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OBC VOICE



SOCIAL REVOLUTIONARIES



TWO SIDES OF SAME COIN

Two sides
of
same coin



Dravidian
Pathway
book review



85%
PG QUOTA
for locals



69% Resn Quota
TN vs Bihar &
Telangana



Governance
Crisis



Temple
Entry
Rights

FELICITATION FUNCTION HELD AT PATNA – 02.11.2025 TO HON'BLE CHAIRMAN GANESH SINGH, M.P. ON HIS RE-APPOINTMENT TO PARLIAMENTARY COMMITTEE FOR OBC



The function organised by SBI OBC Association, Patna Circle was participated by office-bearers of State Bank of India, Union Bank of India, Bank of Baroda, UCO Bank, Canara Bank, United India Insurance, and other PSUs. Ravindra Ram, Advisor to AIUBOBCEWA addressed and greeted Hon'ble Chairman on the occasion, besides presenting the issue of Equivalence posts in PSBs vis-à-vis Government.

STUDY VISIT OF OBC PARLIAMENTARY COMMITTEE MEETINGS WITH OBC WELFARE ASSOCIATION OF NLC AND FCI KOCHI – 19.11.2025



NLC OBC Association office bearers: M.Ganesan, President, A.Azhaguraj, Gen Secretary, V.N.Tamilarasan, Treasurer & P.Karthikeyan, Office Secretary and Office-bearers of FCI OBC Association led by K.Zubair, Gen Secretary presented the matters before the Committee.

30TH YEAR ANNIVERSARY FUNCTION OF HAL OBC WELFARE ASSOCIATION @ HYDERABAD – 18.11.2025



R. KRISHNAIAH, M.P. AND S. RAVIKUMAR, GEN SECRETARY, V. DANAKARNA CHARY, U.CHINNAIAH & LEADERS OF TELANGANA OBC FEDERATION GREETED.



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A Flawed DFS Order

That Threatens the Spirit of OBC Social Justice

The April 2025 order issued by the Department of Financial Services (DFS), Ministry of Finance, has reopened an old wound within India's public sector institutions: the persistent and deeply unjust misclassification of posts for determining the creamy layer among OBC employees. At a time when the Union Government affirms its commitment to social justice and equitable opportunity, this order stands out as a troubling contradiction.

The core issue stems from a fundamental misreading of the DoPT's landmark 1993 Office Memorandum - the very foundation of the creamy layer policy. The DoPT had clearly restricted creamy layer identification to **Group A and Group B posts**, explicitly excluding Group C and D staff from scrutiny under this criterion. Yet, the DFS has chosen to override this clarity by dragging Award Staff - clerks, cashiers, peons, and other frontline workers of Public Sector Banks and financial institutions - into the creamy layer net using an income-based filter that was never meant for them. This is not just a procedural error; it is an erosion of the constitutional safeguards meant for the most backward segments of the OBC population.

More disturbingly, the DFS has categorised even **entry-level officers of PSBs (JMG Scale-I / Assistant Managers)** as equivalent to **Group A officers of the Central Government**, thereby depriving thousands of their children the right to compete under the 27% OBC reservation. This is in direct conflict with the Expert Committee recommendations of 1993, which cautioned the government not to mistake "the mere appearance of cream at the surface" for genuine creamy layer status. A young probationary officer - often the first generation in their family to enter government-linked employment - cannot reasonably be equated with senior Group A administrators who wield real executive power.

If anything, the DFS should have drawn lessons from BSNL's 2018 classification, which sensibly treated only AGM-level and above as Group A, and engineering posts like Senior Divisional Engineer as Group B. This more nuanced model aligns with responsibilities on the ground rather than crude, sweeping equivalences. The Parliamentary Committee on OBCs, in its 21st Report (2019), had unambiguously recommended that DFS and DPE revisit their flawed equivalence tables and realign them with the original DoPT principles. Instead, the April 2025 order merely recycles the same errors from 2017 - errors that Parliament itself flagged as discriminatory.

The consequences of such misclassification are not theoretical. They are immediate and generational. Thousands of OBC families in banking, insurance, and financial institutions may find their children unjustly pushed out of reservation benefits, undermining decades of incremental mobility achieved through hard struggle. For communities already fighting systemic barriers, this is a policy-induced setback with far-reaching impacts.

Social justice cannot be delivered through bureaucratic shortcuts. It demands fidelity to constitutional intent, respect for expert recommendations, and sensitivity to the lived realities of underrepresented communities. The DFS order fails on all three counts.

It is imperative that the Ministry of Finance urgently revisits this order, consulting the Ministry of Social Justice and Empowerment and the DoPT, as repeatedly recommended. A correction now will not only restore fairness but also reaffirm the government's commitment to the principles enshrined in Articles 15(4) and 16(4)—the pillars of India's affirmative action framework.

The nation cannot afford to let a flawed equivalence table become a barrier to OBC children's aspirations. This is the moment to act—firmly, fairly, and in the true spirit of social justice.■

PERIYAR - DR. AMBEDKAR



இந்திய சமூகப் புரட்சியின் வரலாற்றில், ஜாதி அடக்குமுறைக்கு எதிராக போராடிய இரண்டு மகத்தான தலைவர்கள் நாட்டை மாற்றியமைத்தனர் —

தெற்கில் தந்தை பெரியார், வடக்கில் டாக்டர் பி.ஆர். அம்பேத்கர்.

அவர்கள் வெவ்வேறு சூழலில் தோன்றினாலும், அவர்களின் நோக்கமும் பயணமும் ஆழமாக ஒன்றிணைந்திருந்தது.

வாழ்வியல், சிந்தனை, போராட்டம்—இவை அனைத்திலும் அவர்கள் ஒரே நாணயத்தின் இரு பக்கங்கள் போன்றவர்கள்; தனித்துவம் இருந்தாலும், குறிக்கோள் ஒன்றே.

ஒன்றே இலக்கு: சாதி ஒழிப்பு

ஜாதியே மனித மரியாதைக்கான மிகப் பெரிய தடையாகும் என்பதை இருவரும் தெளிவாகக் கண்டனர்.

அம்பேத்கர் சட்டம், அரசியல், அரசியல் அமைப்பு, ஜாதியை ஒழிக்க வழி (Annihilation of Caste) போன்ற சக்தி வாய்ந்த எழுத்துக்களின் மூலம் ஜாதியை எதிர்த்தார்.

பெரியார் சுயமரியாதை இயக்கம், பகுத்தறிவு விமர்சனம், பொதுப் போராட்டங்கள் ஆகியவற்றின் மூலம் ஜாதி மரபுகளையே நேரடியாகச் சோதித்தார்.

வழிகள் வேறானாலும், இலக்கம் ஒன்றே—ஜாதி முழுமையாக நீங்கினால் மட்டுமே உண்மையான சுதந்திரம் சாத்தியம்.

கல்வியும் சுயமரியாதையும்

கல்வியே ஒரு மனிதனைத் தன்னிறைவுக்கு கொண்டு செல்லும் பெரும் சக்தி என இருவரும் நம்பினர்.

அம்பேத்கரின் வாழ்க்கையே கல்வியின் மாற்று ஆற்றலை வெளிப்படுத்தும் ஓர் எடுத்துக்காட்டு. தாழ்த்தப்பட்ட சமூகங்கள் கல்வி பெற வேண்டும் என்பதை அவர் தீவிரமாக வலியுறுத்தினார்.

பெரியாரும் கல்வியைப் பொதுவாக்கினார்—குறிப்பாக பெண்கள் மற்றும் பின்தங்கிய சமூகங்களுக்காக. கல்வி சுயமரியாதையையும் சமத்துவத்தையும் உருவாக்கும் கருவி என அவர்

பெரியார் – டாக்டர் அம்பேத்கர்: ஒரே நாணயத்தின் இரு பக்கங்கள்

Periyar – Dr. Ambedkar: Two Sides of a Coin

க.சரஸ்வதி

G.Saraswathi



In India's social revolution, two towering figures transformed the fight against caste oppression—Thanthai Periyar in the south and Dr. B.R. Ambedkar in the north. Though they emerged from different regions and followed different methods, their visions were deeply connected. Their lives, ideas, and struggles form two sides of the same coin—distinct yet inseparable in purpose.

A Shared Mission: Annihilation of Caste

Both Periyar and Ambedkar saw caste as the fundamental obstacle to human dignity.

Ambedkar approached it through law, constitutional principles, political organisation, and seminal writings such as Annihilation of Caste.

Periyar attacked caste through the Self-Respect Movement, rationalist critique, and fearless public protests challenging long-held traditions.

Though their strategies differed, the core objective was identical: India cannot be truly free unless caste is completely erased.

Education and Self-Respect

Both leaders recognised education as the most powerful tool for liberation.

Ambedkar's life embodied the transformative impact of learning, and he urged oppressed communities to pursue education as a path to empowerment.

கண்டார்.

இருவரின் கருத்தும் ஒன்றே: அறிவுள்ள சமூகம் மட்டுமே சமத்துவமான சமுதாயம்.

பகுத்தறிவும் சமூகப் புரட்சியும்

பெரியார் கடுமையான பகுத்தறிவை முன்வைத்தார்—மதம், சடங்கு, குடும்ப மரபுகள், ஆணாதிக்கம் என அனைத்தையும் கேள்விக்கு உட்படுத்தினார்.

அம்பேத்கர் பகுத்தறிவின் அடிப்படையில் மத அமைப்புகளை விமர்சித்தார்; இறுதியில் விடுதலையின் நற்செய்திப் பாதையாக புத்த மதத்தைத் தத்தெடுத்தார்.

அரசியல் மாற்றத்திற்கு முன் சமூக மாற்றமே முக்கியம் என இருவரும் ஒரே கருத்தை கொண்டிருந்தனர்.

வழிமுறைகள் வேறு—பாதை ஒன்று

பெரியார் மக்கள் இயக்கங்கள், தைரியமான உரைகள், சமூக எழுச்சிகள் ஆகியவற்றின் மூலம் மாற்றத்தை உருவாக்கினார்.

அம்பேத்கர் சட்ட வடிவமைப்புகள், ஆய்வுகள், அரசியல் அமைப்பு கட்டமைப்பு, பேச்சுவார்த்தைகள் மூலம் நிலையான மாற்றத்தை உருவாக்கினார்.

அவர்கள் நடந்த பாதைகள் வேறானாலும், சென்று சேரும் இடம் ஒன்று—ஒவ்வொருவருக்கும் மரியாதை, சமத்துவம், மனிதன் எனும் நிலையின் உயர்வு.

ஒரே மாதத்தில் முடிந்த வாழ்வுகள்:

வரலாற்றின் ஒரு சின்னமாக, இருவரும் டிசம்பர் மாதத்திலேயே மறைந்தனர்—

டாக்டர் பி.ஆர். அம்பேத்கர்: 6 டிசம்பர் 1956

பெரியார் ஈ.வெ. இராமசாமி: 24 டிசம்பர் 1973

அவர்களின் வாழ்வு பயணம் போலவே, அவர்களின் இறுதிக் கணங்களும் ஒரே திசையில் இணைந்தன; தலைமுறைகளைத் தொடர்ந்து தூண்டும் ஒரே வரலாற்றுச் சுருக்கமாக மாறின.

பெரியாரும் டாக்டர் அம்பேத்கரும் இந்திய சமூக மாற்றத்தின் இரண்டு பேராற்றல்கள். பெரியார் தீக்கதிர் போன்ற சமூக எழுச்சியையும் பகுத்தறிவு விழிப்பையும் உருவாக்கினார். அம்பேத்கர் அறிவுசார் வலிமையால், அரசியல் அமைப்பு வடிவமைப்பால், நீதி அடிப்படையிலான எதிர்காலத்துக்கான அடித்தளத்தை அமைத்தார்.

இரு பாதைகள் ஒன்றே நோக்கில் முடிகின்றன—ஜாதியில்லா, சமத்துவமான, மனிதநேயமான இந்தியா.

உண்மையில் அவர்கள் ஒரே நாணயத்தின் இரு பக்கங்கள்—பிரிக்க முடியாத தாக்கம், ஒரே நோக்கு, என்றென்றும் நிலைக்கும் பணி.

— கட்டுரையாளர்: பொருளாளர்,

யூனியன் வங்கி பிற்படுத்தப்பட்டோர் நல சங்கம், தமிழ்நாடு

Periyar consistently championed education—especially for women and backward classes—believing that knowledge builds self-respect and breaks the foundations of inequality.

For both, an educated society was essential for building an equal and just nation.

Rationalism and Social Reform

Periyar rooted his reform work in uncompromising rationalism—questioning religion, rituals, patriarchy, and all forms of blind belief.

Ambedkar, while not atheist, relied on reason to critique oppressive religious structures and later adopted Buddhism as a rational, ethical path toward liberation.

They were united in their conviction that social reform must come before political reform.

Different Roads, One Destination

Periyar moved masses through direct activism, powerful speeches, and social revolutions.

Ambedkar built enduring change through legal frameworks, scholarship, and constitutional architecture.

Their methods varied, but the destination remained the same—equality, dignity, and self-respect for all.

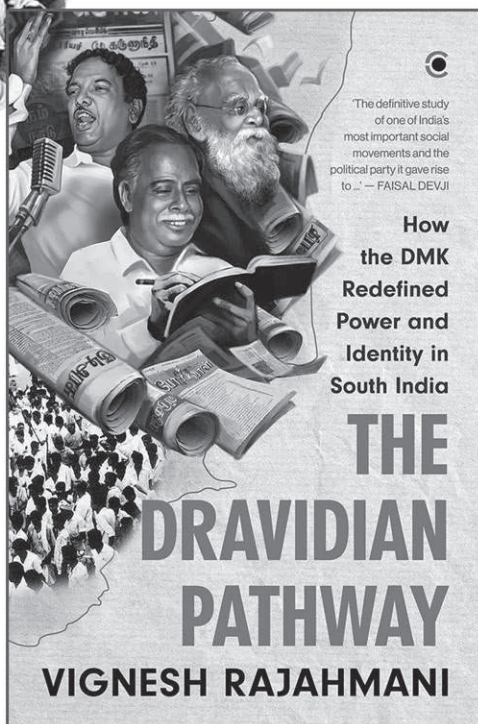
A Symbolic Historical Parallel

A poignant coincidence links their legacies: both passed away in the month of December—Ambedkar on **6 December 1956**, Periyar on **24 December 1973**. Their lives moved on parallel tracks, and even their final moments echo a shared historical rhythm.

Periyar and Dr. Ambedkar stand as two complementary forces that reshaped India's social landscape—Periyar with fiery social revolution and rationalist awakening, Ambedkar with constitutional brilliance and political clarity. Their visions converge into a single, timeless legacy: a casteless, equal, and humane India.

Truly, they remain two sides of a coin—inseparable in impact, united in purpose, and immortal in memory.

— The writer is the Treasurer, Union Bank of India Backward Classes Employees Welfare Association, Tamil Nadu



Author: Vignesh Rajahmani / **Publisher:** Westland Books / Hurst (International Edition) / **Publication Year:** 2025

Subject: The evolution of the Dravidian movement and the transformation of South Indian politics through the rise of the DMK (Dravida Munnetra Kazhagam).

Core Idea:

Rajahmani presents an analytical, historical, and sociological study of how the DMK reshaped Tamil society's ideas of **identity, power, caste, and language**—transforming the Dravidian movement from a social reform campaign into a mass-based political phenomenon.

✂ Central Argument

The author argues that **the Dravidian movement's success lay in its creation of a "Dravidian public sphere."**

This sphere emerged not merely through political speeches or rallies but through **a new culture of reading, debate, and public engagement**—enabled by tools like **reading rooms (padippakams)**, theatre, cinema, literature, and the Tamil press.

Annadurai, the DMK's founder, recognized that social transformation needed *both intellectual awakening and accessible political education*. Thus, the DMK built grassroots spaces for political literacy and discussion—turning ordinary people into politically conscious citizens.

📖 Summary of the Chapter: "The Rise of Reading Rooms across Madras State"

1. Origins and Philosophy

- **Periyar's influence:** Periyar E.V. Ramasamy, founder of the Self-Respect Movement, believed that social reform—not electoral politics—was the key to Tamil upliftment.
- The **DMK**, led by **C.N. Annadurai**, inherited this reformist zeal but sought to integrate it into political practice.
- Early DMK activities (in the 1950s) focused on **women's rights, Tamil identity, and social equality**, holding numerous state-level conferences.

2. The Idea of the Reading Room (Padippakam)

- Annadurai viewed reading rooms as **"workshops of the mind"**—spaces where:

- o Party cadres learned Dravidian ideology,
- o Common people could access newspapers and literature,
- o Discussions on social justice, caste, and Tamil identity were nurtured.
- These were often attached to **party branch offices (kilais)** and run by volunteers or local DMK members.

3. Historical Context of Reading and Literacy

- The book traces how **reading practices in Tamil Nadu evolved**:
 - o **Pre-19th century**: Reading was **oral and communal**, limited to scholars and temples.
 - o **After 1835**: The advent of Indian-owned printing presses led to the spread of **print culture**, though traditional scholars resisted it.
 - o **Early 20th century**: The rise of a middle class popularized **silent reading**—mainly novels—while **oral group reading** remained common among the lower classes.
 - o **Mid-20th century**: Both traditions coexisted—tea shops, schools, and reading rooms became spaces of communal learning.

4. DMK's Use of Reading Rooms

- With only **30.9% literacy** in Tamil Nadu (1951–1971 average), reading rooms served **dual purposes**:
 1. **Training cadres** – developing skilled speakers, writers, and ideological propagators.
 2. **Public education** – spreading Dravidian-Tamil ideals of **self-respect, equality, and linguistic pride**.
- Monthly **speech workshops** and **night schools** were conducted.
- DMK members—often from **non-Brahmin or Dalit backgrounds**—read newspapers and party journals aloud for visitors.

5. Social Inclusivity

- The padippakams had **no entry barriers**—a radical idea at the time.

- Visitors came from diverse non-Brahmin castes and working-class backgrounds.
- These spaces offered **alternative intellectual citizenship** for the marginalized, free from the elitism of formal libraries.

6. Transformation into Political Power

- These reading rooms:
 - o **Nurtured thousands of local leaders**, writers, and orators.
 - o Served as **informal schools of democracy and debate**.
 - o Became **micro-centres of social change** where caste barriers were broken and Tamil pride was fostered.
- The culture of reading and discussion produced a **generation of articulate leaders** who carried the DMK to electoral victory in **1967**, marking the end of Congress dominance in Tamil Nadu. 🏛️ **Impact and Legacy**
- The **DMK's intellectual infrastructure**—through reading rooms, theatre, and cinema—redefined politics as a cultural movement.
- The practice of reading aloud, debating, and writing nurtured leaders
- These spaces symbolized **Tamil renaissance and Dravidian awakening**—turning passive subjects into active participants in democracy.

📖 Conclusion

The Dravidian Pathway underscores that the DMK's power was not born merely through electoral strategies but through a **cultural revolution in literacy and identity**.

By creating **reading rooms and knowledge spaces**, the movement transformed Tamil politics into a collective intellectual enterprise rooted in **social justice, linguistic pride, and rationalism**.

In essence, the book presents the DMK not just as a political party, but as a **people's university** that taught generations to read, think, and speak for equality. ■

TELANGANA'S 85% PG MEDICAL QUOTA: A LANDMARK IN REGIONAL EMPOWERMENT

A Game-Changer for Local Aspirants

In a decisive stride toward educational equity and regional empowerment, the Government of Telangana has implemented an unprecedented policy reserving **85% of postgraduate medical management seats for local students**. This bold reform, formalized through **G.O. Ms. No. 201 on November 3, 2025**, redefines the contours of medical education and healthcare in the state, ensuring that Telangana's own doctors receive the opportunities and recognition they deserve.

For decades, Telangana's aspiring medical professionals—graduates from Osmania, Gandhi, and Kakatiya Medical Colleges—have faced daunting odds in securing postgraduate (PG) seats. Private medical institutions, which hold over 70% of PG capacity, traditionally opened their management quotas to all-India competition, often allowing affluent non-locals to dominate access. The result was a paradox: while Telangana produced thousands of MBBS graduates, many of them were denied advanced training within their own state. The 85% local reservation ends this cycle, **retaining local talent and reinvesting human capital where it is most needed**.

A Policy Rooted in Justice and Vision

The move is more than a bureaucratic amendment; it is a social contract. Drawing authority from the **Telangana Private Medical Un-aided Minority Professional Institutions (Admission into PG Medical Courses) Rules, 2017**, the government invoked its powers to amend Rule 3(vii)(a), thereby earmarking 85% of seats for domicile candidates. This reform was not spontaneous—it was the culmination of sustained advocacy by student unions, medical associations, and public representatives who argued that **local merit must not be sacrificed at the altar of unregulated management discretion**.

By ensuring that local students can pursue specialization in their own land, Telangana strengthens both its healthcare infrastructure and its regional identity. It is a reaffirmation of the state's ethos: progress through self-reliance. The **Telangana Laws (Change of Acronyms) Act, 2024**, which reinforced the use of "Telangana State" in legal instruments, laid the symbolic foundation for this policy's spirit of self-determination.

Transforming the Medical Landscape

The impact of this reform radiates across multiple dimensions. Telangana's medical ecosystem currently hosts **31 PG colleges with nearly 3,000 seats**, a number growing annually. Out of 741 management quota seats statewide, 374 fall under the MQ-1 category—**now, 318 will go to Telangana students**. This numerical shift translates into life-changing opportunities for hundreds of young doctors.

The **benefits are layered and transformative**. First, affordability: management seats that once seemed unattainable due to intense competition and exorbitant fees now become accessible to middle-class families. Second, retention: with 85% of seats tied to local candidates, the chronic "brain drain" to other states will reduce drastically. The Health Department anticipates a 25% rise in local specialist retention by 2027. Third, gender equity: women, who constitute over half of Telangana's medical graduates, stand to gain from being able to specialize closer to home, removing relocation barriers that have long hindered career progression.

Building a Healthier Telangana

Healthcare equity lies at the heart of this reform. Rural and semi-urban Telangana continue to suffer from severe doctor shortages—sometimes **one doctor for every 10,000 residents**. By nurturing

GOVERNMENT OF TELANGANA
ABSTRACT

Health, Medical & Family Welfare Department – Rules – The Telangana Private Medical Un-Aided Minority Professional Institutions (Admissions into Post Graduate Medical Courses) Rules, 2017 – Amendment – Notification – Orders – Issued.

HEALTH, MEDICAL & FAMILY WELFARE (C1) DEPARTMENT

G.O.Ms.No.201

Dated:03.11.2025.
Read the following:-

1. G.O.Ms.No.42, HM&FW (C1) Dept., dated 09.05.2017.
2. G.O.Ms.No.108, HM&FW (C1) Dept., dated.22.08.2022.
3. The Telangana Laws (Change of Acronyms) Act, 2024 (Act No.15 of 2024).

ORDER:

Whereas, the Telangana Private Medical Un-Aided Minority Professional Institutions (Admissions into Post Graduate Medical Courses) Rules, 2017 were issued vide G.O. first read above. Subsequently, these rules were amended vide G.O. second read above.

2. And whereas, the Telangana Private Medical Un-aided Minority Professional Institutions (Admissions into Post Graduate Medical Courses) Rules, 2017 currently stipulates that 25% of the sanctioned intake of seats, course-wise, under the Management Quota Sub-category-1, shall be filled by candidates in General Merit based on the NEET ranking.
3. And whereas, upon review of the existing admission framework, the Government has decided to introduce a rational division within the Management Quota Sub-category-1 seats, by allocating 85% to local candidates of Telangana and 15% as All India Quota seats to candidates from across the country, thereby harmonizing regional preference with national-level opportunity.
4. And whereas, according to sub-section (3) of section 3 of the Telangana Laws (Change of Acronyms) Act, 2024 (Act No.15 of 2024) for the words "Telangana State" wherever they occur, while referring to the Laws, the word "Telangana" shall be substituted therefor.
5. Government, after careful examination of the matter have decided to amend the Telangana Private Medical Un-Aided Minority Professional Institutions (Admissions into Post Graduate Medical Courses) Rules, 2017 suitably.
6. Accordingly, the following notification shall be published in the Telangana Gazette, dated: 03.11.2025.

NOTIFICATION

In exercise of the powers conferred by sections 3 and 15 of the Telangana Educational Institutions (Regulation of Admission and Prohibition of Capitation Fee) Act, 1983 (Act No.5 of 1983), the Government of Telangana hereby makes the following amendment to the Telangana Private Medical Un-aided Minority Professional Institutions (Admissions into Post Graduate Medical Courses) Rules, 2017 issued vide G.O.Ms.No.42, HM&FW (C1) Department, dated.09.05.2017 and as subsequently amended from time to time.

(P.T.O)

:: 2 ::

AMENDMENT

In the said Rules,-

In Rule 3, in sub-rule (vii), to clause (a), the following proviso shall be added, namely,-

"Provided that only 15% of seats under Subcategory-1 seats are open to candidates from all over the Country under All India Quota, and the remaining 85% shall be reserved for local candidates of Telangana."

(BY ORDER AND IN THE NAME OF THE GOVERNOR OF TELANGANA)

Dr.CHRISTINA Z.CHONGTHU
SECRETARY TO GOVERNMENT

homegrown specialists, the state ensures that rural hospitals, community health centers, and public clinics are staffed by professionals who understand local realities. This decentralization of talent directly enhances healthcare accessibility.

Furthermore, the **policy aligns with constitutional principles** upheld by the Supreme Court, which recognize domicile-based preferences as valid instruments of social justice, provided merit standards are maintained. The Telangana model strikes that balance elegantly: **NEET PG scores remain the yardstick of merit**, but the circle of opportunity has been redrawn to favor those who have invested their formative years in the state's institutions.

A Vision for the Future

Every structural reform faces challenges—verification of domicile status, prevention of fraudulent claims, and balancing regional aspirations with national integration. Yet, Telangana's administrative machinery, led by **Kaloji Narayana Rao University of Health Sciences**, has demonstrated agility in implementing digital verification systems and transparent counselling processes. Technology, governance, and intent are now harmonized.

The historical trajectory of Telangana's quotas—from 30% in 2015 to 85% in 2025—reveals a steady evolution toward fairness. It mirrors the state's broader socio-political journey: from marginalization under united Andhra to assertive self-governance as a progressive entity. This is not isolationism—it is inclusion on local terms.

Conclusion: A New Dawn for Telangana's Medical Renaissance

The 85% PG medical quota is not merely a policy—it is a proclamation of faith in Telangana's youth. It assures every medical student from Warangal to Nizamabad that their hard work will find a home within their homeland. It assures every rural patient that the next generation of doctors will not just visit but belong. And it asserts to the nation that regional empowerment and academic excellence can coexist in perfect balance.

As Health Minister C. Damodar Rajanarasimha aptly stated, *"This long-awaited reform secures the future of thousands of young doctors and strengthens the backbone of Telangana's healthcare system."* The message is clear: Telangana is not waiting for opportunity—it is creating it.

In the heart of India's youngest state, a new medical dawn has begun.

(Source: tgnns.com)

COMPARATIVE ANALYSIS: TAMIL NADU'S 69% RESERVATION ACT VS BIHAR AND TELANGANA QUOTA POLICIES

Introduction:

This document provides a comparative policy analysis of **Tamil Nadu's 1994 Reservation Act**—successfully protected under the **Ninth Schedule** of the Constitution—and the recent reservation enhancement attempts by **Bihar (65%)** and **Telangana (43%)**. It explores historical background, legislative design, judicial outcomes, and lessons for future social justice policymaking.

I. The Tamil Nadu Reservation Act, 1994 — Background and Success

1. Historical Roots

- Tamil Nadu's reservation policy dates back to the **Justice Party's Communal G.O. of 1921**, making it the oldest continuous affirmative action system in India.
- By 1990, the total reservation stood at **69%** (30% for BCs, 20% for MBCs, 18% for SCs, and 1% for STs).
- When the **Supreme Court's Indra Sawhney (Mandal) judgment (1992)** imposed a 50% ceiling on reservations, Tamil Nadu risked losing its long-standing system.

2. Legislative Response

- In response, the Tamil Nadu Legislative

Assembly passed the **Tamil Nadu Backward Classes, Scheduled Castes and Scheduled Tribes (Reservation of Seats in Educational Institutions and Appointments or Posts in the Services under the State) Act, 1993** (effective from 1994), fixing the quota at **69%**.

- The Act formally fixed the total reservation at **69 %** and repealed earlier executive orders.

3. Constitutional Protection

- To safeguard it from judicial review, the Tamil Nadu government petitioned the Union to include the Act in the **Ninth Schedule of the Constitution** through the **Constitution (Seventy-sixth Amendment) Act, 1994**.
- Inclusion under the Ninth Schedule (Article 31-B) meant the Act could not be invalidated for violating Fundamental Rights — particularly Articles 14, 15, or 16.

4. Enduring Validity

- Despite the Supreme Court's later **I.R. Coelho v. State of Tamil Nadu (2007)** ruling that even Ninth-Schedule laws can be reviewed if they damage the “basic structure,” Tamil Nadu's 69 % reservation remains untouched.
- It is still operational today — a rare example of **a state exceeding the 50 % cap with enduring constitutional legitimacy**.

II. Bihar and Telangana — Recent Attempts and Judicial Roadblocks

State	Act / Year	Reservation Proposed	Judicial / Constitutional Status	Core Reason for Legal Set-back
Bihar	Bihar Reservation Amendment Acts, 2023	65% (plus 10% EWS = 75%)	Struck down by Patna High Court (June 2024)	Violated Articles 14, 15 & 16; lacked Ninth Schedule protection
Telangana	Reservation Enhancement Bills 2025 (GO 9)	43% BC + SC/ST increase beyond 50% cap	Stayed by Telangana High Court; SC refused to intervene	Breached 50% ceiling; failed “triple test”
Tamil Nadu	TN Reservation Act 1994 (76th Amendment)	69% total	In force; protected under Ninth Schedule	Centrally approved; inserted through Article 31-B

III. Why Tamil Nadu Succeeded Where Others Faltered

Dimension	Tamil Nadu's Approach (1994)	Bihar / Telangana's Approach (2023–25)
Historical Continuity	Deep-rooted since 1921; supported by decades of data	Recent expansions with limited empirical foundation
Central Coordination	Secured Parliamentary Amendment (76th) under Article 31-B	Relied solely on state laws; no central constitutional backing
Legal Route	Used Article 31-B & Ninth Schedule to bypass 50 % cap	Ordinary legislation vulnerable to High Court/Supreme Court scrutiny
Data Support	Based on Sattanathan (1970) & Am-basankar (1982) Commission reports demonstrating persistent backwardness	Weak or politically driven data justification
Judicial Environment	Passed before I.R. Coelho (2007) when Ninth Schedule protection was near-absolute	Post-Coelho era — stricter judicial review applies
Judicial Acceptance	Never struck down; socially entrenched	Under stay or struck down for violating equality clauses

IV. Broader Lessons and Policy Implications

1. Constitutional Backing is Crucial

Exceeding the 50% ceiling requires either a **constitutional amendment** or **Ninth Schedule inclusion**. Without this, any enhanced quota law remains open to judicial review.

2. Empirical Justification (“Triple Test”)

Courts now demand quantifiable evidence showing: (a) backwardness of the group, (b) inadequate representation, and (c) no adverse impact on administrative efficiency. Tamil Nadu's historical commissions satisfied this test more robustly than recent attempts.

3. Political Timing and Consensus

Tamil Nadu achieved its amendment during a period of national coalition politics (1994) with strong Dravidian influence in Parliament — enabling central support. Bihar and Telangana today face a politically fragmented climate with less federal accommodation.

4. Precedent vs. Policy Evolution

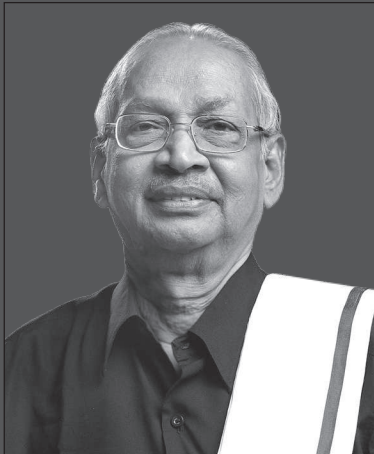
Tamil Nadu's model remains the **only sustainable precedent**. Post-2007, even Ninth Schedule entries can be reviewed if they violate the Constitution's “basic structure.” Hence, future state initiatives must combine **empirical strength and constitutional foresight**.

V. Conclusion

- **Tamil Nadu's 69 % model** stands as India's only successful example of a **legally sustained reservation policy beyond the 50 % ceiling**, preserved through **Ninth Schedule insulation** and long-term social legitimacy.
- **Bihar's 65 % Act (2023)** was struck down for violating equality principles, while **Telangana's 43 % Act (2025)** under judicial stay, pending further validation.
- The Tamil Nadu precedent demonstrates that **durable affirmative action beyond 50 % requires both social consensus and constitutional sanctity** — a synergy few other states have yet achieved.
- The takeaway: *without central constitutional protection and solid empirical foundations, any state's attempt to exceed the 50 % limit is likely to fall to judicial scrutiny.*

(G.Karunanidhi, Editor, OBC Voice, Gen.Secretary of AIOBC Employees Federation & Member, Social Justice Monitoring Committee, Govt. of Tamil Nadu)

69 % RESERVATION ACT – ARTICLE 31(C) – NINTH SCHEDULE – CONSTITUTION AMENDMENT



**Role of Dravidar Kazhagam
led by Dr.K.Veeramani**

CHRONOLOGY OF EVENTS:

09-10-1987: Resolution passed at the Central Committee Meeting of Dravidar Kazhagam at Pudukottai to introduce a new Law as per the Indian Constitution under Article 31-C of Indian Constitution.

16-11-1992: Supreme Court upholds 27% reservation; 50% ceiling on reservation imposed.

23-11-1992: Special Meeting convened by Dr.K.Veeramani, General Secretary, Dravidar Kazhagam in Periyar Thidal, Chennai requesting Tamil Nadu Government to introduce a new Law under the Indian Constitution under Article 31-C.

25-05-1993: Supreme Court stays 69% reservation in Tamil Nadu citing 50% ceiling in reservation.

26-08-1993: General Secretary, Dravidar Kazhagam condemns Supreme Court judgment.

01-09-1993: Protests across Tamil Nadu by DK Cadres; burnt the copies of the Supreme Court Judgment and the ashes sent to the Supreme Court Judge; 15,000 people arrested.

05-11-1993: General Secretary, Dravidar Kazhagam's statement to introduce the special law under Article 31-C of Indian Constitution.

06-11-1993: Social Justice Conference conducted on behalf of the Dravidar Kazhagam.

09-11-1993: Tamil Nadu Assembly Meeting – Resolution demanding Constitutional Amendment.

16-11-1993: Bandh observed throughout Tamil Nadu

17-11-1993: At a Press Meet held at Periyar Thidal, Chennai, General Secretary, Dravidar Kazhagam presented a model Bill to protect 69% reservation and requested the Government of Tamil Nadu to convene the all-party meeting.

26-11-1993: Tamil Nadu Government convened all party meeting at the Fort St.George, Chennai .

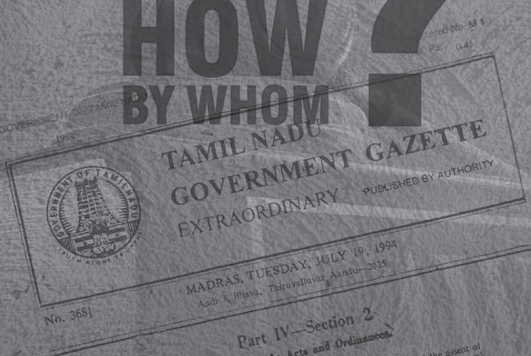
31-12-1993: Tamil Nadu Assembly passed the Bill under Article 31-C.

07-02-1994: General Secretary, DK requested people of Tamil Nadu to send telegrams to the President of India to give consent to the Bill.

69%

TAMIL NADU RESERVATION ACT

WHY? HOW? BY WHOM?



■ G.Karunanidhi

11-03-1994: At Vallam Periyar Maniammai College of Engineering, the girl students conferred Ms.J.Jayalalitha, CM of Tamil Nadu, the title "SAMOOGA NEETHI KAATHA VEERANGANAI" (The brave woman who safeguarded Social Justice).

07-04-1994: General Secretary, DK participated in the Social Justice Conference at Delhi - Requests the President of India to give assent to the Tamil Nadu Reservation Bill - Met Leaders of the Social Justice and Social Welfare Minister and insisted on passing the Bill.

17-05 -1994: General Secretary, DK at a Press Meet in Tiruchy insisted on the President of India to give assent to the Bill – warns that the law and order in Tamil Nadu would deteriorate.

14-06-1994: General Secretary, DK sends telegram to the Chief Justice of India to vacate the interim stay on 69% reservation.

15-06-1994: Request made by the General Secretary, DK to the Chief Minister of Tamil Nadu to meet the President and the Prime Minister with an all-party delegation.

23-06-1994: Meeting of all parties and all social parties convened by the Dravidar Kazhagam at Chennai.

25-06-1994: The representatives of all parties under the leadership of the Chief Minister met Prime Minister at Delhi

15-07-1994: DK Central Committee held at Trichy demanded immediate passing of the Reservation Bill by Parliament.

17-07-1994: Social Justice Conference conducted at Erode on behalf of the Dravidar Kazhagam .

17- 07-1994: Students admitted on the basis of 69% reservation in Tamil Nadu.

19-07-1994: Gazettee notification on 69% Reservation Act published by Tamil Nadu Government.

28-07-1994: All party and social organisations meeting held at Chennai on behalf of the D.K.

02- 08-1994 to 13-08-1994: Social Justice journey by DK from Kanyakumari via Thiruthani to Chennai.

14-08-1994: Telegram sent to all the leaders of the Political Parties by the General Secretary, DK requesting their support in Parliament for the inclusion of TN Reservation Bill in the 9th Schedule of Constitution.

16-08-1994: General Secretary, DK met leaders at Kolkatta.

17-08-1994 to 19.8.1994: General Secretary, DK met Minister of Social Justice and the national leaders at Delhi.

24-08-1994 & 25-08-1994: 76th Constitutional Amendment to include 69% Reservation Act of Tamil Nadu in Ninth Schedule of Constitution, unanimously passed in both Houses of Parliament (Lok Sabha and Rajya Sabha).

01-09-1994: The President of India gives assent to the Constitution Amendment on 69% reservation. ■



PUBLIC - SECTOR VACANCIES AND THE GOVERNANCE CRISIS IN INDIA

From teachers and doctors to scientists and security personnel, staffing shortages have spared no sector. This has precipitated not just a jobs crisis but also a gaping governance deficit.

In his October 2025 column in Indian Express, **Derek O'Brien** draws attention to a deepening employment and governance crisis caused by large-scale vacancies across India's public sector. Despite the government's lofty goals under *Viksit Bharat 2047*, data reveals a system plagued by understaffing, inefficiency, and declining service quality in almost every domain—from education and health to research, infrastructure, and security.

Education in Decline

Over **12,000 teaching posts** remain unfilled in Kendriya and Navodaya Vidyalayas, and more than **one lakh schools operate with just a single teacher**. In central universities, **one in four faculty**

positions is vacant, undermining higher education quality. The author warns that the vacancy epidemic has eroded India's intellectual backbone.

Science and Research Stagnation

At premier institutions, vacancies are crippling innovation. The **Satish Dhawan Space Centre** has over **25 percent unfilled posts**, while nearly **40 percent of CSIR scientist positions** are vacant. This shortfall weakens India's global competitiveness in research, innovation, and patent output.

Healthcare Under Strain

India's rural healthcare is in peril: **seven out of ten specialist posts** in Community Health Centres

Jobs crisis is governance crisis

Public sector vacancies affect service delivery — from education to civil aviation, railways and healthcare. They also hurt national security



ZERO HOUR
BY DEREK O'BRIEN

I HAVE BEEN writing for this newspaper for the last six years. When was the last time I did back-to-back columns on the same subject? Never. This is a first. A fortnight ago, the topic of this column, Zero Hour, was unemployment in the private sector ('Lost in the election chatter', IE, October 24). This week, we zero in on unemployment in the public sector.

The youth unemployment rate is almost thrice the national average unemployment rate. The government, the single largest employer in the country, has not filled lakhs of vacancies.

While the government talks much about Viksit Bharat by 2047, a closer look at the number of vacancies in the public sector (once considered the bedrock of class mobility) tells a very different story. From teachers and doctors to scientists and security personnel, staffing shortages have spared no sector. This has precipitated not just a jobs crisis but also a gaping governance deficit. Here is just one example: Almost 2 crore people applied for 64,000 railway vacancies.

There are crippling vacancies in the education sector. Look at these numbers. Over 12,000 posts remain vacant across the Kendriya Vidyalaya and Navodaya Vidyalaya schools. There are over 1 lakh schools operating with just a single teacher as per the UDISE+ Report 2024-25. Further, one out of every four posts in central universities is vacant. As highlighted by a parliamentary committee, this shortfall has impacted both the faculty-student ratio and the quality of teaching.

The vacancy endemic extends to the field of research and development. In the Satish Dhawan Space Centre, Sriharikota, more than a quarter of posts, across scientists, engineers and administrative staff, are vacant, while nearly two out of five posts for scientists are vacant at the Council of Scientific and Industrial Research (CSIR). This is directly reflected in India lagging behind countries like the USA and China in innovation, scientific publications and patents.

Let us examine rural healthcare. Seven out of ten of the specialist positions in Community Health Centres lie vacant, whereas a fifth of positions for doctors remain unfilled. Even elite institutions like AIIMS suffer from faculty shortages, with two out of five posts vacant among the 20 oper-

ational AIIMS in the country. Shortfalls in this critical sector compromise patient welfare and overburden healthcare personnel.

The clouds overhead are dark. Much also needs to be done to put things on track. In the Directorate General of Civil Aviation (DGCA), one out of two posts is vacant. A parliamentary committee has called this out: "critical vulnerability at the heart of India's safety oversight system". Additionally, the Air Traffic Controllers' Guild had raised concerns over the persistent shortage of controllers, leading to closure of critical operational units and hampering emergency responses.

The National Crime Records Bureau (NCRB) report, published recently, reveals a 6.7 per cent increase in railway accidents in 2023 over the previous year. This comes at a time when more than 1.5 lakh vacancies exist in the safety category alone in the railways, as per an RTI reply.

The government thumps its chest on its uncompromising attitude on national security. What's the ground reality? The National Investigation Agency (NIA) has three out of ten positions vacant across sanctioned posts, hindering effective investigations. The paramilitary forces, whose remit includes border protection, currently have over 1 lakh vacancies. This translates into gaps in national security and pressure on the existing forces, leading to increasing suicides and fratricides among personnel.

Even the institutions charged with protecting the most vulnerable are not immune to the vacancy plague. In a reply to a question asked recently in Parliament by your columnist, the Union government admitted that the positions of chairperson, vice-chairperson and members of the National Commission for Minorities are lying vacant. Similarly, the posts of vice-chairperson and one member (out of a total of two) in the National Commission for Scheduled Castes have been vacant since March 2024.

The Department of Health and Family Welfare has a shortfall of one-fourth of its manpower while bodies like the Central Board of Direct Taxes and the Central Board of Indirect Taxes and Customs are staring at vacancy rates of 34 per cent and 26 per cent respectively.

During the Monsoon Session of Parliament a few months ago, answers tabled by the Union government put the figure of vacancies in the public sector at around 15 lakh. Fill the vacancies. Turn jobs into a reality. It is time to turn Viksit Bharat into FixIt Bharat.

PS: Someone promised 2 crore jobs annually. It was the Roman poet Ovid who said, "Everyone's a millionaire where promises are concerned."

The writer is MP and leader, All India Trinamool Congress Parliamentary Party. Research credit: Anjana Anchayil

and **one in five doctor positions** are vacant. Even elite medical institutions like **AIIMS** face **40 percent faculty shortages**. These gaps jeopardize patient care and overburden medical personnel.

Transport and Safety Vulnerabilities

The **railways**—with **1.5 lakh safety-category vacancies**—have seen a **6.7 percent rise in accidents**, even as **2 crore applicants competed for just 64,000 posts**. The **DGCA** operates with **half its sanctioned strength**, creating what a parliamentary panel called a "critical vulnerability" in India's aviation oversight.

Security and Governance Gaps

Vacancies in security institutions endanger national safety. The **NIA** has **30 percent posts unfilled**, and **paramilitary forces** lack over **one lakh personnel**, leading to stress-related suicides and fratricides. Even statutory commissions are leaderless: the **National Commission for Minorities** has no functioning members, and key posts in the **National Commission for Scheduled Castes** remain vacant.

Administrative and Fiscal Deficit

Key financial and health departments face major shortages—**one-fourth of the Health Ministry's staff** is missing, while the **CBDT** and **CBIC** report **34 percent** and **26 percent vacancy rates** respectively. The overall public-sector vacancy count stands at around **15 lakh**, as per figures tabled in Parliament.

Conclusion

O'Brien argues that India's unemployment crisis is not merely about joblessness—it is a **governance emergency**. Vacant posts across education, health, science, and security have crippled the public sector's ability to deliver services effectively. His closing appeal is both urgent and symbolic:

"Fill the vacancies. Turn jobs into a reality. It is time to turn *Viksit Bharat* into *FixIt Bharat*."





THOUGHTS OF PERIYAR: TEMPLE – ENTRY RIGHTS

पेरियार के विचार: मंदिर प्रवेश का अधिकार

Even after seventy – five years since the country secured Independence from the Colonial rule, marginalised, scheduled caste people in almost all the States, are unable to enter Temples and worship. The miserable condition continues to exist as it was during the lifetime of Periyar.

On 21st July, 1969 Periyar delivered a significant speech in a public meeting at Chidambaram, Tamil Nadu, condemning the social injustice. Excerpts from the speech follow:

Dear Friends, comrades and cadres,

I am sick. I rushed to this seminar from a hospital where I am undergoing treatment. After addressing you all at this venue, I have to go back to the hospital. I am tired. I have been speaking at a number of seminars and public meetings. You have all been patiently listening to me, but there is no change in the miserable condition of our people. We must translate our thoughts into action, talking less and also listening less to talks. My topic today is denial of Temple entry rights.

The background of the DK

The younger generation should know what sort of a movement it is and what its principles are. Most people do not know when it was founded and what benefit people have so far derived from it. Make a note today that it was at first founded as the Justice Party in 1916 by two stalwarts named ThiagarayaChettiar and T.M. Nair, it was formed for the welfare of non – Brahmins, exclusively as a non-brahmin movement because the Congress was a party till then devoted to flattering the British in every manner. They were unabashed sycophants paying tributes to the Englishmen. Brahmins were dominating and monopolising all the fields and occupying lucrative posts in Government jobs. The Justice Party was formed in protest of that social injustice.

Shocked by the growth of the Justice Party, the Congress started false propaganda that they were the true well wishers of the people and that the Justice Party of non-brahmins was interested only in grabbing posts and positions for selfish purposes. Gullible people believed them and helped them flourish. I must admit, I too believed in the Congress and I was in fact with them and extending my support.

औपनिवेशिक शासन से स्वतंत्रता प्राप्ति के पचहत्तर वर्ष बाद भी देश के लगभग सभी राज्यों में हाशिए पर रखे गए अनुसूचित जाति के लोग मंदिरों में प्रवेश कर पूजा नहीं कर सकते। पेरियार के जीवनकाल की तरह ही आज भी वही दयनीय स्थिति बनी हुई है।

21 जुलाई 1969 को पेरियार ने तमिलनाडु के चिदम्बरम में एक सार्वजनिक सभा में सामाजिक अन्याय की निंदा करते हुए एक महत्वपूर्ण भाषण दिया था। उस भाषण के अंश निम्न प्रकार से हैं:

प्रिय मित्रों, साथियों और कार्यकर्ताओं,

मैं बीमार हूँ। मैं जिस अस्पताल में उपचार करा रहा हूँ, वहाँ से सीधे इस संगोष्ठी में आया हूँ। यहाँ भाषण देने के बाद मुझे फिर अस्पताल लौटना है। मैं थक गया हूँ। मैंने कई सभाओं और सम्मेलनों में भाषण दिए हैं। आप सबने धैर्यपूर्वक मेरी बातें सुनी हैं, पर हमारी जनता की दयनीय स्थिति में कोई बदलाव नहीं आया है। अब हमें बातों से आगे बढ़कर अपने विचारों को कर्म में बदलना होगा। आज का मेरा विषय है:- “मंदिर प्रवेश के अधिकारों का निषेध”

डी. के. की पृष्ठभूमि

युवाओं को यह जानना चाहिए कि यह आंदोलन किस प्रकार का है और इसके सिद्धांत क्या हैं। अधिकांश लोगों को यह भी नहीं पता कि यह कब शुरू हुआ और अब तक जनता को इससे क्या लाभ मिला। याद रखिए, यह आंदोलन सबसे पहले **जस्टिस पार्टी** के रूप में 1916 में दो महान नेताओं - त्यागराजा चेट्टियार और टी.एम. नायर - द्वारा शुरू किया गया था। इसका उद्देश्य **गैर-ब्राह्मणों के कल्याण** के लिए था, क्योंकि उस समय कांग्रेस अंग्रेजों की खुशामद करने वाली पार्टी थी। ब्राह्मण समाज सरकार की नौकरियों और सभी क्षेत्रों में एकाधिकार जमा चुका था। **जस्टिस पार्टी** उस सामाजिक अन्याय के विरोध में बनी।

जस्टिस पार्टी के बढ़ते प्रभाव से घबराकर कांग्रेस ने झूठा प्रचार किया कि वे ही जनता के सच्चे हितैषी हैं और यह पार्टी केवल पद व लाभ के लिए काम कर रही है। भोली

The support of the people encouraged the Congress to contest elections but I opposed it. The Congress won the elections and I quit them. I started the self respect movement. I fought for the eradication of superstitions, blind belief in God, religions and out dated mythologies. I preached rationalism to reform the degraded people.

I delivered speeches condemning the Congress, the Brahminocracy and even Gandhi at times. I began supporting the Justice Party. In the subsequent elections, the Congress was defeated and the Justice Party formed the Government.

Later, the Congress won the elections in 1937 and captured the rule. They closed nearly 2000 schools and made the study of Hindi compulsory. The Justice Party people were harassed and tortured. They created numerous problems and committed atrocities. The list would be endless. To save the party from total collapse senior leaders unanimously made me the President of the Justice Party.

In 1944 we held Justice Party conference in Salem. Some people in the party turned against me but C.N. Annadurai insisted on my leadership and pacified me. It was in that conference that the Justice Party was renamed as the Dravidar Kazhagam. There were a lot of twists and turns in the political world from 1944 to this year – 1969. They are not relevant to our topic today. Let me discuss today's burning problems, especially the denial of Temple Entry Rights to the down trodden people.

Unsolved problems

We are at present extending our support to the Government of Tamil Nadu, headed by the DMK. I find people are contended by their rule. There is peace, law and order, but many problems continue to remain unsolved. The Brahmins are 3 per cent of the population here but there is 100 per cent literacy in them. We are 97 per cent of the Population, but not all are literate and well placed in jobs. We need 100 per cent literacy and employment. When would our dream come true? The Brahmins enjoy more than what they deserve. We are lagging behind. We have not even acquired our share, we have the right over. Let this conference be a wake-up call for all our people. Let us believe, the present rule would help us achieve our objectives, but we need unity and collective efforts.

Every rural area in the state must get all the urban facilities. The master-servant category may be in career and profession but beyond that, all of us should be equal in all respects. Everything should be to everybody. Universal brotherhood should be established all over the State.

After the lifetime of Gandhi, morality, integrity, honesty, discipline and conduct are all declining fast in the country. I find only vices – not virtues. Advancement in life is being prevented. In Thanjavur District some Communist leaders are prohibiting the use of tractors in farming work. Farmers are being harassed. Innovations should be welcomed. We cannot still live like the people of the Stone – Age.

Denial of Rights

The S.C. / S.T. people are denied Temple Entry. Brahmins alone have the privilege to access the sanctum-sanctorum of temples. One's encroachment on the property of the other is also allowed by society. We are not allowed even to enter a temple freely, Temples were built by downtrodden people and marginalised labourers. The coffers in the temple are filled by our contributions. But we, the people – are denied Temple – Entry. A Brahmin, who does nothing except eating

जनता ने उन पर विश्वास कर लिया। मैं भी उस समय कांग्रेस के साथ था और उनका समर्थन करता था।

जनता के समर्थन से कांग्रेस ने चुनाव लड़ा, लेकिन मैं उसका विरोधी था। जब वे चुनाव जीते, मैंने कांग्रेस छोड़ दी और **आत्म-सम्मान आंदोलन** शुरू किया। मैंने अंधविश्वास, ईश्वर और पुरानी धार्मिक मिथ्याओं के विरुद्ध संघर्ष किया और लोगों को तर्कवाद का पाठ पढ़ाया।

मैंने अपने भाषणों में कांग्रेस, ब्राह्मणवादी सत्ता और कई बार गांधी की भी आलोचना की। फिर मैंने **जस्टिस पार्टी** का समर्थन किया। बाद के चुनावों में कांग्रेस हारी और जस्टिस पार्टी की सरकार बनी।

1937 में कांग्रेस ने सत्ता संभाली और लगभग 2000 स्कूल बंद कर दिए तथा हिंदी अध्ययन को अनिवार्य बना दिया। **जस्टिस पार्टी** के लोगों पर अत्याचार हुए। पार्टी को बचाने के लिए सभी वरिष्ठ नेताओं ने मुझे अध्यक्ष चुना। 1944 में सेलम में सम्मेलन हुआ, जहाँ पार्टी का नाम बदलकर **द्रविड़ कड़गम (डी. के.)** रखा गया। 1944 से 1969 तक कई राजनीतिक घटनाएँ हुईं, पर वे हमारे लिए प्रासंगिक नहीं हैं। आज का हमारा ज्वलंत विषय है - **वंचित वर्ग के लोगों का मंदिर प्रवेश के अधिकारों का इनकार।**

अनसुलझे प्रश्न

हम वर्तमान में डी.एम.के. सरकार को समर्थन दे रहे हैं। जनता उनके शासन से संतुष्ट है, लेकिन कई समस्याएँ अब भी बनी हुई हैं। ब्राह्मण आबादी का केवल 3 प्रतिशत हैं और उनमें 100 प्रतिशत साक्षरता है। हम आबादी के 97 प्रतिशत हैं, लेकिन सभी शिक्षित और रोजगारयुक्त नहीं हैं। हमें भी 100 प्रतिशत साक्षरता और रोजगार चाहिए। हमारे सपने कब पूरे होंगे? ब्राह्मण अपने हिस्से से अधिक का उपभोग कर रहे हैं और हम अपने अधिकार से भी वंचित हैं। यह सम्मेलन हमारी चेतना का आह्वान होना चाहिए। हम विश्वास करें कि वर्तमान सत्ता हमारे उद्देश्यों को पूरा करने में सहायक बनेगी। किन्तु इसके लिए हमारी एकता और सामूहिक प्रयास की आवश्यकता है।

राज्य के हर ग्रामीण क्षेत्र को शहरी सुविधाएँ मिलनी चाहिए। पेशे के आधार पर मालिक-नौकर का भेद केवल कार्यस्थल तक सीमित रहना चाहिए, समाज में सभी समान हों। सब कुछ सबके लिए उपलब्ध होना चाहिए। राज्य में **सार्वभौमिक भाईचारा** स्थापित हो।

गांधी के बाद देश में नैतिकता, ईमानदारी, अनुशासन और आचरण का तेजी से पतन हुआ है। अब सद्गुण नहीं, दुर्गुण ही दिखाई देते हैं। जीवन में प्रगति को रोका जा रहा है। तंजावुर ज़िले में कुछ कम्युनिस्ट नेता किसानों को ट्रैक्टर प्रयोग करने से रोक रहे हैं। यह मूर्खता है - हम पाषाण युग में नहीं जी सकते।

अधिकारों से वंचित करना

अनुसूचित जाति/जनजाति के लोगों को मंदिर में प्रवेश की अनुमति नहीं है। ब्राह्मणों को गर्भगृह तक पहुँचने का विशेषाधिकार है और मंदिरों में हमारा प्रवेश भी वर्जित है। किसी के द्वारा अतिक्रमित संपत्तियों को समाज को सभी के लिए सुलभ कराना चाहिए। मंदिरों का निर्माण दलितों और श्रमिकों के परिश्रम से हुआ है। मंदिरों के खजाने हमारे ही अंशदान से भरे हैं और हमें ही प्रवेश से वंचित किया जाता है। ब्राह्मण जो कुछ नहीं करता, केवल खाता है, वह

without producing, drives us away from the sanctum – sanctorum of temples and shrieks at us – “Stay away! You are an impure sudhra!”

An arrogant Brahmin dares say – “Idols of God would become impure if a sudhra enters a temple!” – How long are we to exist tolerating this humiliation? My question is this – if we are not going to wake up and erase this stigma, who else would come and wipe it clean? Who will help us if we are not willing to help ourselves?

Dignity and Self Respect

The mission of the Dravidar Kazhagam is to make our people live with self respect, safeguarding their dignity. The cause of our degradation is religion and caste, that spring from blind belief in a non-existent God. Hence, all these are to be annihilated altogether. We envision a new world devoid of all these hurdles to humanism. We should strive to progress on a par with all the developed countries in the world. We must remember the golden words – “United – we stand. Divided – we fall.”

Dogs are faithful and grateful to humans but they bark at other dogs of their own family. Most people in our society are like those dogs. They bark at our own people and pounce on one another without unity. Many people among even the Tamils, betray one another. They drive nails on the coffins of their own people. I find unity among most of the Brahmins. They jointly fight against their rivals, but we keep letting down our own people, stabbing mercilessly at their back.

Support the DMK Rule

I urge you all, not to let down the present DMK rule under any circumstance. Extend your whole hearted support to the entire State Assembly. Strengthen the hands of the present rulers. Never ever even dream of betraying it. I am quite confident our State would become a haven of peace under today's DMK headed rule in the State. I am sure, Brahminocracy would soon end.

Be proud of being rationalists. Rationalism would make a new era dawn. Give your superstitions a deep burial. Always beware your rivals and be vigilant. Stick to all our policies and principles. Never compromise. Let our schemes and style of functioning change – not our invincible ideals!

Courtesy: ‘Viduthalai’ – 02.08.1969

Translated by: M.R. Manohar

हमें मंदिर से भगा देता है और चिल्लाता है - “दूर रहो! तुम अशुद्ध शूद्र हो!”

यहाँ तक कि वे कहते हैं - “यदि कोई शूद्र मंदिर में प्रवेश करेगा, तो देवता की मूर्ति अपवित्र हो जाएगी!” कब तक हम यह अपमान सहते रहेंगे? यदि हम खुद नहीं जागेंगे और इस कलंक को नहीं मिटाएंगे, तो यह सब कौन करेगा? अगर हम अपनी मदद नहीं करेंगे, तो कोई और क्यों करेगा?

गरिमा और आत्म-सम्मान

द्रविड़ कड़गम का उद्देश्य है - अपने लोगों को आत्म-सम्मान और गरिमा के साथ जीने योग्य बनाना। हमारे पतन का कारण धर्म और जाति है, जो एक अदृश्य ईश्वर में अंधविश्वास से जन्म लेते हैं। इसलिए इन्हें पूर्णतः नष्ट करना होगा। हम एक ऐसे संसार की कल्पना करते हैं जहाँ मानवता के मार्ग में कोई बाधा न हो।

हमें विकसित देशों की बराबरी करनी चाहिए। यह स्वर्ण वाक्य याद रखो - “एकता में बल है और विभाजन में पतन।” कुत्ते मनुष्य के प्रति वफादार होते हैं, पर अपने ही साथी कुत्तों पर भौंकते हैं। हमारे समाज के बहुत से लोग भी ऐसे ही हैं - अपने ही लोगों पर वार करते हैं, एक-दूसरे से लड़ते हैं। ब्राह्मणों में तो एकता है, पर हम अपने ही लोगों की पीठ में छुरा घोंपते हैं।

डी. एम. के. शासन का समर्थन करें

मैं आप सबसे आग्रह करता हूँ कि किसी भी परिस्थिति में वर्तमान डी. एम. के. सरकार को कमजोर न करें। पूरी निष्ठा से उन्हें समर्थन दें। सपने में भी उन्हें धोखा न दें। मैं आश्वस्त हूँ कि यह शासन हमारे राज्य को शांति का आश्रय बनाएगा और शीघ्र ही ब्राह्मणवाद का अंत होगा।

तर्कवादी होने पर गर्व करो। तर्कवाद एक नए युग का उदय करेगा। अपने अंधविश्वासों को सदा के लिए दफना दो। अपने विरोधियों से सावधान रहो और सजग रहो। अपनी नीतियों और सिद्धांतों पर अडिग रहो, चाहे हमारी योजनाएँ और तरीके बदलें, पर हमारे आदर्श कभी नहीं बदलने चाहिए।

स्रोत: ‘विदुथलाई’ - 02.08.1969

अनुवाद: एम. आर. मनोहर;

हिन्दी अनुवाद: रवीन्द्र राम

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The Union Bank of India BC Employees Association proudly announces a historic milestone — the long-awaited formation of the **Madhya Pradesh State Unit**

Man Singh Rathore (Indore) was unanimously elected as President and **Jitendra Jaiswal (Bhopal)** as General Secretary, along with a committed team of office-bearers.



UNION BANK OF INDIA – PRE-PROMOTION TRAINING (OTP) FOR OBC EMPLOYEES INAUGURATED AT BHOPAL ON 17.11.2025



The OTP, organised for the first time by the Association in Madhya Pradesh, (six days) was inaugurated by Rajiv Kumar Jha, GM/Zonal Head, Bhopal Zone on 17.11.2025.

Seen in the photo (1) from left:

Vaibhav Dabar, CM-HR, ZO, Bhopal, S.Natarajan, GS, AIUBOBCEWA, P.N.Mishra, External Faculty, Rajiv Kumar Jha, GM/Zonal Head, Dhananjay Kumar, AGM,ZO, Dr. Amritanshu, Working President, AIUBOBCEWA, Gaurav Tambekar, Course Co-ordinator and Nitin Kumar Co-coordinator.

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