

# OBC VOICE



## DELHI CHALO DHARNA & SEMINAR

DEC 5, 2024

### CLARION CALL BY AIOBC EMPLOYEES FEDERATION

CONDUCT CASTE CENSUS  
SCRAP CREAMY LAYER  
REMOVE 50% CEILING ON RESERVATION  
STRICT IMPLEMENTATION OF  
RESERVATION POLICY IN  
CEIs (CU, IIT, IIM, AIIMS)

If States can  
Why can't  
Union Govt.

→ திராவிடர்  
இயக்கத்தில்  
டிசம்பர் திங்கள்

→ Discrepancies  
in Medical  
Service Exam

→ Caste census  
Controversy  
in India

→ Equivalence  
of Govt Vs  
PSU posts

→ Thoughts  
of  
Periyar



# 6TH STATE CONFERENCE OF UNION BANK OBC OFFICERS & EMPLOYEES ASSOCIATION, KERALA –

17<sup>th</sup> NOV 2024 – ERNAKULAM



The Sixth state conference of UBI OBC EWA Kerala was conducted on 17.11.2024 at Town Hall (Mini hall) Ernakulam. Adv.J.Asokan Chairman of the association presided. Shaju Francis, President welcomed the dignitaries and participants. G.Karunanidhy, General Secretary gave the key-note speech and explained in detail the history of social justice and about the ensuing Dharna program scheduled at Delhi on 5th Dec 2024. Executives of Bank: AGMs / DRHs RO Ernakulam: A.Balasubramanian, and Mahalinga, S.Natarajan, GS, AIUBOBCEWA, N.K.Ali, MECA, Adv Ajay Ghosh, K.F.Henry, Sunny Kurian, President UBOA, Representative from FACT OBC association greeted the conference.

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The views expressed  
in the articles  
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## IF STATES CAN, WHY CAN'T THE UNION GOVERNMENT?

**T**he responsibility of conducting a comprehensive census, including a caste census, ultimately lies with the Union Government. The Census falls under the Union List, specifically Entry 69 of the Seventh Schedule, which designates the responsibility for census-related activities, including inquiries and statistics, to the Central Government, as stipulated in Entry 94 of the Union List.

According to Section 5(1) of the Census Act of 1948, the Census Commissioner is entrusted with the compilation and publication of census statistics. This creates a statutory obligation for both the Census Commissioner and the Central Government to ensure that data concerning caste and sub-caste are collected, tabulated, and published effectively.

The cessation of caste data collection since the 1951 Census has not led to the elimination of caste identities or casteism in India. Instead, the absence of caste data has contributed to a lack of understanding and acknowledgment of social inequalities within the country. Critics argue that excluding caste-wise data does not address the persistence of caste-related issues but may obscure the realities faced by marginalized communities.

While some State Governments may have managed to conduct caste surveys effectively despite lacking dedicated departments or mechanisms, this does not diminish the central government's obligation to carry out its own census exercise.

A well-structured census is essential for accurate demographic data collection, which forms the basis for policy-making, resource allocation, and social welfare programs. The Union Government possesses a wider range of administrative resources, technical expertise, and infrastructure that are necessary to conduct a nationwide census efficiently and with minimal inaccuracies.

Moreover, a national caste census can help identify marginalized groups and inform affirmative action policies at a broader level. It can guide the government in addressing socio-economic disparities and enhancing representation within various sectors.

Arguments suggesting that the complexity of numerous caste and sub-caste names would hinder data collection are unfounded. Given India's advancements toward a 'digital India' initiative, the government possesses the technological capability and infrastructure to address this challenge. Digital tools can facilitate systematic data collection, offering standardized categorizations that can accommodate the intricate diversity of caste identities.

Ignoring the need for a caste census would perpetuate existing inequalities and hamper efforts to create a more inclusive society. Thus, it is imperative for the Union Government to prioritize and invest in a comprehensive census, which will provide critical insights and foster equitable development across all sections of society. An accurate and timely census can significantly impact the socio-economic landscape of the nation, enabling informed decisions that can lead to sustainable progress. ■



# திராவிடர் இயக்கத்தில் டிசம்பர் திங்கள்!

## Dravidian Movement & Dignified December



முனைவர் க.அன்பழகன் | Dr. K.Anbazhagan

ஒவ்வொரு ஆண்டிற்கும் பல சிறப்புண்டு. ஒவ்வொரு திங்களுக்கும் பல சிறப்புண்டு. ஒவ்வொரு நாளுக்கும் பல சிறப்புண்டு. ஏன், ஒவ்வொரு மணித்துளிக்கும் பல சிறப்புண்டு.

அந்த வகையில் டிசம்பர் திங்களுக்குரிய பல சிறப்புகளில் உலகம் போற்றும் சிறப்பாய் - ஒப்புமை இல்லா வியப்பாய் அமைந்த ஒன்றைப்பற்றி இக்கட்டுரையில் காண்போம்.

### கொள்கை வெற்றியை தன் வாழ்நாளிலேயே பார்த்த பெரியார்:

உலகம் போற்றும் புரட்சியாளர்களில் வேறு யாருக்கும் இல்லாத பேராக புரட்சியாளர் பெரியார் அவர்களுக்கு உரிய சிறப்பு என்பது தனது கொள்கைகள் தன் வாழ்நாளில் தன் கண்ணெதிரே வெற்றியடைந்ததை நேரில் காணும் வாய்ப்பை பெற்றது தான்.

தந்தை பெரியார் 1879 ஆம் ஆண்டு செப்டம்பர் திங்கள் 17ஆம் நாள் பிறந்தார். 1973 ஆம் ஆண்டு டிசம்பர் 24ஆம் நாள் காலமானார். 95-ஆம் அகவையில் மறைந்திட்ட பெரியார் தனது கொள்கைகள் சட்டமானதை - மக்கள் ஏற்று கொண்டதை கண்டு மகிழும் வாய்ப்பு பெற்றார். அவற்றில் சில,

- பெண்களுக்கு சம உரிமை
- ஜாதி இழிவை ஒழித்திட ஜாதிப்பட்டம் பெயருக்கு பின் இருந்து நீக்கல்
- அனைவரும் சாலையில் நடக்கும் உரிமை - உடையணியும் உரிமை - காலில் செருப்பு அணிவதில் உரிமை - பொது இடங்களை பயன்படுத்தும் உரிமை - பேருந்தில் பயணிக்கும் உரிமை - பொதுக்குளம், பொதுக்குடிநீர், கோவில் நுழைவு உரிமை - கல்வி மற்றும் ஆட்சி அதிகாரம் அனைவரும் துய்க்கும் உரிமை என பலவாகும்.
- சுயமரியாதைத்திருமணம் - விதவை மறுமணம் - ஜாதி மத மறுப்புத் திருமணம் - திருமணமின்றி நண்பர்களாக சேர்ந்து வாழும் உரிமை
- இரு மொழித்திட்டத்திற்கான சட்டம் (தமிழ் மற்றும் ஆங்கிலம்)
- “தமிழ்நாடு” பெயர் சூட்டல்
- சமூக நீதி - இட ஒதுக்கீட்டை சட்டப்படி

Every year has a significance. Every month is remembered for something. In fact every second has in it much to talk about.

The month of December has many vital aspects which are commended all over the world. One such aspect is certainly unique and astonishing. Let us discuss in this write-up the significance of December.

Revolutionary Stalwart Periyar was able to see most of his objectives achieved successfully in his life time itself. The world eulogises him because no one else in this world has ever achieved so before they ceased to exist.

Thanthai Periyar was born on 17<sup>th</sup> of September, 1879 and passed away on 24<sup>th</sup> December, 1973, at the age of 95. He was greatly delighted to find his policies enacted as laws and accepted happily by the people. Some of such enactments were as follows:

- 1) Equal rights for women
- 2) Removal of caste suffixes from names
- 3) Retrieval of all the basic human rights
- 4) Self-respect marriage, widow remarriage etc;
- 5) Bilingual Scheme adopting Tamil and English.
- 6) Naming the state as Tamil Nadu.
- 7) Social-Justice and reservation policy legalised.
- 8) The first amendment in Indian constitution.
- 9) Non-brahmins placed in all the Government sector jobs.
- 10) Formation of a Ministry without even one brahmin.

Thus several objectives were practically implemented. Dravidians were placed in positions and posts ranging from the Municipality upto the post of judges in High Courts. It was a Himalayan Victory for Periyar. It would not be an exaggeration to say that Periyar was the one and only Stalwart who was victorious by such incredible achievements. Perarignar Anna hailed Periyar once that there was no one in the entire world superior to Periyar nor even equal to him. Periyar was such a rare combination of rare virtues. By Periyar's efforts, our people acquired temple entry rights, free movement right, education and employment



நடைமுறைப்படுத்தல்

- இந்திய அரசியலமைப்புச்சட்டத்தில் முதல் சட்டத்திருத்தம்
- அரசின் அனைத்து பணியிலும் பார்ப்பனரல்லாதார் இடம் பெறல்
- பார்ப்பனரல்லாதார் அமைச்சரவை

என பல இலட்சியங்களை நடைமுறைக்கு கொண்டுவந்து, ஊராட்சி முதல் உச்சநீதிமன்ற நீதிபதி வரை திராவிடர்களை இடம் பெறச்செய்து இமாலய வெற்றிகண்ட தலைவர் தந்தை பெரியார் ஒருவர் தான் என்றால் அது மிகையிலை. இந்த சிறப்பை பெற்ற உலகின் ஒரே தலைவர் தந்தை பெரியார் ஒருவர் மட்டும் தான் என்று தந்தை பெரியாரின் தலைமகன் பேரறிஞர் அண்ணா புகழ்ந்துரைத்தார். ஜாதியை ஒழித்து மனித சமத்துவத்தை உருவாக்கிட உச்சம் தொட்ட போராட்டமாகிய அனைத்து ஜாதியினரும் அர்ச்சகராக வேண்டும் என்ற போராட்டத்தை பெரியார் அறிவித்தார். ஜாதி ஒழிப்பே எனது இறுதி விருப்பம் என்று களமாடினார். அன்றைய முதல்வர் டாக்டர் கலைஞர் அவர்கள் தாங்கள் போராட வேண்டாம் என்று கூறி சட்டமியற்றினார். எனினும், நீதிமன்றத்தின் தலையீட்டால் அது நடைமுறைக்கு வரவில்லை. பின்பு 2006 ஆம் ஆண்டு அதுவும் நடந்தேறி விட்டது. ஆனால் தந்தை பெரியார் அதைக்கண்டு மகிழும் வாய்ப்பின்றி 1973 ஆம் ஆண்டு டிசம்பர் 24 ஆம் நாள் காலமானார்.

### **மேற்கண்ட சமுதாயப்புரட்சி மாற்றங்கள் நடைபெற்றிட தந்தை பெரியார் ஆற்றிய பணிகள்**

தந்தை பெரியார் கண்ட போராட்டக்களங்கள் - 14

சிறை சென்ற எண்ணிக்கை - 19

சிறையில் கழித்த நாள் - 900(30 மாதங்கள்)

மொத்தமாக சிறையிலிருந்த ஆண்டுகள்- 2 1/2 ஆண்டுகள்

### **தந்தை பெரியாரின் இலட்சியம் வென்றிட ஆற்றிய பணிகள் குறித்து ஒரு புள்ளி விவரம் வருமாறு**

- வாழ் நாள்: 94ஆண்டுகள்- 3மாதங்கள் - 7நாட்கள்
- நாள் கணக்கில் : 3200 நாட்கள்
- வெளிநாட்டில் பயணம் செய்த நாட்கள் : 392நாட்கள்
- பயணம் செய்த மொத்த தூரம் : 13,19,662 கி.மீ
- இது பூமியின் சுற்றளவில் 33 மடங்காகும்
- பூமிக்கும், நிலவுக்கும் இடைப்பட்ட தூரம் போல் 3 1/2 மடங்கு
- கலந்து கொண்ட நிகழ்ச்சிகள் : 10,700
- நடைபெற்ற நாட்கள் : 891நாட்கள்
- உரையாற்றிய மொத்த நேரம் : 21,400 மணி
- ஒலிநாடாவால் பதிவு செய்து ஒலிக்கச்செய்தால் 2 ஆண்டுகள் 5மாதங்கள் 211 நாட்கள் தொடர்ந்து ஒலித்துக் கொண்டிருக்கும்.

### **பெரியார் எனும் தத்துவம்**

rights, right to use common wells, tanks and modes of transportation.

Periyar strove vigorously to annihilate castes and establish an egalitarian society. The height of his struggle was to fight for the right of the people of all castes to be placed in temples as 'Archakas'. He considered his prime task, the annihilation of castes. That was his firm vision and mission in life. Kalaingar Karunanidhi who was then the Chief Minister enacted a law to grant the people of all castes, the right to serve as Archakar (Priests). He wanted Periyar to avoid straining himself for this purpose but owing to the intervention of court the Bill was defeated and the law proposed could not be implemented in practice. However, in 2006 the enactment was ratified but Periyar could not see it happen since he had passed away 33 years ago, on 24<sup>th</sup> December, 1973.

### **Periyar's services for Social Transformations**

The number of fights and agitations - 14

The number of imprisonments - 19

The number of days spent in prisons - 900 days (30 months)

Total number of years in prison cells - 2½ years

### **Statistical particulars of Periyar's noble tasks**

- 1) Life span - 94 years - 3 months - 7 days
- 2) Days lived - 3200
- 3) Foreign tours - 392 days
- 4) Toured distance - 13,19,662 k.m.
- 5) The distance is 33 times the circumference of earth.
- 6) 3½ times more than the distance between the earth and the moon.
- 7) Events participated - 10,700
- 8) Days of events - 891
- 9) Total time in public speeches - 21,400 hours.
- 10) If his speeches are recorded on an Audio tape it would play non-stop for 2 years, 5 months and 211 days.

The world has never seen or heard of anyone like Periyar. 50 years have passed since his leaving us, but he is still being talked about. Political fields are formed having him as their base. His policies and principles are today the central idea of the fields such as secularism, social justice, protest against brahmin domination and demand of the rights of the state. During election campaigns those principles become the eye of a storm and bewilder everyone. Periyar's philosophy gets enthroned and always reigns supreme. Spreading beyond the boundaries of India, his policies are being discussed and debated all over the world. By Periyar thought's impact, the Dravidian model rule today in Tamil Nadu introduced recently a scheme for breakfast to school children. It is being successfully implemented. Having heard of this noble scheme, the Government of Canada commended our Chief Minister and introduced it in their country too. What do we understand from all these? The truth that Periyar was not merely

உலகம் கண்டறியா - கேட்டறியா புரட்சியாளர் தந்தை பெரியார் 95 ஆண்டு காலம் வாழ்ந்து மறைந்து இன்றைக்கு 50 ஆண்டுகள் கடந்து விட்டது. ஆனால், பெரியார் இன்றும் பேசு பொருளாக இருக்கிறார். அவரை வைத்தே அரசியல் களம் அமைக்கப்படுகிறது. அவரது கொள்கைகள் இன்று மதச்சார்பின்மை - சமூக நீதி - பார்ப்பனர் ஆதிக்க எதிர்ப்பு - மாநில உரிமை என்ற தளங்களில் கருப்பொருளாக உள்ளது. தேர்தல் காலத்தில் அதிவேகப் புயல் சின்னமாய் மய்யம் கொள்கிறது. பெரியாரின் சித்தாந்தமே அரியணை ஏறுகிறது. இந்திய ஒன்றியத்தை கடந்து உலக நாடுகளில் பெரியாரின் இலட்சியங்கள் ஆராயப்படுகிறது. தமிழ்நாட்டின் திராவிட மாடல் ஆட்சியின் பள்ளிக்குழந்தைகள் காலை உணவுத்திட்டத்தை கனடா நாடு பாராட்டி கைக்கொண்டு உள்ளது.

இவைகள் நமக்கு சொல்வது என்ன? பெரியார் ஒரு தனி மனிதரல்ல - தத்துவம். தமிழ்நாடு மட்டும் பெரியார் மண் அல்ல உலகமே பெரியார் மயம். பெரியார் உலக மயம் என்பதாகும்.

இயற்கை நியதிப்படி இறப்பிற்கு பின் மறைவு. ஆனால் பெரியாரின் வாழ்க்கை என்பது இறப்பிற்கு பின் மறைவில்லா வாழ்வு - மனித நேயம் மாளாது காக்கும்- மரணத்தை வென்றிட்ட மகத்தான மாண வாழ்வு என்ற புகழின் உச்சத்தைத் தொட்டுள்ளது.

இறந்தும் வாழும் ஈரோட்டு எரிமலை பெரியாருக்கு வீரவணக்கம் !

### மாசில்லா சீடரின் பிறப்பு

தந்தை பெரியாருக்கு கொள்கைச் சீடர்கள் என்ற பெருமைக்கு பலர் இருந்த போதிலும், தனது 10ம் அகவை முதல் இன்றைக்கு 92 ஆம் அகவையில் பயணிக்கும் இன்றைய காலம் வரை ஒரே கொள்கை - ஒரே கொடி - ஒரே இயக்கம்- ஒரே தலைவர் என்று வழுவாமல் - நழுவாமல் - தடம்மாறாமல் பெரியாரின் இலட்சிய அடிச்சுவட்டில் களமாடும் தனது போர்ப்பயணத்தை தொய்வின்றி நடத்தி வரும் பெரியாரின் பெருமைமிகு சீடர் தான் தமிழர் தலைவர் ஆசிரியர் கி.வீரமணி அவர்கள் ஆவார்கள்.

கடலூர் முதுநகரில் 1933 ஆம் ஆண்டு டிசம்பர் திங்கள் 2 ஆம் நாள் சி.எஸ்.கிருஷ்ணசாமி - மீனாட்சியம்மாள் இவர்களுக்கு மகனாகப் பிறந்தார். இவருக்கு பெற்றோர் இட்ட பெயர் சாரங்கபாணி. பெரியாரியலை கற்பித்து சிறந்த பகுத்தறிவு சிறுவனாக்கியவர் அவரது ஆசிரியர் ஆ.திராவிடமணி. இவர்தான் சாரங்கபாணி என்றிருந்த பெயரை வீரமணி என்று மாற்றினார். 8 மற்றும் 9 வயதில் இவரிடம் கல்வியோடு பெரியாரின் கொள்கைகளையும் கற்றார். 10வயதில் மேடையில் பேசும் திறனை திறம்படப் பெற்றார்.

### சமூக நீதிப் போராளி:

29.07.1944 கடலூரில் நடைபெற்ற தென் ஆற்காடு மாவட்ட திராவிடர் கழக மாநாட்டில் தான் பெரியாரை முதன் முதலில் நேரில் பார்த்தார். அம்மாநாட்டில் 10வயது சிறுவன் கி.வீரமணியும் பேசினார். அப்பேச்சைக்கேட்ட அண்ணா அவர்கள் "திராவிட இயக்கத்தின் திருஞானசம்பந்தன்" என்று

an individual; he was a noble philosophy in human form. Not only the State of Tamil Nadu, the entire world stands Periyarised. It is clear as crystal that Periyar has been globalised.

As per the laws of Nature, we vanish for ever once we die but the life of Periyar has not ceased with his death. He continues to live among us though he is not visible. His humanism has made his life eternal. He has infact defeated death in a sense. His name and fame have reached glorious heights. His dignity and glory would be our beacon lights for ever. Our salute of honour to the human volcano of Erode who lives even after breathing his last.

### The birth of an ardent disciple

There were many proud followers and ideological disciples of Periyar but since the age of 10 upto this age of 92, the supreme disciple of Periyar is Asiriyar K. Veeramani. He remains unparalleled and unequalled as the beloved disciple of Periyar. He has been unswerving from the ideals of Periyar. He has been glued to one single policy; one flag one movement and one leader. There has never ever been any change in Asiriyar. He has consistently been a faithful disciple of Periyar without moving away from his path. He has been steadfast in following the footprints of Periyar with an unflinching resolve all these decades. As a proud disciple of Periyar, Asiriyar has been carrying forward the torch of ideology passed on to him by his mentor Periyar.

Asiriyar Veeramani was born in Cuddalore, Muthu Nagar, on 2nd December, 1933 to C.S. Krishnasamy and Meenakshi Ammal. His parents named him Sarangapani. His school teacher Dravida Mani taught him Periyarism; moulded and shaped him as a rationalist gradually. It was Dravida Mani who had changed Asiriyar's given name Sarangapani as Veeramani. At the age of 8 and 9, Asiriyar learnt from him not only the lessons for academic progress but also imbibed from him the policies and principles of Periyar. As a little 10 year old boy, Asiriyar mastered the art of public speaking. That was the beginning and there was no looking back. Like his mentor Periyar, today Asiriyar has become a great orator who storms stages all over the state.

Asiriyar had come face to face with Periyar for the first time only on 29th July, 1944 in Cuddalore, at the South Arcot Conference of the Dravidar Kazhagam. As a 10 year old, Veeramani also delivered boldly a speech on the stage. Arignar Anna, impressed by his speech, hailed him as the sage Thirugnana Sambandar of the Dravidar Kazhagam. Immensely pleased by Veeramani's party related tasks and services, Periyar instantly chose him as his disciple. Asiriyar Veeramani earned his trust and love. It was Periyar who later had Veeramani married off to Mohana Ammaiyar. Having studied Law, Veeramani began his career as an advocate but Periyar dragged him and made him the editor of the Tamil rationalist daily - 'Viduthalai'. After the passing away of Periyar, Asiriyar Veeramani was chosen as the General Secretary of the Dravidar Kazhagam.





புகழ்ந்துரைத்தார். இவரது இயக்கத் தொண்டை பார்த்து பெரியார் இவர் மீது உயர் மதிப்பு கொள்ளலானார். இவருக்கு பெண் பார்த்து திருமணமும் செய்து வைத்தார். இவரது வாழ்விணையர் தான் மோகனா அம்மையார் ஆவார். சட்டம் படித்து வழக்கறிஞராக இருந்தவரை விடுதலை ஏட்டிற்கு ஆசிரியராக்கினார். பெரியார். பெரியாரின் மறைவுக்கு பிறகு 06.03.1974 அன்று நிரந்தர பொதுச்செயலாளராக தேர்ந்தெடுக்கப்பட்டார். அன்னை மணியம்மையார் மறைவுக்கு பின் திராவிடர் கழகத்தை பெரியார் வழியில் எந்த வித சபலத்திற்கும் ஆளாகாமல் பெரியார் விட்டுச் சென்ற பணியை அவர் போட்டுத்தந்த பாதையில் செவ்வனே செய்து வருகிறார். கொள்கைப்பயணத்தில் எந்த சமரசத்திற்கும் இடங்கொடுக்காது பெரியாரின் அடிச்சுவட்டில் பயணிப்பவர். இவரது மாமனார் மறைந்த போது கொள்ளி வைத்தால் தான் அவரின் வாழ்விணையருக்கு உரிய சொத்து கிடைக்கும் என்று கூறிய போது, பகுத்தறிவு கொள்கைக்கு எதிரான செயலை செய்யாமல் கோடிக்கணக்கான மதிப்புள்ள சொத்தினை இழந்த “கொள்கைக் கோமான்” தான் ஆசிரியர் கி.வீரமணி. பெரியார் காலத்தில் இருந்திட்ட மூன்று அறப்பணி தொண்டு நிருவனங்களை சுமார் அயம்பதாக வளர்த்திருக்கிறார். பெரியார் காலத்தில் தமிழ்நாட்டில் 49% ஆக இருந்த இடஒதுக்கீட்டை 69% ஆக உயர்த்தி உழைத்திருக்கின்றார் - உதவியிருக்கின்றார் போராடியிருக்கிறார்.

இட ஒதுக்கீடு முறைக்கு அன்றைய முதல்வர் எம். ஜி.ஆர். கொண்டு வந்த பொருளாதார வருமான வரம்பு ஆணையை எதிர்த்து அவரது கட்சியை படுதோல்வி காணச் செய்து ரூ. 9,000/- வருமான வரம்பு ஆணையை பின் வாங்கச் செய்து, 31% ஆக இருந்த இட ஒதுக்கீட்டை (பிற்படுத்தப்பட்டோர்க்கு) 50% ஆக உயர்த்த இவரின் போராட்டமே காரணமாக அமைந்தது.

50% மேல் இட ஒதுக்கீடு தரக்கூடாது என்று நீதிமன்றம் பிறப்பித்த ஆணையிலிருந்து தமிழ்நாட்டின் 69% இட ஒதுக்கீட்டை பாதுகாத்திட - தொடர்ந்து தமிழ்நாடு 69% ஒதுக்கீட்டை நடைமுறைப்படுத்திட தனது சட்ட அறிவை பயன்படுத்தி, அரசியலமைப்பு சட்டம் 31-சி பிரிவின் கீழ் தனிச்சட்டத்தை அன்றைய முதல்வர் அம்மையார் ஜெயலலிதா அரசிற்கு வரைந்தளித்து - நிறைவேற்றச்செய்து - அச்சட்டத்தை அரசியலமைப்பு சட்டத்தின் 9 வது அட்டவணையில் பாதுகாப்பாக

Following the passing away of Maniammaiar, Asiriyar Veeramani shouldered all the responsibilities of the Movement and marched ahead in the footprints of Periyar, accomplishing one by one, all the incomplete tasks left behind by him. This service continues till this date without any interruption. On the path of his ideological journey Asiriyar has never ever compromised with anyone under any circumstance.

When Asiriyar's father-in-law passed away, his family members laid a condition that Mohana Ammaiyar would get a share of his property only if Asiriyar performed the funeral rites. As a staunch rationalist, Asiriyar refused to perform those rites against his principle. He willingly lost crores worth of property by strict adherence to his policies. Such an ideological Stalwart was our Asiriyar Veeramani. He multiplied three endowment institutions of Periyar's life time and grew them up us nearly fifty institutions for public services, with the passing of time. During the life time of Periyar, 49 per cent reservation was in practice in Tamil Nadu. Asiriyar struggled vigorously and made it rise as 69 per cent. This was a remarkable achievement made possible by his tireless efforts.

When M.G.Ramachandran was the Chief Minister of Tamil Nadu, he brought economic criteria in reservation for backward classes by fixing annual income of Rs. 9,000/-. Asiriyar protested against this ceiling and caused MGR's ADMK party face a massive defeat in parliament election. Ultimately M.G.R. revoked his order and withdrew the ceiling. In rising the 31 per cent reservation for the Backward classes as 50 per cent, it was Asiriyar who had played a vital role. His protests and fights made it possible.

The Supreme Court had ordered that reservation should not exceed 50 per cent. In order to protect the 69 per cent reservation and have it implemented continuously in Tamil Nadu, Asiriyar wisely used his deep knowledge in the laws and made Chief Minister Jayalalitha make use of Article 31C in the Constitution and include it in the ninth schedule of the Constitution. Asiriyar prepared the Draft Bill and helped the Chief Minister pass it in the Assembly. Ultimately, 69 per cent reservation got protected by proper amendments. Asiriyar scripted history by his strategic move. It was indeed an amazing achievement. Conservation of 69 per cent reservation was a milestone on the noble path of Asiriyar. His unfathomable knowledge was commended by all. As a mark of honour, the Government of Tamil Nadu made Asiriyar proud by conferring on him the first "SOCIAL JUSTICE" Award. It can be said that the conferment was a matter of pride for the Dravidian Model Government.

To get the recommendations of the Mandal commission implemented, Asiriyar organised 42 conferences; held 16 agitations on an All India level and helped the other Backward Classes (OBC) get 27 per cent reservation. This was another remarkable achievement. During an event at Periyar Centenary Educational Campus in Trichy, when social justice warrior V.P.Singh delivered a speech he commended

இடம்பெற்றிட சட்டத்திருத்தம் கொண்டு வரச்செய்து, இந்தியாவின் சட்டமன்ற - பாராளுமன்ற வரலாற்றில் முன்னும் பின்னும் யாரும் செய்யாத - செய்ய முடியாத சாதனையை நிறைவேற்றிய சட்ட மேதைதான் - சமூக நீதிக் காவலர் கி.வீரமணி ஆவார்கள். இந்த பணியை பாராட்டி தமிழ்நாடு அரசு முதல் "சமூக நீதி" விருதை இவருக்கு வழங்கி பெருமை பெற்றது.

இந்திய ஒன்றியத்தில் பிற்படுத்தப்பட்டோர்க்கு இல்லாதிருந்த இட ஒதுக்கீட்டை வழங்கிட பரிந்துரைத்த மண்டல் குழு பரிந்துரையை ஒன்றிய அரசு சட்டமாக்கிட 42 மாநாடுகள் 16 போராட்டங்கள் அகில இந்திய அளவில் நடத்தி ஒன்றிய அரசில் ஓபிசி பிரிவினருக்கு 27% இட ஒதுக்கீட்டு உரிமை கிடைத்திட இவர் ஆற்றிய பணி அளப்பரியது.

மாவீரர் வி.பி.சிங் திருச்சி பெரியார் நூற்றாண்டு கல்வி வளாக நிகழ்ச்சியில் பேசுகின்றபோது இப்படி குறிப்பிட்டார் "I got Social Justice inspiration from Veeramani."

சமூக நீதியை பாதுகாப்பதற்கு முதல் சட்ட திருத்தம் கொண்டு வர பெரியார் முழு முதற்காரணமாக இருந்தார். அவரது சீடர் வீரமணி அவர்கள் சமூக நீதியை பாதுகாப்பதற்கு புதுச்சட்டத்தை அரசிற்கு எழுதி கொடுத்து சாதனை படைத்திட காரணமாக இருந்தார்.

மேற்கண்ட பிரமிக்கத்தக்க சாதனைகள் புரிந்திட இவர் பல போராட்டங்களை நடத்தி 55 முறை கைதாகி ஏறத்தாழ 450 நாட்கள் சிறையில் இருந்துள்ளார்.

பெரியார் சேர்த்திட்ட அறக்கட்டளை சொத்துகளை மேலும் பல மடங்காக்கி அசத்தியிருக்கிறார், பெரியாரின் சமூக நீதி கொள்கையை இந்தியா முழுவதும் பரவச்செய்திருக்கிறார், பெரியாரை உலகமயமாக்கும் பணியின் உச்சமாக பெரியார் உலகம் ஒன்றை திருச்சிக்கு அருகிலுள்ள சிறுகனூர் என்ற ஊரில் உருவாக்கும் பணியில் மும்முரமாக பணி ஆற்றி வருகிறார்.

பெரியார் இன்றிருந்து இதனை பார்த்தால் தம்மின் தம் மக்கள் அறிவுடைமை என்பறிந்து ஆனந்தம் அடைந்திருப்பார். பெரியாரைப் பற்றி - பெரியார் கொள்கைகளைப் பற்றிப் பேசாத நாளெல்லாம் பிறவாத நாளே என்ற கால அட்டவணைக்குள் கடமை ஆற்றும், பெரியாரின் அடிமை என தன்னை மிகவும் அடக்கமாக பிரகடனப் படுத்தும் இவர் போன்ற மாசில்லா சீடரை மனித குலம் காண்பது அரிதினும் அரிது.

உலகின் ஒப்பரும் மிக்காரும் இல்லா புரட்சியாளர் பெரியாரின் இறப்பும் - பெரியாரின் மாசில்லா சீடர் என்ற பெருமைக்குரிய ஆசிரியர் கி.வீரமணியின் பிறப்பும் டிசம்பர் திங்களில் நிகழ்ந்துள்ளது என்பது ஒரு வரலாற்று சிறப்புமிகு நிகழ்வாகும்.

92 ஆம் அகவை காணும் தமிழர் தலைவர் ஆசிரியர் கி. வீரமணி பல்லாண்டு வாழட்டும் - பெரியார் உலகம் மலரட்டும் என்று வாழ்த்திடுவோம்!

(கட்டுரையாளர் - மாநில கிராமப் பிரச்சார குழு அமைப்பாளர், திராவிடர் கழகம்)



Asiriyar Veeramani for his noble task and said - "I have Social-Justice inspiration from Veeramani."

Periyar was instrumental at first in incorporating the first amendment in the Indian Constitution (Art.15-4) in order to protect Social justice. Asiriyar Veeramani accomplished the same task by providing the Government with a new law. By this historic achievement, he too protected social justice using his wisdom and knowledge.

Having achieved various objectives as stated above, Asiriyar held several agitations for many other causes and courted arrest 55 times in his life time. He spent long periods (about 450 days) in prison cells and suffered a lot. Besides protecting the Trust property left behind by Periyar, Asiriyar added much more and enhanced the Trust wealth manifold. The Trust is now strong enough by the efforts of Asiriyar.

Asiriyar made Periyar's Social-Justice policy spread all over India. As the pinnacle of globalising Periyar he has commenced the construction of a wonderland called 'PERIYAR WORLD' at Siruganur near Trichy in Tamil Nadu. The work is going on in full swing. It would be an architectural marvel when it is completed. If Periyar had been alive to look at this wonderland he would have been proud of the intellect and skill of his followers, cadres and well-wishers.

Not a single day passes in the life of Asiriyar without recalling Periyar and eulogising his thoughts. Commending Periyar is his routine schedule everyday. He modestly calls himself a humble slave of Periyar. Humankind can very rarely find anywhere on the earth a blemishless faithful disciple like Asiriyar.

Periyar had no one superior to him or even equal to him. He passed away in December. His beloved disciple Asiriyar Veeramani was born in December. The years may be different but there is a common significance as far as the month is concerned. If it is December of any year in future, the world would recall them both and salute in their honour.

Our hearty greetings to Asiriyar Veeramani on his 92nd Birthday on 2nd December, 2024. We wish him a still longer and peaceful life. May "PERIYAR WORLD" glitter as the 8th wonder of our world!

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





# 'Discrepancies' in medical service exam

**Lok Sabha M.P. Manickam Tagore, Member of Parliamentary Committee for OBC writes to Prime Minister Narendra Modi.**

**Manickam Tagore.B**  
MEMBER OF PARLIAMENT (LOK SABHA)  
Virudhunagar Constituency - Tamil Nadu



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18<sup>th</sup> November 2024

Dear Prime Minister,  
Respected Sir,

**Subject: Concerns Regarding OBC Appointments in Combined Medical Services Examination 2024**

I am writing to express my concern regarding the results of the **Combined Medical Services Examination 2024**, conducted by the Union Public Service Commission (UPSC), and the apparent discrepancies in the appointment process, particularly in **Category-1 Medical Officers of the Central Health Service (General Duty Sub-Cadre)**.

According to the press release issued by the **Press Information Bureau** on November 14, 2024, 163 vacancies were announced for **Category-1**, with no vacancies allocated for **OBC candidates**. However, the final recommendation list includes **22 OBC candidates**, along with two additional candidates, exceeding the available vacancies. These appointments are reportedly being adjusted against future OBC vacancies, as per DOP&T guidelines.

This situation raises critical questions:

- Lack of Transparency in Vacancy Announcements:** How can recommendations for OBC candidates be made when no vacancies were publicly announced for this category? Such a practice undermines the principles of transparency and accountability in the recruitment process.
- Violation of Reservation Principles:** The absence of announced OBC vacancies and subsequent adjustments to future vacancies disrupts the reservation framework and discriminates against the OBC community.
- DOP&T's Rules and Practices:** The **Department of Personnel and Training (DoPT)** appears to have framed its own rules to adjust appointments without considering the implications for OBC candidates. This raises concerns about procedural fairness and adherence to constitutional provisions for reservation.
- Impact on Future Opportunities:** Adjusting current recommendations against future vacancies risks limiting opportunities for deserving OBC candidates in subsequent examinations, perpetuating inequity in recruitment.

**Recommendations and Requests:**

- Investigative Committee Formation:** I request the Hon'ble Prime Minister to constitute an **investigation committee** to examine the irregularities in this recruitment process, particularly the omission of OBC vacancies in the advertisement and the subsequent adjustments.

**Manickam Tagore.B**  
MEMBER OF PARLIAMENT (LOK SABHA)  
Virudhunagar Constituency - Tamil Nadu



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MEMBER :  
• Standing Committee on Urban Development  
• Standing Committee on Welfare of OBCs  
• Consultative Committee, Ministry of Civil Aviation  
• AISM Madurai  
CHAIRMAN : Madurai Airport Advisory Committee

- 2. Report Submission to the OBC Parliamentary Committee:** Direct the investigation committee to submit a detailed report to the **OBC Parliamentary Committee**, outlining the findings, including the role of the DoPT in framing and implementing rules that appear discriminatory against the OBC community.
- 3. Accountability and Action:** Identify and take necessary action against those responsible in the DoPT and other authorities involved in these decisions, ensuring accountability for practices that discriminate against the OBC community.
- 4. Transparent Vacancy Announcements:** Ensure that all future recruitment advertisements transparently include vacancies for all categories, including OBC, to uphold fairness and trust in the recruitment process.
- 5. Safeguard Future OBC Opportunities:** Guarantee that the adjustment of current appointments against future vacancies does not disadvantage OBC candidates in subsequent examinations.

The protection of the constitutional rights of all communities, including OBCs, is a cornerstone of our democracy. As an elected representative, I urge the government to act swiftly and decisively to address these irregularities and ensure that the principles of justice and equity are upheld.

Thank you for your attention to this critical matter. I look forward to your response and actions to rectify this situation.

Yours sincerely,

**(B. MANICKAM TAGORE)**

10/11/24

To  
**Shri Narendra Modi,**  
Hon'ble Prime Minister of India  
South Block, New Delhi - 110001

**Manickam Tagore alleged that there were "discrepancies in the appointment process" of Category-1 Medical Officers of the Central Health Service.**

Congress whip in LS Manickam Tagore Tuesday wrote a letter to PM Narendra Modi raising

concerns about the results of the UPSC Combined Medical Services Examination 2024. He also alleged that there were "discrepancies in the appointment process" of Category-1 Medical Officers of the Central Health Service.

In the letter, Tagore said according to the Press Information Bureau's release dated November 14 2024, 163 vacancies were announced for Category-1 with none allocated for OBC candidates. "However, the final recommendation list includes 22 OBC candidates, along with two additional candidates, exceeding the available vacancies," the letter read.

Tagore said that the "situation raises critical questions" about the "lack of transparency in vacancy announcements", "violation of Reservation Principles" and "impact on future opportunities".

(INDIAN EXPRESS 20.11.2024)





# The Caste Census Controversy in India

- Krzysztof Iwanek

The issue of a caste census is torn between the ideas of social justice and political correctness.

In the 1990s, the Anthropological Survey of India presented a book that summarized seven years of field research on the country's most backward castes – the volume was titled “Scheduled Castes.” The data was gathered into “120 typed manuscripts and 357 diskettes,” wrote K.S. Singh, in the introduction. The mammoth book covered basic information, such as the social customs and economic conditions, of over 6,300 communities – based on interviews with nearly 25,000 informants. A second piece of research, of similar scale, was conducted on the backward tribes – the Scheduled Tribes.

Today, had research on such scale been conducted, instead of 357 floppy disks, we would have a presentation with streaming on YouTube, preceded by a campaign of Facebook and X posts tagged with catchy hashtag phrases. But at present, the issue of government research on castes has become politically so controversial that the current government is refusing to conduct another type of state-led field research: a caste census. The present controversy around the census may be summarized with a single question: “Are we deepening caste divisions by counting castes?”

It is a common misconception that the caste system is banned in India – formally, what is not permitted, as per the Indian Constitution, is any type of discrimination, including based on caste (as well as gender, creed, etc.). Legally, therefore, castes as communities exist but what is forbidden is any type of discrimination. The problem, however, is that discrimination was always a central element of the

caste system, especially when it comes to how the lowest communities, the Dalits, were treated (and how they are still often treated). It is thus next to impossible to protect the lowest communities from discrimination without interfering in the traditional structure of the caste system. Those opposing such interference would call it social engineering, but those on favor of it would term it social justice.

For instance, traditionally Hindu temples wouldn't admit Dalits (earlier referred to as Untouchables, as they were considered impure – their name implied someone who shouldn't be touched). However, barring a citizen of a secular republic from entering a house of worship would be considered discrimination. Moreover, today many priests of Hindu temples are employed by the state – their salaries come from the government. How, in that case, could the government remain neutral toward the caste system if neutrality would have meant ignoring the orthodox rule of not allowing Dalits to enter a temple? Despite the opposition of conservatives, who argued that this was an issue of private worship, the custom was done away with in 1950s, although in fact it remains in practice in certain temples.

Thus, by attempting to uproot all discrimination in the country, consecutive Indian governments inadvertently entangled themselves in the issues of the caste system.

Similarly, during the socialist-progressive decades that followed the country's declaration of independence, the New Delhi government introduced affirmative action toward the Dalits – and toward backward tribes. Since then, those communities were entitled to special rights: for



instance, certain parliamentary seats and student slots at universities were reserved for them. The whole system is called “reservation” – and again, it found both ardent supporters and outspoken critics.

Critics point out that since the Constitution of India does not permit any discrimination, reservation in fact constitutes reverse discrimination: The result is not equality, but certain communities being treated better. They also say that opportunities, such as government jobs and university slots, should be available on a competitive basis – based on merit – rather than be partially reserved based on one’s origins.

Advocates for reservation reply that there had been no equality in Indian society for millennia, as a result of which the weakest sections of society now have a worse starting position in the race for careers. It is hard to imagine them competing equally for the same jobs with others, as their starting place is not equal. Higher castes often have more money and better contacts, which guarantee their children better education, and thus access to better-paid jobs. Reservation wouldn’t be forever, its proponents argued, but only until chances are equalized; although the social policy remains in place now, after decades, with no end in sight. In other words, the main point in favor of reservation is that before we can have equality, we need to first achieve equal status.

The more the state attempted to correct past social wrongs, the more it engaged itself in debates on the caste system.

More than that – the state had to now research the caste system. If certain tribes and castes were entitled to reservation, it was necessary to first establish which of them were still backward. This included both anthropological research (establishing which communities were being ostracized in their local society) as well socio-economic (establishing whether such communities were still poor). Those Dalit communities formally recognized as backward by the state were now referred to as Scheduled Castes, while the tribes formally recognized as backward were termed Scheduled Tribes (as certain schedules – chapters – of the Constitution of India listed them). This was one of the reasons why the Anthropological Survey of India conducted its deep research on the Scheduled Castes and Scheduled Tribes.

Once the government began to identify communities as Scheduled Castes or Tribes, it was faced by many claims and counterclaims on whom should be included or excluded in the lists (and such battles rage to this day). But more generally, this led some critics to the conclusion that, in a way, the state had reinforced caste divisions. Because now it was the state that announced who was backward – and to receive special treatment, individuals had to identify themselves as members of such communities (at least for the purpose of certain government procedures).

The current controversy about the caste census in India is a part of the same debate. As the much-delayed census of the Indian society is finally beginning, some have called for the government to include data on castes in it.

The proponents of this argue that data on caste, paired with socio-economic indicators, would tell us which castes are doing better and which ones are not. Supporters of the census believe such data could be used for the sake of social justice. One may assume that this would then lead to new claims on who is entitled, or should no longer be entitled, to reservation. Those opposing the inclusion of castes in the census argue that this is exactly why it should be avoided. The Pandora’s box of social conflicts on who is entitled to government support would be reopened once again, thereby strengthening caste divisions, instead of weakening them.

Moreover, those opposing the caste census include members of the ruling party, the Bharatiya Janata Party (BJP). They argue that it is their political rivals who call for the caste census to be held – as those rivals want to know how strong the castes supporting them in elections are. Knowing that certain castes have become more numerous, or less numerous, in proportion to others, would allow a given party to better build a successful combination of electorates in a given constituency. This could then lead to other, rival castes to side with the other party.

A process like this occurred, for instance, in the recent elections in the state of Haryana, where the opposition party, the Congress, is supported by the dominant caste, the Jats, while the incumbents, the BJP, have built a coalition of many less influential castes against them. In this view, knowing the numbers of caste members politicizes them and thus deepens caste divisions.

And it is certainly true that the rivals of the ruling BJP base their political strategies on a local caste calculus. But the counterpoint is that to a degree, every party in India does the same, including the BJP. In the above-given instance of Haryana, it was precisely the ruling BJP that built a coalition of castes against the Jats – and this occurred even without the state conducting a caste census.

The other truth is that the parties conduct their own research on the number of castes. Prashant Jha, a journalist researching the BJP party, once interviewed a BJP strategist in the state of Uttar Pradesh (UP), who told him this: “UP has, very broadly speaking, 20 percent general castes, 40 percent backwards, 20 percent Dalits, and 20 percent Muslims. Our politics [at first] was confined to 20 percent general castes: the Brahmans, Thakurs, Banias.”

The party member then went on to explain that subsequently, the BJP achieved success by widening its engagement to 60 percent of the state population: all high castes (here called general castes), 30 percent of the backward castes, and 10 percent of Dalits. The rest wouldn't vote for it anyway, as in the BJP's calculus, they were loyal to other parties. The BJP strategist ended with: “Ideally, we would like to do politics of the 100 percent, but for now, we are focusing on 60 percent of the demographic.”

Here we have a glimpse of how politics really works – and not only in India: a politician admitting that the real fight is not for all voters, but a successful combination of electorates. But, equally importantly,

we see a politician being rather knowledgeable about the general distribution of castes in a state – all this without a census.

Another instance of an Indian politician saying the quiet part out loud was Mulayam Singh Yadav, the leader of SP, a regional party rival to the BJP, once explaining his party's loss in one constituency in 2017. It's a “useless constituency,” he said, as out of 300,000 voters, there are only 6,000 Yadavs (Yadavs being the caste that constitutes SP's core electorate). Once again, the party leader knew this even without a caste census.

In principle, the idea of the caste census is a battlefield where two ideas clash: one is social justice, the other – for lack of a better word – political correctness. Here, the idea of social justice is raised with the assumption that if we know how numerous the castes are, and what their current economic status is, we can tweak policies accordingly. Political correctness, in turn, assumes that this will only lead to more debates and clashes, thus further strengthening tensions between castes.

But beyond these two points there is a basic truth: The leading political parties have the castes more or less mapped out anyway; it's just unpopular to admit it. Keeping this in mind, conducting a study of the caste system would not be as politically harmful as it may seem.

(Courtesy: The Diplomat Nov 1 2024)

The author of the article Krzysztof Iwanek is a South Asia expert and an adjunct, Faculty of International Relations, University of Bialystok, Poland. ■



Telangana BC Ikyavedika conducted a press meeting at Mosapet, Hyderabad on 21.11.2024 and released the poster on Dharna and Seminar organised by AIOBC Employees Federation at Delhi on 5th December 2024. The organisation has pledged its support to participate in the Dharna with their team in large numbers. U.Chinnaiah, Working President of the Federation was present on the occasion.



# It would take 32 years for OBC category to achieve parity to match general scores for IITs



MUMBAI: Close to four centuries—that is the timeframe it will take the Scheduled Tribe candidates of the country to match up to the scores of general category students and join an Indian Institute of Technology without any relaxation in the entry barrier. And, 367 years plus a slight improvement in their performance is the calculation for Scheduled Caste students to enter an IIT without reservation.

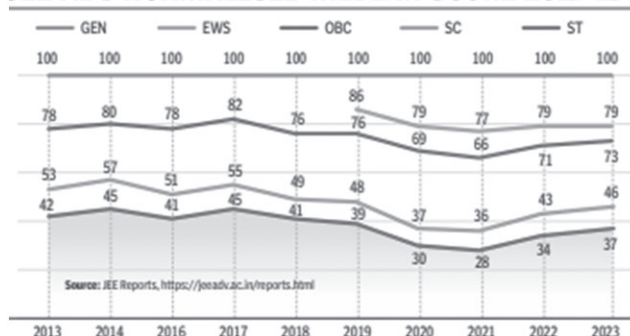
A white paper by IIT Kanpur alumnus Dheeraj Singh looked at the historical admission data of various categories of students joining the IITs, the mean normalised scores of each, and the input parity and catch-up required in terms of years for each of them to join the top engineering colleges without any quota.

Singh, who joined IIT Kanpur in 1999 as a reserved category student, had a journey fraught with challenges. Often faced with a question on why Indian students need reservation to join the IITs after about 50 years of it being introduced in the mid-1970s, he did some statistical analysis for those wanting a response. So, he scanned various JEE reports and tried to answer the question: “Is reservation going to be forever, and will the gap ever be bridged, or can we fast-track this, and what should be the speed to take?”

“As students on the campus, there is a feeling of us versus them,” he recalled. “From home, I was the first to go to college; I did not take coaching. But I lost my confidence with every question like what was your JEE rank, what is your full name,” said Singh, who incidentally went on to do rather well in IIT Kanpur, missing his 10-pointer CGPA by just a mark in his first year. He closed the course with a graduation of an 8-pointer.

Feeling invested, he wanted to check the gap between those who come with reservation and the ones who do not. Between 2013 and 2023, Singh

**JEE-ADV NORMALISED MEDIAN SCORE 2013-23**



Input parity projection for SC and ST students	Input CAGR		JEE Adv score	
	-1.4% (SC, 2013-23)	-1.3% (ST, 2013-23)	46 (SC)	37 (ST)
Input catchup CAGR	Target JEE Adv score	Years needed for input parity for SCs	Years needed for input parity for STs	
1.00%	100	92	100	
0.50%	100	184	200	



normalised the median score (see box) and found the input gap of -60% to be the most glaring for ST students, followed by -51% for SC candidates.

The score drop was steeper during Covid and is yet to recover. “The JEE Advanced median scores in the SC and ST categories fell by around 30% to 40% during Covid compared to their pre-Covid levels. For OBC, the decline was around 20%. Despite a slight recovery, post-Covid scores are still below pre-Covid levels. The decline in median scores is -1.4% per year for SC and -1.3% per year for ST and -0.6% per year for OBC categories over the last 10 years.”

Then, looking at the catch-up rate, Singh found that if that increases to +1% per year due to targeted policy actions, it would take around 90 to 100 years for SC and ST categories to achieve parity with general category scores. For OBC, it would take 32 years to achieve parity on JEE Advanced scores. But if the catch-up rate is slower at 0.5% per year, it would take 180 to 200 years for SC and ST categories to achieve parity with general category scores in the JEE Advanced examination.

“Policymakers should be seriously worried about the process of mainstreaming SC, ST, and OBC being so slow and long drawn, and hence there should be targeted mechanisms in place to accelerate the mainstreaming process with a clearly defined goal of achieving full parity in the next 20 years,” said Singh, who is also the founder of Global IIT Alumni Support Group.

(Source: Times of India – 27 July 2024)

# EQUIVALENCE OF POSTS: GOVT vis-à-vis PSUs

- G.Karunanidhy

**T**he All India OBC Employees Federation in its letter dated 30th July 2019 appreciated the efforts taken by the OBC Parliamentary Committee and its 21st report of 2019. In subsequent letters it brought out the portions of the recommendations of the report that exposed the arbitrary interpretation of DoPT against its own order of 8th September 1993.

**RECOMMENDATIONS OF THE 21st REPORT OF PARLIAMENTARY COMMITTEE FOR OBC PRESENTED IN LOK SABHA ON 9th MARCH 2019:**

**Para 5: Establishing Equivalence of Posts for the Employees of PSUs, etc.**

“The Committee feel that treating Board Level Executives and below board level executives on the same pedestal would not be easily acceptable to the people in general and the stakeholders in

particular. The Committee have, in the course of examination of the subject, felt the reverberations of dissatisfaction being experienced on account of the ‘equivalence’ established both by the DPE and DFS. The public opinion is, by and large extent, against it. *They, therefore, recommend that the equivalence set by the DFS and DPE should be revisited in letter and spirit of the Expert Committee Report and the DoPT OM of 1993”*

It was pointed out in the letter by AIOBC Employees Federation that:

1. DOPT obtained a letter from Dept. of Financial Services (DFS) and Dept of Public Enterprises (DPE) on this important subject affecting lacs of OBC employees of PSUs. Both the departments have not constituted any committee of Experts in the field of social justice and both Departments have no connectivity on the welfare of OBCs.
2. **It is a mockery** that DFS categorises Scale I officer working in a Bank/Insurance Company, equivalent to Group A posts of Govt. (IAS/IPS). Everyone knows that Scale I officer of a bank does not have any discretionary powers; they are treated almost as Super Clerks.
3. While DoPT fixes Dy.Secretary level in Group A posts equivalent to General Manager posts in PSUs, how can the DoPT establish Scale I Officer at the entry level in Banks, Insurance equivalent to Group A posts in Govt. Departments?
4. Unless, the discriminatory order of DoPT dated 6.10.2017 is withdrawn, there is no way that OBCs working in PSUs, Banks, Insurance sector and private companies could avail their hard won right of 27% reservation for their wards.

(contd next page)





# House panel on OBCs likely to push for 'equivalence of posts'

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**New Delhi:** With a key parliamentary panel preparing to nudge Centre to "correct" the "flawed" implementation of "creamy layer" for OBCs in certain categories, the focus is set to fall on protracted absence of "equivalence of posts" which is at the root of the controversy.

Sources said the panel on OBC welfare is likely to push govt to ensure "equivalence" across its institutions. "Equivalence of posts" refers to categorising posts in PSUs, banks, universities, etc, as Group A, B, C, D, like in the govt.

BJP govt had in 2017 announced with much fanfare that "equivalence" will be established across govt departments and bodies, pending since 1993. But it is understood there is no news about "equivalence" having been done by most of the bodies, besides perennial disagreements about "equivalence" letters issued by states.

Also, while department of public enterprises (DPE) and department of financial services (DFS) did come out with "equivalence" for central PSUs and banks in 2017, the categorisation has been

**'Equivalence of posts' refers to categorising posts in PSUs, banks, universities, etc, as Group A, B, C, D, like in the govt**

mired in controversies.

It now emerges that the parliamentary committee, in a special report on "rationalisation of creamy layer in employment of OBCs" submitted in March 2019, had questioned "equivalence" done by the two key departments.

"The committee (members) have felt reverberations of dissatisfaction being experienced on account of 'equivalence' established both by DPE and DFS. The public opinion is, by and large extent, against it. They, therefore, recommend that equivalence set by DFS and DPE should be revisited in letter

and spirit of expert committee report and DoPT OM of 1993," it noted. However, the govt later defended it in the action taken report (ATR) to the committee.

The govt includes "salary" in computing "income" of candidates of PSU background, which is contrary to 1993 OM of DoPT that lays down that "income" will not include "salary" & "agricultural income". The panel wants to reiterate that formula for calculating "income" for "creamy layer" cannot be changed for any category. Also, the panel is mulling a "model form" at the national level for determining "income" so that errors and subjectivity of implementation could be stubbed out.

In its 2019 report, the panel had termed the practice as discriminatory, even citing the judgements of Madras and Delhi HCs, that had slammed Centre over the issue.

judgement. This will be the ultimate solution for the welfare of OBCs.

After those amendments, Constitution itself has defined the OBC/SEBC in Article 366(26C). It is, more than the Presidential Order defining SC&ST. The lack of definition has been fulfilled and rectified by insertion of Article 342A read with Article 366(26C).

In article 366 of the Constitution, for clause (26C), the following clause has been substituted, namely:—'(26C) "**socially and educationally backward classes**" means such backward classes as are so deemed under article 342A for the purposes of the Central Government or the State or Union territory, as the case may be.'

***It is not permissible to, or there is no scope for, or compulsion for, excluding creamy layer from such backward classes as are deemed so under Article 342A.***

The Federation demands that the DoPT order of 6th Oct 2017 restraining the PSU employees belonging to OBC from availing 27% reservation. This has to be withdrawn immediately and the ultimate solution will be total removal of creamy layer in line with constitutional (105<sup>th</sup>) amendment. ■

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**5. Removal of Creamy layer:** The concept of creamy layer applied only on OBCs is unconstitutional and the Expert Committee may kindly recommend to the Government of India to bring in constitutional amendment to overcome the Supreme Court





# THOUGHTS OF PERIYAR: LEADERSHIP QUALITY

## पेरियार के विचार: नेतृत्व का हुनर

**Speech of Thanthai Periyar, published in Viduthalai - 6.11.1949 - advising the next generation youngsters to imbibe leadership qualities before entering public life.**

Dear cadres, followers, friends and my well-wishers, I decided to confine my speech today to leadership quality, essential for young men and women who are the custodians of the world to come.

### **Oratorical Skills:**

I wish to stress at the outset that a leader should also be an effective public speaker. Words can create wonderful impact on people. Speech is an excellent medium of communication. People may not like reading but they can patiently listen to us, since listening does not involve any physical strain. To make our views, policies and principles reach the public, oratorical skill is necessary. I urge you all to learn the art of public speaking. In Madras and many other cities there are training centres for this purpose, functioning for many years. In overseas countries academicians undertake this kind of training tasks. They call the centres "debating society". In our country I reliably learn that such public speech training centres are there even in villages. Make use of trainers and enhance your oratorical skills.

Before beginning your speech make sure the kind of audience suits your topic. Be prepared for an effective delivery. Rehearse mentally before you reach the dais. Bad speakers do not plan to fail; they fail only because they fail to plan. Ornamental speech with big words in a grand style is of no use. Your speech may be in a simple and lucid style but it must be such that it provokes the thought of the listeners.

### **Avoid misleading speech:**

Some people think that by a smart style of speech, facts can be distorted. Making people believe something true as false and false as true is sheer breach of trust. Misguiding people by clever use of vocabulary is an

अगली पीढ़ी के युवाओं को सार्वजनिक जीवन में प्रवेश करने से पहले नेतृत्व कौशल अपनाने की सलाह देते हुए 6.11.1949 को विदुथलाई में प्रकाशित थंथई पेरियार का भाषण :

प्रिय कैडर, अनुयायी, मित्र और मेरे शुभचिंतक,

मैंने आज के अपने भाषण को नेतृत्व कौशल पर सीमित रखने का निर्णय लिया है, जो आने वाले विश्व के संरक्षक युवा, पुरुषों और महिलाओं के लिए आवश्यक है।

### **भाषण का कौशल**

मैं शुरुआत में ही यह कहना चाहता हूँ कि एक नेता को एक प्रभावी वक्ता भी होना चाहिए। शब्दों का लोगों पर अद्भुत प्रभाव पड़ सकता है। भाषण संचार का एक उत्कृष्ट माध्यम है। लोग पढ़ना पसंद करें न करें, लेकिन वे धैर्यपूर्वक हमें सुन सकते हैं, क्योंकि सुनने में कोई शारीरिक थकान नहीं होती। अपने विचारों, नीतियों और सिद्धांतों को जनता तक पहुँचाने के लिए वक्तृत्व कौशल आवश्यक है। मैं आप सभी से आग्रह करता हूँ कि सार्वजनिक भाषण की कला सीखें। मद्रास और कई अन्य शहरों में इसके लिए कई वर्षों से प्रशिक्षण केंद्र काम कर रहे हैं। विदेशों में विद्वान इस तरह के प्रशिक्षण का कार्य करते हैं। वे इन केंद्रों को "बहस का क्लब" कहते हैं। मुझे भरोसेमंद जानकारी मिली है कि इस प्रकार के सार्वजनिक भाषण प्रशिक्षण केंद्र हमारे देश के गाँवों में भी हैं। प्रशिक्षकों का उपयोग करें और अपने वक्तृत्व कौशल को बढ़ाएँ।

अपने भाषण की शुरुआत करने से पहले आप सुनिश्चित कर लें कि श्रोता आपके विषय के अनुकूल हैं। प्रभावी प्रस्तुति के लिए तैयार रहें। मंच पर पहुँचने से पहले मन ही मन अभ्यास कर लें। खराब वक्ता असफल होने की योजना नहीं बनाते; वे केवल इसलिए असफल होते हैं क्योंकि वे योजना बनाने में असफल होते हैं। भव्य शैली में बड़े शब्दों वाला अलंकृत भाषण किसी काम का नहीं होता। आपका भाषण सरल और स्पष्ट शैली में हो सकता है, लेकिन उसे ऐसा होना चाहिए कि वह श्रोताओं के विचारों को प्रेरित करे।

### **भामक भाषण से बचें**

कुछ लोग सोचते हैं कि चालाक शैली में बोलकर तथ्यों को तोड़ा-मरोड़ा जा सकता है। किसी सच्ची बात को झूठ और झूठी बात को सच बनाना विश्वासघात है। शब्दावली के चालाक उपयोग से लोगों को गुमराह करना मेरी दृष्टि में अपराध है। एक सार्वजनिक वक्ता के लिए



offence in my opinion. A public speaker needs integrity. Thrusting false ideas on people is a sign of dishonesty. A speech should "call a spade, a spade"; I mean stressing only the truth; nothing but truth.

There are many public speakers who deliver lectures merely for their survival. When they are paid well, they would sling mud on the rivals of the organisers. If those rivals pay double the amount, they would abuse the organisers who paid them earlier. Such public speakers are unabashed sycophants. They shamelessly hurl bouquets or brickbats for a price. Never become one of those hypocrites and flatterers. Be true at all times to your conscience. Don't speak in public just to earn your bread and butter.

Your oration must be aimed at making people aware of their problems and think of the solutions. Make them realise their deplorable condition in society and draw them from the darkness of ignorance. Your speech should be a powerful device to do it.

### **Irritating Speeches:**

There are many immature speakers who divert themselves from the topic of lecture and begin to blow their own trumpet; talking at length about themselves. Most of the so-called discourse exponents belong to this group. They go on beating around the bush with a lot of digressions. They love showing off by self-glorification. Avoid imitating such pseudo intellectuals.

I have heard of some other public speakers who try to be funny and make people laugh at their silly jokes. A healthy sense of humour is always commended but inciting forced laughter of the audience is disgusting. Such people do not bother about policy or principles. They greedily grab a mike and start babbling. Never become a public speaker like those simpletons.

### **Prefer brevity:**

Avoid delivering long lectures. Your speech must be "BIG"; not "LONG". Do not use baffling words to impress the listeners. See that your speech is relevant to the topic. Never exaggerate. Never be hyperbolic. Be coherent in your speech. Remember – manner is more important than matter. Hence, avoid tedious repetitions and boring emphasis in your public speech. Talent makes a speaker go on and on but wisdom teaches one, when to stop. Always stop before someone signals to stop.

### **Leadership Virtues:**

Some people think that oratorical skill can make them a leader. This is a misconception. That skill alone is not sufficient to attain leadership. A leader can easily become a great public speaker but a great public speaker cannot easily become a leader. Speaking in public is different from leading the public. It is a well-known truth that many effective public speakers in the past could never become powerful leaders.

One who learns to obey his leader can certainly become a leader like him since obedience to our mentors is a great virtue that causes leadership quality with the passing of time. One who does not obey his leader can never make later his people obey him.

A leader should not demand respect; he must be able to

ईमानदारी आवश्यक है। लोगों पर झूठे विचार थोपना बेईमानी का संकेत है। एक भाषण को बिना किसी लाग लपेट के होना चाहिए; मेरा मतलब है केवल सच्चाई पर जोर देना, और कुछ नहीं।

बहुत से सार्वजनिक वक्ता केवल अपनी आजीविका के लिए भाषण देते हैं। जब उन्हें अच्छी रकम मिलती है, तो वे आयोजकों के प्रतिद्वंद्वियों पर कीचड़ उछालते हैं। यदि वही प्रतिद्वंद्वी उन्हें दुगुनी रकम दे, तो वे उन आयोजकों को ही गाली देने लगते हैं जिन्होंने पहले उन्हें भुगतान किया था। ऐसे सार्वजनिक वक्ता निर्लज्ज चापलूस होते हैं। वे पैसे के लिए बेधड़क प्रशंसा करते हैं या आलोचना करते हैं। कभी भी ऐसे पाखंडी और चापलूस न बनें। हर समय अपने अंतःकरण के प्रति सच्चे रहें। सिर्फ रोटी-कपड़े के लिए सार्वजनिक रूप से मत बोलें।

आपका भाषण लोगों को उनकी समस्याओं से अवगत कराने और उनके समाधान पर विचार करने के लिए प्रेरित करना चाहिए। उन्हें समाज में अपनी दयनीय स्थिति का एहसास कराएँ और अज्ञानता के अंधकार से बाहर निकालें। आपका भाषण इसे करने का एक सशक्त माध्यम होना चाहिए।

### **चिढ़ पैदा करने वाला भाषण**

बहुत से अपरिपक्व वक्ता अपने विषय से भटक जाते हैं और अपनी ही तारीफ करने लगते हैं; वे अपने बारे में लंबा-चौड़ा बोलते हैं। अधिकांश तथाकथित व्याख्यान विशेषज्ञ इसी श्रेणी में आते हैं। वे विषय से हटकर बार-बार इधर-उधर की बातें करते हैं। उन्हें आत्म-प्रशंसा से दिखावा करना पसंद होता है। ऐसे नकली बुद्धिजीवियों की नकल करने से बचें।

मैंने कुछ अन्य सार्वजनिक वक्ताओं के बारे में सुना है जो मजाकिया बनने की कोशिश करते हैं और अपने मूर्खतापूर्ण चुटकुलों से लोगों को हँसाने की कोशिश करते हैं। एक स्वस्थ हास्य भावना हमेशा सराहनीय है, लेकिन श्रोताओं से जबरदस्ती हँसी उगलवाना घृणास्पद है। ऐसे लोग नीतियों या सिद्धांतों की परवाह नहीं करते। वे लालच में माइक पकड़ लेते हैं और बकवास करना शुरू कर देते हैं। कभी भी ऐसे भोले वक्ताओं जैसा सार्वजनिक वक्ता न बनें।

### **संक्षिप्तता को प्राथमिकता दें**

लंबे व्याख्यान देने से बचें। आपका भाषण "महत्वपूर्ण" होना चाहिए, "लंबा" नहीं। श्रोताओं को प्रभावित करने के लिए उलझाने वाले शब्दों का उपयोग न करें। ध्यान रखें कि आपका भाषण विषय से संबंधित हो। अतिशयोक्ति न करें। अत्यधिक बढ़ा-चढ़ाकर न बोलें। अपने भाषण में तार्किक बने रहें। याद रखें - विषय से अधिक महत्वपूर्ण उसका प्रस्तुतिकरण होता है। इसलिए अपने सार्वजनिक भाषण में उबाऊ दोहराव और नीरस जोर देने से बचें। प्रतिभा एक वक्ता को बोलते रहने देती है, लेकिन बुद्धिमत्ता उसे सिखाती है कि कब रुकना है। हमेशा उससे पहले रुकें, जब कोई रुकने का इशारा करे।

### **नेतृत्व के गुण**

कुछ लोग सोचते हैं कि वक्तृत्व कौशल उन्हें नेता बना सकता है। यह एक गलतफहमी है। केवल यही कौशल नेतृत्व प्राप्त करने के लिए पर्याप्त नहीं है। एक नेता आसानी से एक महान सार्वजनिक वक्ता बन सकता है, लेकिन एक महान सार्वजनिक वक्ता आसानी से नेता नहीं बन सकता। जनता के सामने बोलना और जनता का नेतृत्व करना, दोनों अलग बातें हैं। यह एक प्रसिद्ध सत्य है कि अतीत के कई प्रभावी वक्ता कभी शक्तिशाली नेता नहीं बन सके।

जो अपने नेता का पालन करना सीखता है, वह निश्चित रूप से समय के साथ नेतृत्व के गुण प्राप्त कर सकता है, क्योंकि अपने मार्गदर्शकों का अनुसरण करना एक महान गुण है जो नेतृत्व की गुणवत्ता लाता है। जो व्यक्ति अपने नेता का अनुसरण नहीं करता, वह बाद में कभी अपने लोगों से अपने लिए आज्ञाकारिता नहीं पा सकता।

एक नेता को सम्मान की माँग नहीं करनी चाहिए; उसे सम्मान

command respect. He should avoid obscene words while addressing a gathering which comprises womenfolk. Deep knowledge in literature and grammatical accuracy are also of secondary importance. It is enough if a leader is successful in captivating people by his true interest in their welfare.

### **Humility and Politeness:**

A good leader would be humble and modest while driving home his points. People would not relish a dictatorial tone. A leader should be extremely polite while interacting with people. Arrogant tone should never be there under any circumstance. People should be willing to lend their ears to their leader.

A good leader should be persuasive with the people. He must be able to convince and persuade them quite tactfully because a man convinced against his will, would be of the same opinion still. Tact is an essential virtue.

### **Leader of a Movement:**

A leader who heads a movement, forum or outfit should never behave like an inexperienced casual speaker. He shoulders great responsibilities and hence needs to be fine-tuned in all respects. Influencing and inspiring people is his prime task; not merely impressing them.

A good leader can be compared to a good teacher. Like a teacher, he must be able to guide people properly and make them move on the right direction. Therefore, every speech of his must be like a beacon light for the public.

A true leader would never be materialistic and self-centred. Especially, while leading a massive movement he would not crave for posts and positions. Unswerving patience is also an essential leadership quality.

Dear friends, recall all that I said here and absorb leadership qualities. If you are already an effective speaker move to the next stage and transform yourself as a leader.

**Source: 'Viduthalai' dated 06.11.1949**

**Translated English: Prof. M.R. Manohar Hindi:  
Ravindra Ram**

प्राप्त करने में सक्षम होना चाहिए। जब किसी सभा में महिलाओं की उपस्थिति हो, तो उसे अशोभनीय शब्दों का प्रयोग करने से बचना चाहिए। साहित्य का गहरा ज्ञान और व्याकरणिक शुद्धता भी द्वितीयक महत्व के हैं। इतना ही पर्याप्त है कि एक नेता लोगों का ध्यान उनकी भलाई में अपनी सच्ची रुचि के माध्यम से आकर्षित कर सके।

### **विनम्रता और शालीनता**

एक अच्छा नेता अपनी बात समझाते समय विनम्र और शालीन होता है। लोगों को तानाशाही लहजा पसंद नहीं आता। एक नेता को लोगों से बातचीत करते समय अत्यंत शिष्ट होना चाहिए। किसी भी स्थिति में अहंकारी स्वर नहीं होना चाहिए। लोग अपने नेता की बात सुनने के लिए स्वेच्छा से तैयार रहें।

एक अच्छे नेता को लोगों के प्रति प्रभावशाली होना चाहिए। उसे लोगों को कुशलतापूर्वक समझाने और मनाने में सक्षम होना चाहिए क्योंकि जब किसी व्यक्ति को उसकी इच्छा के विरुद्ध मनाया जाता है, तो वह अपनी राय पर अडिग रहता है। कुशलता एक आवश्यक गुण है।

आंदोलन का नेता

एक नेता जो किसी आंदोलन, मंच या संगठन का नेतृत्व करता है, उसे कभी भी एक अनुभवहीन और साधारण वक्ता की तरह व्यवहार नहीं करना चाहिए। वह बड़ी जिम्मेदारियाँ उठाता है और इसलिए उसे हर दृष्टि से परिपक्व होना चाहिए। लोगों को प्रभावित करना और प्रेरित करना उसका मुख्य कार्य है, सिर्फ उन्हें प्रभावित करना नहीं।

एक अच्छे नेता की तुलना एक अच्छे शिक्षक से की जा सकती है। एक शिक्षक की तरह, उसे लोगों का सही मार्गदर्शन करने में सक्षम होना चाहिए और उन्हें सही दिशा में ले जाना चाहिए। इसलिए, उसके हर भाषण को जनता के लिए एक प्रकाशस्तंभ की तरह होना चाहिए।

एक सच्चा नेता कभी भी भौतिकवादी और स्वार्थी नहीं होता। विशेष रूप से, जब वह एक बड़े आंदोलन का नेतृत्व कर रहा हो, तो उसे पदों और प्रतिष्ठा की लालसा नहीं होनी चाहिए। अटूट धैर्य भी एक आवश्यक नेतृत्व गुण है।

प्रिय मित्रों, मैंने यहाँ जो कुछ भी कहा है, उसे याद रखें और नेतृत्व के गुणों को आत्मसात करें। यदि आप पहले से ही एक प्रभावी वक्ता हैं, तो अगले चरण में बढ़ें और स्वयं को एक नेता के रूप में बदलें।

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Editor: **G.Karunanidhy**



# TELANGANA GRAMEENA BANK OBC ASSOCIATION GENERAL BODY MEETING



The 5th Triennial General Body meeting of Telangana Grameena Bank OBC employees welfare association was conducted at Sundarayya Vignana Kendram, Hyderabad ON 5.11.2024. Mr G Niranjan, Hon'ble Chairperson of TS BC Commission addressed as Chief Guest. Smt.Y.Sobha, Chairperson of TS Grameena Bank addressed as Guest of Honour. G.Karunanidhy, Gen Secretary AIOBC Employees Federation addressed as Special Invitee. Office bearers AIOBC Federation and TS OBC Federation, fraternal associations greeted the function. The function was well attended by members from all districts including lady members. K.Shankar President of the association welcomed the dignitaries. M.Mohan, General Secretary coordinated and compered the program.

## 'VHR' book release function: Delhi - 26.10.2024



The extra-ordinary life and times of V. Hanumantha Rao, Ex.M.P. and ex.Convenor of OBC MPs Forum was brought out as a book and released at a glittering function held at Dr.Ambedkar Hall, Telangana Bhawan New Delhi on 26.10.2024

Former Speaker of Lok Sabha Smt.Meira Kumar released the book and a galaxy of leaders, MPs, Ex.M.Ps graced the function.



## DEMONSTRATION AGAINST IIM-BANGALORE

A large-scale peaceful demonstration was held at Freedom Park on 20.11.2024 by AIOBCSA and Dr.Ambedkar Students association and OBC Federation, demanding urgent action against alleged caste discrimination at the Indian Institute of Management Bangalore (IIM-B)

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