustice and caste with capability. He took a lonely path-and transformed it into a procession of hope.

Let us remember: those who opposed Mandal came from a place of fear. Fear of change. Fear of equality. Fear that the doors of opportunity would finally open to those long kept outside.

Beyond Mandal: The Current Crisis and the Path Ahead

More than three decades have passed since that defining moment. And while the fruits of Mandal are visible, the rot of inequality still persists.

- The judiciary remains stubbornly upper-caste.
- Corporate India continues to show shocking levels of caste exclusion.
- OBCs are still significantly underrepresented in higher education institutions, and often face invisible discrimination even after entering.
- The central government, despite repeated demands, has still not released comprehensive caste-based data-a clear act of evasion.

What does this tell us? That policy alone cannot undo centuries of social engineering. Policy must be followed by vigilance, by mass participation, by a deep cultural shift.

That is why the demand for **Mandal 2.0** is not radical—it is essential. We need:

- **Caste Census** – Because without data, there is no diagnosis; without diagnosis, there can be no cure.

- **Reservation in the Private Sector** – Because over 90% of jobs today lie outside government hands, and the same discriminatory structures prevail.

- **OBC Quota in Women's Reservation** – Because gender justice must intersect with caste justice, not obscure it.

- **Judicial and Media Reform** – Because no democracy is complete if its interpreters and storytellers come from only one social segment.

- **A National Social Justice Commission** – Not just to implement, but to audit and ensure outcomes.

These are not fringe demands. These are constitutional in spirit and transformative in impact. Let this gathering send out a united, unambiguous message: **Mandal was not a ceiling—it was a foundation.**

A Global Perspective: V.P. Singh in the World's Moral Canon

It is worth pausing for a moment to recognize that the battle Shri V.P. Singh fought is not isolated to India. Across the world—from affirmative action in the United States, to racial quotas in South Africa, to indigenous representation in Latin America—the oppressed have always had to fight for representation.

But few leaders globally have done what he did—sacrifice personal power for ethical justice. In that, V.P. Singh stands shoulder to shoulder with the likes of Martin Luther King Jr., Nelson Mandela, and B.R. Ambedkar. His struggle was rooted in Indian soil, but its echoes resonate in every society wrestling with inherited privilege.

We must frame V.P. Singh not just as a national leader, but as a **moral leader of the oppressed peoples of the world**. A warrior of dignity. A global icon of affirmative action.

Building Memorials in Action, Not Just in Stone

Many voices have rightly called for a national memorial, an institute, a university in the name of Shri V.P. Singh. But more than statues or institutions, the **real tribute lies in action**.

Every time an OBC student clears the civil services, a tribute is paid.

Every time a Dalit girl enters a STEM college, a candle is lit.

Every time a Bahujan voice is heard in Parliament or media, a chapter is added to his legacy.

And yet, a formal recognition is overdue. The **Bharat Ratna** must be awarded—not out of sentiment, but out of historical responsibility. For in giving dignity to millions, he became more than a Prime Minister—he became the conscience-keeper of Indian democracy.

And to our Parliament, I say: how long will you delay what is right?

If India can give **Bharat Ratna** to administrators and artists, why can't it give one to the **man who gave dignity to 52% of the population?**

Shri V.P. Singh deserves Bharat Ratna—because he gave this country not just governance, but social balance.

As we rise from this convention, let us take a collective oath:

- To never let Mandal be diluted by apathy or tokenism.
- To resist every attempt to rewrite history and erase the battles fought for social equality.
- To teach our children not just about kings and conquests—but about fighters like V.P. Singh, who gave power a new definition.

We salute a man who refused to be defined by the power he held—but rather by the power he gave to others.

We remember him not as a politician who ruled, but as a leader who **repaired the broken promises of freedom**.

Let us carry forward his legacy—not in slogans, but in systems; not in emotion alone, but in enduring action.

Let our politics be inspired by his courage. Let our activism be anchored in his honesty. Let our memory of him not be confined to anniversaries—but etched into every policy, every protest, and every push for an equal India.

Because in the heart of every OBC family who got their first government job...

In the pride of every first-generation graduate walking across the convocation stage...

In the resolve of every youth fighting for their rightful place in the system...

V.P. Singh lives on.

Let us leave this convention with a vow:

“We will not let the dreams of Periyar, Ambedkar, Lohia, and V.P. Singh fade into memory. We will make them the foundation of India's future.”

Jai Phule; Jai Periyar; Jai Bheem; Jai Mandal; Jai V.P. Singh

Thank you.



THOUGHTS OF PERIYAR: LIBERATION OF WOMEN

पेरियार के विचार: महिलाओं की मुक्ति

For centuries in the past women have been ridiculed as a weaker sex and treated as mere store house of pleasures, unpaid labourers and use and throw cups. Periyar raised voice against cruelty to women. If women are free, respected, self-reliant and economically independent today, they owe a debt of gratitude to Periyar who spoke and wrote much during his lifetime in defence of women. Gleanings from his speeches are here. They were all delivered at various places, on various dates, concerning women's problems.

Educated women can reform uncultured men. As long as women in our society remain illiterate, men would be uncouth ruffians. I advise parents to give importance to the education of their daughters. (23.08.1956)

Men of the modern era prefer an educated woman to share their life. Literate women would earn respect in the family. Illiterate women are likely to remain spinsters forever. So education is essential for every woman. (20.04.1931).

Education is the ladder which would help women reach great height in life. The mind of a literate woman would operate on a higher level of intellect. She can make her own choice and lead her life on her own terms. (08.06.1966).

Education makes a woman economically independent. She can become an entrepreneur if she completes a vocational course. An educated woman would achieve equality in all respects. She would come up in life and be superior to men. (08.07.1968).

Widow remarriage

Long ago a woman had to be burnt alive on the funeral pyre of her husband. The system was called 'SATI' or 'saga gamanam'. By the strife of reformers like Warren Hastings and Dayanand Saraswathi, the system was abolished, but widow remarriage is still opposed by many conservatives. I am in favour of widow remarriages. When a widower can remarry why can't a widow? Why do we have double standard?

I practice what I preach. When the daughter of my sister lost her husband I got her married off to a relative, facing a lot of protests. According to the census of 1921 the number of Hindu widows in our country was 26,37,788.

सदियों से महिलाओं को कमजोर समझकर उनका मजाक उड़ाया गया है और उन्हें केवल भोग-विलास की वस्तु, बिना वेतन की श्रमिक और उपयोग करके फेंकने लायक पात्रों के रूप में देखा गया। पेरियार ने महिलाओं पर हो रहे अत्याचारों के खिलाफ आवाज़ उठाई। आज अगर महिलाएं स्वतंत्र, सम्मानित, आत्मनिर्भर और आर्थिक रूप से स्वतंत्र हैं, तो इसका श्रेय पेरियार को जाता है जिन्होंने अपने जीवनकाल में महिलाओं के पक्ष में काफी लिखा और बोला। यहां उनके विभिन्न भाषणों से लिए गए अंश प्रस्तुत हैं जो महिलाओं की समस्याओं से संबंधित हैं।

महिलाओं की शिक्षा

शिक्षित महिलाएं असभ्य पुरुषों को सुधार सकती हैं। जब तक हमारी समाज की महिलाएं अशिक्षित रहेंगी, पुरुष भी असभ्य बने रहेंगे। मैं माता-पिता को सलाह देता हूँ कि वे अपनी बेटियों की शिक्षा को महत्व दें। (23.08.1956)

आधुनिक युग के पुरुष एक शिक्षित महिला को जीवन संगिनी के रूप में पसंद करते हैं। साक्षर महिलाएं परिवार में सम्मान प्राप्त करती हैं। अशिक्षित महिलाओं के अविवाहित रहने की संभावना अधिक होती है। अतः हर महिला के लिए शिक्षा आवश्यक है। (20.04.1931)

शिक्षा वह सीढ़ी है जो महिलाओं को जीवन में ऊँचाइयों तक पहुंचा सकती है। एक शिक्षित महिला का मस्तिष्क उच्च स्तर पर कार्य करता है। वह अपने निर्णय स्वयं ले सकती है और अपनी शर्तों पर जीवन जी सकती है। (08.06.1966)

शिक्षा से महिलाएं आर्थिक रूप से स्वतंत्र बनती हैं। व्यावसायिक पाठ्यक्रम पूर्ण करने पर वे उद्यमी भी बन सकती हैं। एक शिक्षित महिला हर दृष्टि से समानता प्राप्त कर सकती है, जीवन में आगे बढ़ सकती है और पुरुषों से भी श्रेष्ठ हो सकती है। (08.07.1968)

विधवा पुनर्विवाह

पहले एक महिला को अपने पति की चिता पर जीवित जला दिया जाता था। इस प्रथा को 'सती' या 'सागा गमनम' कहा जाता था। वॉरेन हेस्टिंग्स और दयानंद सरस्वती जैसे सुधारकों के प्रयासों से यह प्रथा समाप्त की गई, लेकिन आज भी विधवा पुनर्विवाह का विरोध कई रूढ़िवादी लोग करते हैं।

मैं विधवा पुनर्विवाह का पक्षधर हूँ। जब एक विधु दोबारा विवाह कर सकता है, तो एक विधवा क्यों नहीं? यह दोहरा मापदंड

Social reformers like Raja Ram Mohan Roy protested against cruelty to widows. People should come forward to encourage widow remarriages in order to establish equality and social justice. (22.08.1926).

Property rights

Women should have equal rights in property on a par with men. I have been insisting on this – Recently at the Y.M.C.A. building in Chennai, eminent religious exponent Narayana Kurup and former Advocate General Venkatrama Shastri spoke in a public meeting emphasising grant of property rights to all women. Equal rights for women in property are essential for their empowerment. It would make them economically independent and would relieve them from enslaved condition.

Outdated systems must be thrown overboard. Property rights were denied to women long ago. In 20th Century the unequal system must be violated to pave the way for reformations. In the ancestral family property, daughters too deserve a substantial share. I would stress that the share must in fact be equivalent to that of the sons. There should be no discrimination. (26.10.1930)

Self-respect marriages

Women should say “NO” to marriage performed in the presence of a Brahmin priest. The chanting of unintelligible and gibberish words make no sense. Such marriages are not economically viable to middle class parents. These conventional rituals are devoid of self-respect. Hence, I advise self-respect marriages. Exchange of garlands, promises by the couple and witness of well-wishers are enough. (03.06.1928)

Self-respect marriages save our time and money. They include remarriages. It is a sign of social reformation. Self-respect marriages are protests against caste system and religious fanaticism. The ridiculous dowry demand is also eradicated. Secularism and universal brotherhood are established by self-respect marriages. Women should insist on getting married in this manner. Wedding knot (called “Thali” or “Mangalyam” in Tamil) could be optional. (31.05.1931).

Family Planning

Every woman should have the right to decide whether she needs a child or not. Pregnancy could be terminated on various grounds, but it should be a matter of a woman's personal choice. Use of contraceptives must not be prevented. If a woman prefers a small family, she must be allowed to plan her family.

Women are not child generating machines. They are much more than flesh and blood. Parents – in – law who mock at sterile women must be punished. Abortions have a legal sanction in western Countries. We too need such freedom for our women. Frequent child birth adversely affect their health. Forcing them to conceive against their will is dehumanisation. (01.03.1931).

Safety of women

It is a pity, most of our women folk are not much bothered about their safety. The world is a concrete jungle. It is our duty to protect our women. I wish women are recruited in large numbers in the police department. If they wield rifles and canes, they can instil fear in anti-social ruffians, besides protecting themselves.

क्यों?

मैं वही करता हूँ जो मैं उपदेश देता हूँ। जब मेरी बहन की बेटा विधवा हो गई, तो मैंने उसे एक रिश्तेदार से विवाह कराया, भले ही मुझे विरोध झेलना पड़ा।

1921 की जनगणना के अनुसार भारत में हिन्दू विधवाओं की संख्या 26,37,788 थी। राजा राममोहन राय जैसे समाज सुधारकों ने विधवाओं पर हो रहे अत्याचारों का विरोध किया। लोगों को आगे आकर विधवा पुनर्विवाह को प्रोत्साहित करना चाहिए, ताकि समानता और सामाजिक न्याय स्थापित हो सके। (22.08.1926)

संपत्ति में अधिकार

महिलाओं को संपत्ति में पुरुषों के समान अधिकार मिलने चाहिए। मैं लगातार इसकी मांग करता रहा हूँ। हाल ही में चेन्नई के वाई.एम.सी.ए. भवन में एक सार्वजनिक बैठक में धर्मज्ञ नारायण करुप और पूर्व महाधिवक्ता वेंकटराम शास्त्री ने सभी महिलाओं को संपत्ति का अधिकार देने पर जोर दिया। महिलाओं को संपत्ति में समान अधिकार देना उनके सशक्तिकरण के लिए आवश्यक है। इससे वे आर्थिक रूप से स्वतंत्र होंगी और गुलामी जैसी स्थिति से मुक्ति पाएंगी। पुरानी व्यवस्था समाप्त की जानी चाहिए। लंबे समय से महिलाओं को संपत्ति से वंचित रखा गया है। 20वीं सदी में इस असमान व्यवस्था को तोड़ना जरूरी है। पारिवारिक संपत्ति में बेटियों को भी बेटों के बराबर हिस्सा मिलना चाहिए। किसी भी तरह का भेदभाव नहीं होना चाहिए। (26.10.1930)

आत्म-सम्मान विवाह

महिलाओं को ब्राह्मण पुजारी की उपस्थिति में होने वाले विवाह को ‘ना’ कहना चाहिए। समझ से परे और अर्थहीन मंत्रों के जाप का कोई औचित्य नहीं है। ये विवाह मध्यवर्गीय परिवारों के लिए आर्थिक रूप से भी अनुपयुक्त होते हैं। ऐसे पारंपरिक विवाह आत्म-सम्मान से रहित होते हैं। इसलिए मैं आत्म-सम्मान विवाह की सलाह देता हूँ। माला की अदला-बदली, वर-वधू के वचन और शुभचिंतकों की उपस्थिति ही पर्याप्त है। (03.06.1928)

आत्म-सम्मान विवाह से समय और धन की बचत होती है। इसमें पुनर्विवाह भी सम्मिलित हैं। यह सामाजिक सुधार का प्रतीक है। आत्म-सम्मान विवाह जाति व्यवस्था और धार्मिक कट्टरता का विरोध हैं। दहेज जैसी हास्यास्पद प्रथा भी इससे समाप्त होती है। धर्मनिरपेक्षता और वैश्विक भाईचारे की भावना स्थापित होती है। महिलाएं ऐसी शादी की मांग करें। विवाह के समय किया जाने वाला गठबंधन और मंगलसूत्र (तमिल में ‘थाली’ या ‘मंगायालम’) वैकल्पिक होना चाहिए। (31.05.1931)

परिवार नियोजन

प्रत्येक महिला को यह अधिकार होना चाहिए कि वह चाहे तो संतान पैदा करे या नहीं। गर्भपात विभिन्न कारणों से किया जा सकता है, पर यह पूरी तरह महिला की व्यक्तिगत पसंद का मामला होना चाहिए। गर्भनिरोधक का उपयोग रोका नहीं जाना चाहिए। यदि कोई महिला छोटा परिवार चाहती है, तो उसे यह योजना बनाने की स्वतंत्रता होनी चाहिए।

महिलाएं कोई संतान उत्पादन करने की मशीन नहीं हैं। वे केवल शरीर नहीं हैं, उनमें भावनाएं भी हैं। सास-ससुर जो बांझ महिलाओं का उपहास करते हैं, उन्हें दंडित किया जाना चाहिए। पश्चिमी देशों में गर्भपात को कानूनी मान्यता प्राप्त है। हमें भी अपनी महिलाओं को ऐसी आज़ादी देनी चाहिए। बार-बार प्रसव से उनके स्वास्थ्य पर बुरा असर पड़ता है। उन पर जबरदस्ती गर्भधारण थोपना अमानवीयता है। (01.03.1931)

महिलाओं की सुरक्षा

दुख की बात है कि अधिकांश महिलाएं अपनी सुरक्षा को लेकर चिंतित नहीं हैं। दुनिया एक कंक्रीट का जंगल है, महिलाओं की

Women should aspire for jobs in the Army. They can also serve as pilots in aircrafts and captains in ships. Nothing is impossible for women, but they should have the inclination and aspiration.

Women should not exist as door mats and mannequins in textile shops. Russian women are in police department. They are trained in operating parachutes too. Our women should treat them as role models. In our country, even women riding bicycles are stared at, like a snake. With the passing of time, woman in the police department would naturally become a common sight. "Woman! Know thyself!", should be our slogan. I am sure, in the world to come, our women would be in all posts and positions in every field, brushing shoulders with men. (18.11.1946).

Domestic chores

Women suffer in our country as unpaid labourers. This must change. Routine household chores; tasks, must be shared by a husband. Women should not be confined to the kitchen throughout the day. They need a break to relax, to read and write and for some entertainment too. Most of the parents get their son married off merely to get a domestic help appointed for free services. What an unpardonable cruelty!

Women should raise voice against ill treatment meted out to them. They must get educated and employed. Arrangements could be made by employing some one for household chores. Women should interact with people in the world outside and increase the level of their intellect. We must understand the pain of a woman and treat her as a human being. (10.07.1963)

Divorce rights

No woman should be forced to endure a married life when there is the problem of incompatibility. The root cause of this problem is ancient literature, mythologies and fabricated fables, scriptures, etc; They have soaked our women in meaningless codes of conduct in married life. Leading life with a wicked ruffian and an incurable sick husband is an unbearable torture. Such women should have the right to obtain divorce and turn a new leaf of life.

Why should a woman be enslaved to a husband who has extramarital affairs, as if chastity is exclusively meant to be a woman's virtue? Classical mythologies have kept women under threat, fear and blind beliefs. Women should be allowed to delink themselves from the shackles of an unpleasant married life. Talking about the restitution of conjugal rights is meaningless. (21.12.1930)

Ignore astrologers

Astrologers have spoiled the lives of many women by their ridiculous predictions and calculations. Horoscopes are actually horror scopes. Women should never believe that certain faults lie in their stars. Planets and stars, the sun and the moon are all marvels of nature. Women should think rationally with a scientific spirit. Our destiny is in our hands, not on the lines on our palm. I would even say that all the astrologers must be arrested and dumped in jails.

Weekly, monthly and annual predictions made by these tricksters are all a ploy to pull wool over eyes. Most of our women waste their time and health by fasting on religious grounds. There is nothing called auspicious and inauspicious time. Every minute is good for all our activities. People who have had spouses through self-

सुरक्षा की जिम्मेदारी हमारी है। मैं चाहता हूँ कि पुलिस विभाग में महिलाओं की भारी भर्ती हो। अगर वे बंदूक और डंडा उठा लें, तो समाजविरोधी तत्व डरेंगे और महिलाएं अपनी रक्षा कर सकेंगी। महिलाएं सेना में भी भर्ती हों, पायलट बनें, जहाज की कप्तान बनें। महिलाओं के लिए कुछ भी असंभव नहीं है, बस उनके अंदर इच्छाशक्ति होनी चाहिए।

महिलाओं को घर की चप्पल या दुकानों की कठपुतली बनकर नहीं रहना चाहिए। रूस की महिलाएं पुलिस विभाग में हैं, पैराशूट चलाने की ट्रेनिंग भी पाती हैं। हमारी महिलाएं उन्हें आदर्श बनाएं। हमारे देश में आज भी साइकिल चलाती महिला को ऐसे देखा जाता है जैसे कोई अजूबा हो। समय के साथ पुलिस विभाग में महिलाओं की उपस्थिति सामान्य हो जाएगी।

"नारी! खुद को जानो!" - यही हमारा नारा होना चाहिए। मुझे पूरा विश्वास है कि आने वाले समय में महिलाएं पद और प्रतिष्ठा के हर क्षेत्र में पुरुषों के कंधे से कंधा मिलाकर चलेंगी। (18.11.1946)

घरेलू कामकाज

हमारे देश की महिलाएं बिना वेतन की श्रमिक बनकर पीड़ित हैं। यह स्थिति बदलनी चाहिए। रोजमर्रा के घरेलू कार्यों को पति को भी बांटना चाहिए। महिलाओं को दिनभर रसोई तक सीमित नहीं रहना चाहिए। उन्हें आराम, पढ़ाई-लिखाई और मनोरंजन के लिए समय मिलना चाहिए। अधिकांश माता-पिता अपने बेटे की शादी केवल मुफ्त घरेलू नौकरानी के रूप में बहू लाने के लिए करते हैं। यह बेहद क्रूर है। महिलाओं को अपने साथ होने वाले अन्याय के खिलाफ आवाज उठानी चाहिए। उन्हें शिक्षा और रोजगार प्राप्त करना चाहिए। घरेलू कार्यों के लिए बाहरी व्यक्ति की व्यवस्था की जा सकती है। महिलाओं को बाहरी दुनिया से संपर्क बनाना चाहिए और अपने बौद्धिक स्तर को बढ़ाना चाहिए। हमें महिला की पीड़ा को समझना चाहिए और उसे एक इंसान के रूप में देखना चाहिए। (10.07.1963)

तलाक का अधिकार

यदि पति-पत्नी में अनुकूलता नहीं है, तो किसी महिला को विवाहित जीवन जीने के लिए मजबूर नहीं किया जाना चाहिए। इस समस्या की जड़ पुरानी धार्मिक पुस्तकें, मिथक और मनगढ़ंत कथाएं हैं, जिनमें महिलाओं पर अनर्थकारी आचार संहिता थोप दी गई है। यदि पति असभ्य और अस्वस्थ है, तो उसके साथ जीवन बिताना एक यातना है। ऐसी महिलाओं को तलाक का अधिकार होना चाहिए। अगर पति व्यभिचारी है, तो पत्नी को उससे मुक्त होने का अधिकार क्यों नहीं होना चाहिए? पौराणिक कथाओं ने महिलाओं को डर, अंधविश्वास और अनचित आदर्शों में बांध दिया है। महिलाओं को ऐसे बेमेल रिश्तों से मुक्त होने देना चाहिए। 'दांपत्य अधिकार की पुनः स्थापना' जैसे विचार निरर्थक हैं। (21.12.1930)

ज्योतिषियों को नज़रअंदाज़ करें

ज्योतिषियों ने अपनी हास्यास्पद भविष्यवाणियों और गणनाओं से कई महिलाओं का जीवन बर्बाद किया है। कुंडली असल में 'हॉरर स्कोप' हैं। महिलाओं को यह विश्वास कभी नहीं करना चाहिए कि उनके सितारों में दोष हैं। सूरज, चाँद और तारे प्रकृति की अद्भुत रचनाएं हैं। महिलाओं को वैज्ञानिक दृष्टिकोण और तार्किक सोच अपनानी चाहिए। हमारा भाग्य हमारे हाथों में है, हथेली की रेखाओं में नहीं। मैं तो कहता हूँ कि सभी ज्योतिषियों को गिरफ्तार कर जेल में डाल देना चाहिए। साप्ताहिक, मासिक और वार्षिक भविष्यवाणियां धोखाधड़ी हैं। कई महिलाएं धार्मिक उपवासों में अपना स्वास्थ्य और समय बर्बाद करती हैं। शुभ और अशुभ समय जैसी कोई चीज़ नहीं होती। हर क्षण सभी कार्यों के लिए उत्तम है। जिन लोगों ने आत्म-सम्मान विवाह किए, वे सामान्यतः संतुष्ट जीवन जी रहे हैं, क्योंकि उन्होंने ज्योतिष और हस्तरेखा विज्ञान को पूरी तरह से नकार दिया। हर महिला को उनसे सीखना चाहिए। (09.07.1967)

respect marriage are generally leading a contended life because they had totally ignored astrology and palmistry. Every woman should learn from them (09.07.1967).

General advice and tips

Women should give up abnormal craze towards jewels and expensive clothes. They must be frugal – not extravagant. Comparison with others in the neighbourhood should be avoided. Small savings would be useful when there are hard times. Wisdom lies in curtailing expenses. They must never exceed the income of the family. (12.09.1966).

Children must be raised injecting the elixir of scientific spirit. They should stay away from superstitions and gradually imbibe a rational outlook. This is the responsibility of the mothers. Every woman should bring up her children as noble citizens. Women are called home makers. They must teach the children culture and discipline. (21.08.1967)

Reservation for women

I have toured around many countries abroad. I have found women placed in 50 per cent of all the jobs. We need such advancement in our country. Women should get placement on a par with men. (19.09.1965).

Empowerment of women is not possible without reservations for them in employment (14.09.1975).

Women are capable of fulfilling any task competently. Our rulers should realise this and consider them for all types of jobs. Women are in no way inferior to men. It is not fair to treat them as suitable only to serve as teachers in schools. We must try to use their skill in several other fields (01.02.1973).

Freedom of dressing

Women should have the liberty to dress as they like it. We do not dictate terms to men in this aspect. Why should we then deny that freedom to women? Let them change their hairstyle as they wish. Let them wear what they like. Their appearance is also a matter of human right, isn't it? Why should they appear as per our likes and dislikes? They were all born free. Living free is their birth right (08.04.1971).

Translated by: M.R. Manohar

सामान्य सुझाव

महिलाओं को गहनों और महंगे कपड़ों के प्रति अत्यधिक आकर्षण छोड़ देना चाहिए। उन्हें मितव्ययी होना चाहिए - फिजूलखर्च नहीं। पड़ोसियों से तुलना करने से बचें। थोड़ी-थोड़ी बचत कठिन समय में काम आएगी। बुद्धिमानी खर्चों को सीमित रखने में है। कभी भी पारिवारिक आमदनी से ज्यादा खर्च न करें। (12.09.1966)

बच्चों का पालन-पोषण

बच्चों को वैज्ञानिक दृष्टिकोण के अमृत से पालें। उन्हें अधविश्वासों से दूर रखें और धीरे-धीरे तार्किक सोच विकसित करें। यह माताओं की जिम्मेदारी है। हर महिला को अपने बच्चों को एक आदर्श नागरिक बनाना चाहिए। महिलाएं गृहिणी कहलाती हैं। उन्हें बच्चों को संस्कृति और अनुशासन सिखाना चाहिए। (21.08.1967)

महिलाओं के लिए आरक्षण

मैंने विदेशों में कई देशों का दौरा किया है। वहां महिलाओं को 50 प्रतिशत नौकरियां मिली हुई हैं। हमें भी ऐसे ही विकास की आवश्यकता है। महिलाओं को पुरुषों के समान नौकरी मिलनी चाहिए। (19.09.1965)

नियोजन में आरक्षण मिले बिना महिलाओं का सशक्तिकरण संभव नहीं है। (14.09.1975)

महिलाएं किसी भी कार्य को कुशलता से पूरा कर सकती हैं। हमारे शासकों को यह समझना चाहिए और उन्हें हर क्षेत्र में नियुक्त करना चाहिए। महिलाएं केवल स्कूलों में अध्यापक बनने के लिए उपयुक्त नहीं हैं, उन्हें अन्य क्षेत्रों में भी अपने कौशल के प्रयोग का अवसर मिलना चाहिए। (01.02.1973)

पहनावे की स्वतंत्रता

महिलाओं को जैसे चाहें वैसे पहनने की स्वतंत्रता होनी चाहिए। हम पुरुषों को पहनावे पर कोई निर्देश नहीं देते, फिर महिलाओं पर क्यों? उन्हें जैसा हेयरस्टाइल चाहिए रखने दें, जैसा पहनना चाहें पहनने दें। उनका रूप-रंग और पहनावा भी उनके मानवाधिकार का हिस्सा है। वे किसी के मनमुताबिक नहीं, बल्कि अपने मन के अनुसार जीएं। वे स्वतंत्र पैदा हुई हैं, तो स्वतंत्रता के साथ जीना उनका जन्मसिद्ध अधिकार है। (08.04.1971)

अंग्रेजी अनुवाद : एम. आर. मनोहर

हिन्दी अनुवाद : रवीन्द्र राम

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STRENGTHENING OBC REPRESENTATION IN KEY SECTORS: HIGHLIGHTS FROM THE OBC PARLIAMENTARY COMMITTEE MEETING



ओबीसी संसदीय समिति की दिल्ली में बैठक

डाक-सड़क परिवहन में ओबीसी को मिले प्रतिनिधित्व: गणेश सि

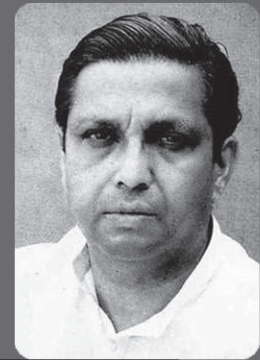
नव स्वदेश ■ सतना

अन्य पिछड़ा वर्ग (ओबीसी) के कल्याण संबंधी संसदीय समिति की एक महत्वपूर्ण बैठक शुक्रवार को नई दिल्ली में आयोजित की गई। इस बैठक की अध्यक्षता सतना के मांसगत गणेश

के विभिन्न उपक्रमों में अ कर्मचारियों की भर्ती, पदोन्नति उनके लिए उपलब्ध प्रशिक्षण कल्याणकारी योजनाओं की की। समिति ने इस बात पर जो कि ओबीसी समुदाय के

A crucial meeting of the Parliamentary Committee on the Welfare of Other Backward Classes (OBCs), chaired by the Hon'ble Shri Ganesh Singh, Member of Parliament, was held on 11th July 2025 in New Delhi. The primary agenda of the meeting was to review and discuss the status of OBC representation in Public Sector Undertakings (PSUs) and other organisations functioning under the Department of Posts and the National Highway Authority of India (NHAI), which comes under the Ministry of Road Transport and Highways.

The meeting witnessed the participation of 20 esteemed Members of the Committee, who engaged in detailed and meaningful discussions with senior officials of the concerned departments. The deliberations focused on the representation of the OBC community in employment, promotions, and leadership roles within these key institutions.



7th AUGUST

OBC RESERVATION DAY

Grand Function at
Constitution Club, New Delhi

Date: 7th August 2025 (Thursday)

Time: 3:00 p.m. to 8:00 p.m.

Venue:

Constitution Club, New Delhi

A landmark day in the journey of social justice and empowerment of the OBC community.

Let us come together to celebrate, honour, and strengthen the legacy of OBC Reservation and reaffirm our collective resolve for equality and representation.

Let us meet, unite, and celebrate this historic occasion!

With warm regards,
G. KARUNANIDHI

General Secretary
AIOBC Employees Federation



14th STATE-LEVEL CONFERENCE

**Venue: GP Grand Galaxy Mahal,
Sathy Road, Gandhipuram, Coimbatore**

**Date: 23rd August 2025
Saturday – 10.00 a.m.**

Introductory Address:

S.Natarajan, Gen.Secretary

Welcome Address :

Shanthi Prabha V.P.

Reception Committee

Presidential Address : G.Karunanidhi, President

Inaugural Address: Thiru. P.Wilson, M.P.

Senior Advocate, Member, Parliamentary Committee on
Personnel, Public Grievances & Pensions

Chief Guests:

Thiru. Satyaban Behera

General Manager & Zonal Head,
Union Bank of India, Chennai Zone

Thiru. Rajkumar S.A.

General Manager & Zonal Head,
Union Bank of India, Coimbatore Zone

Greetings by Distinguished Guests:

Thiru. M.Chelladurai

Regional Head, UBI
Tiruppur Region

Tmt. S.S.Lavanya

Regional Head, UBI,
Coimbatore Region

Thiru. R.Muthu Rathinam

Regional Head, UBI
Chennai North Region

Thiru. S. Jeya Raju

Regional Head, UBI
Chennai South Region

Thiru. P.M.Senthil Kumar

Regional Head, UBI
Salem Region

Tmt. B.Sharada Devi

Regional Head, UBI,
Tiruchirappalli Region

Thiru. Siva Kotaiah Munthala

Regional Head, UBI
Tirunelveli Region

Thiru. G.Ilanchezhiyan

Regional Head, UBI
Kancheepuram Region

Thiru. M.S.Sabumon

Regional Head, UBI,
Madurai Region

Tmt. G.Malarkodi

Convenor, OBC Women Wing, AIUBOBCEWA

Leaders of

Fraternal Organisations

Vote of Thanks : M.PI.M Krishnan, Secretary, Coimbatore Region

Compere : G.Saraswathi, Treasurer

You are cordially Invited

G.Karunanidhi

President

S.Natarajan

Gen.Secretary

M.Bagyaraj

Dy.Gen.Secretary

G.Saraswathi

Treasurer



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- After the death of both subscriber and spouse of subscriber, the nominee receives the pension wealth accumulated till age 60
- Age Criteria: Indian citizens aged 18-40 years

PM SURAKSHA BIMA YOJANA

51.43 Crore Enrollments

- Accident insurance cover of ₹2 lakh in case of death and permanent total disability
- ₹1 lakh Insurance cover for permanent partial disability
- Affordable premium of only ₹20 annually
- Age Criteria: Indian citizens aged 18-70 years

PM JEEVAN JYOTI BIMA YOJANA

23.84 Crore Enrollments

- Affordable life insurance cover of ₹2 lakh
- Annual premium only ₹436 per annum
- Age Criteria: Indian citizens aged 18-50 years

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BIG PROTECTION
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EVERYONE**



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55.58cr
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